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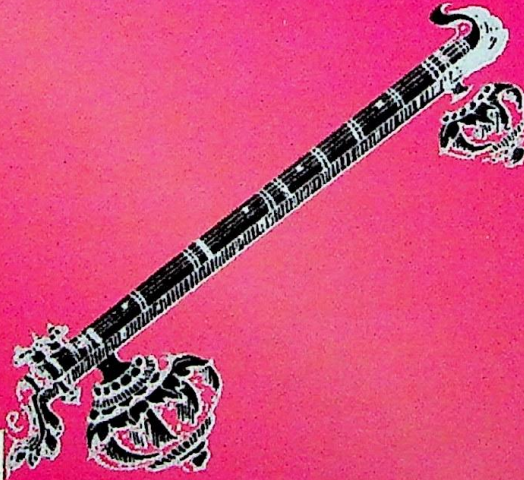
SĀMVEDA SAṀHITĀ

सामवेद-संहिता

SANSKRIT TEXT, ENGLISH TRANSLATION, NOTES & INDEX OF VERSES

English Translation according to

R.T.H. Griffith

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Edited and Revised By

RAVI PRAKASH ARYA

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R.T.H. Griffith

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INTRODUCTION

The Vedas are the foremost record of great advance made first ever by humanity since its awareness of the physical world around and the metaphysical element pervading it althrough.

The composition of Vedas could have been possible only after the human beings developed the language as the means of their communication and defined it into the components of phonemes (vocalic and consonantal), and morphemes (i.e. root+suffix combinations).

We have reference in the Vedas themselves that prior to the compositions of Vedic hymns, the intellectual defined the crude form of language into the possible combination of root+suffix.

daiviṁ vācamayajanta devāstāṁ viśvarūpāṁ paśavo vadanti.

'The scholars scarificed for standardization of language, which was spoken earlier in many forms of dialects by the then illiterates in the society.'

In fact *yajña* was taken by the Vedic Scholiasts to mean operation. This *yajña* / operation was carried out always to make improvement upon the earlier situation and so it was called as the noblest act.

yajño vai śreṣṭhatamaṁ karma.

Thus when the operation 'Standardization of language' was over, operation 'composition of hymns' was started. We have references to this type of operation from *RV*. 1.164.50; 10.90.16; *AV*. 7.5.1.; *VS*. 31.16; *TS*. 3.5.11 as follows

yajñen yajñamayajanta devāstāni
dharmāṇi prathamānyāsan
te ha nākam mahimānaḥ sacanta
yatra pūrve sādhyāḥ santi devāḥ

'The Scholars carried out the operation / *yajña* (*chāndas*), i.e. composition of hymns by means of first operation i.e. by means of standardized language. The literary couplets composed during second operation / *yajña* became the first ever *dharmas* i.e.

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literary compositions in the literary history of mankind. The seers composed these *chandas* after appreciation of the properties of the luminous matter (*nāka*) which were already approved by the earlier thinkers'.

In fact all the mysteries unravelled by the seers regarding the luminous matter were pronounced in the forms of literary couplets, or *chandas*. These couplets or *chandas* were regarded as *dharmas*. This is why, Yāska an ancient Indian Vedic scholar alludes to the origin of Vedas (*chandas*) as:

sākṣātkṛtdharmaṇaḥ ṛṣyoḥ babhūva Nir. (1.20)

'There were *ṛṣis* to whom was revealed *dharma*'.

[**Note:** For more details, see author's '*Vedic Theory of the Origin of Speech*']

Thus to sum up, it can be maintained that as a result of the second great operation, huge number of couplets / *chandas* were composed by various enlightened *ṛṣis* on various aspects of scientific truths unravelled by them regarding psychological matter (consciousness) pervading the physical matter (electrons) which is present in the whole material creation / universe in three forms.

1. In latent form present as *agni* on the earth.
2. In violent form as *vāyu* and *indra*, a dominating factor in mid-sphere.
3. In ionized or luminous form as *sūrya*, a dominating factor in the celestial sphere.

Thus the couplets pronounced regarding the latent form of physical matter, i.e. *agni* and its co-deities dominant in terrestrial sphere were christened as *ṛcas*. The couplets produced on *vāyu*, *indra* and their co-deities were named as *yajuṣas* and the couplets on *sūrya* and its allied subjects were called as *sāmans*. The later Vedic scholars have alluded to this fact as under.

The *Śvetāśvatara Upaniṣad* (6.18), *Aitreya Brāhmaṇa* (25.7) and *Manusmṛti* (1.23) had it as

agni vāyu ravibhyastu trayam brahma sanātanam
dudoha yajña siddhyarthaṁ ṛgyajuḥ sāmalakṣaṇam.

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'To make the great operation a success, three types of *brahmas* (couplets) were derived. From *agni* were derived *ṛcas*, from *vāyu*, *yajuṣas* and from *sūrya*, *sāmans*. Here *brahma* signifies *mantra*, this is why, *brahmacārī* was meant for the person who undertook the study of Vedas.

According to *Ś.Br.* (11.5.8.3)
tebhyastaptebhyastrayo vedā ajāyanta
agner ṛgvedo vāyoryajurvedaḥ sūryātsāmavedaḥ

'On account of the three forms of hot matter (*tapta*) three Vedas, or couplets of knowledge came into being. On account of *agni* came into being couplets called *ṛcas*, compiled as *Ṛgveda*; on account of *vāyu*, came into being couplets called *yajuṣas*, compiled as *Yajurveda* and on account of *sūrya* came into being *sāmans* compiled as *Sāmaveda*.

The earlier classification of literary couplets in *Ṛk*, *Sāma* and *Yaju* was though done on the basis of their subject matter.

The presently available compilation of *Saṁhitas* as *Ṛgveda*, *Yajurveda*, *Sāmaveda* and *Atharvaveda* does not seem to substantiate the above mentioned basis.. The extant *Saṁhitas* have neither been compiled in view of *ṛṣis* nor deities. Rather the literary style seems to underline their compilation. *Ṛk Saṁhitā* consists of couplets embodying the readings of prayer, benediction, praise, etc. (*ṛgarcani*); *Yajurveda* consists of couplets read like prose (*yatpraśliṣṭapaṭhitam tata yajuḥ*) and *Sāmaveda* consists of couplets (*ṛcas*) set to the tune of music (*gītiṣu sāmākhyā*). *Atharveda* seems to have couplets of miscellaneous nature.

Sources of Sāma Saṁhitā

In the composition of *Sāma Saṁhitā*, the entire bulk of *mantras* was borrowed from *Ṛgveda*. Out of total 1875 *mantras*, around 1800 hundred *mantras* can be located to the extant *Śākala* recension of *Ṛgveda* which is quite popular and available to us in its intact form. Two *mantras* 1832, 1833 can be located to *Yajurveda*. Rest of the 73 *mantras* cannot be located to the

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popular *Ṛk Saṁhitā*, it is therefore easy to infer that all of these *mantras* must have belonged to some lost recension of the *RV*.

Sāmaveda Repetitions

It is pertinent to point out here that out of total 1875 mantras found in the present Raṇāyaṇīya *recension of* Sāma *Saṁhitā, 264 mantras from first part, i.e.* Pūrvārcika *repeat in the second part, i.e.* Uttarārcika. *There are three such mantras of the first part as repeat twice in the second part.*

Sāmaveda repetitions are not of the nature of *Ṛgveda* repetitions as enumerated by M. Bloomfield. The *mantras* of first part of *Sāmaveda* have repeated in the 2nd part syllable by syllable and word by word. The repeated *mantras* show no change regarding their seers as well as divinities (*devatā*). During course of their repetition, they stand intact syllable and word-wise without undergoing variations of any sort.

In this situation, it can obviously be maintained that the *mantras* must have been repeated owing to the urgency of newly composed musical notes.

Subject matter of *Sāmaveda*

Various deities of the hymns are the actual subject matters of their respective hymns. The definition of deity (*devatā*) has been given as under

'*yā tenocyate sā devatā.*'

'Deity is what is addressed by the seer'

Sāmaveda has a collection of *mantras* of various seers addressed to various deities. It has *mantras* addressed to 45 deities, viz.

1. *aṅgirā* (92)
2. *agni* (1-51, 53, 54, 55 etc.)
3. *agni pavamāna* (627)
4. *aditi* (102)
5. *anna* (594)
6. *apāṁnapāt* (607)

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7. *aśvīnau* (1743-45, 1752 etc.)
8. *apvā* (1861)
9. *ātmā* (613, 630)
10. *āditya* (395, 397)
11. *indra* (52, 115-148 etc.)
12. *indrāgnī* (669-671)
13. *iṣavaḥ* (1863)
14. *uṣā* (303, 367, 421, 443, 451)
15. *gau* (626)
16. *tārkṣya* (332)
17. *tvaṣṭā* (299)
18. *trilokyātmā* (641-650)
19. *dadhikrā* (358)
20. *dyāvāpṛthivi* (378, 622)
21. *parjanya* (299)
22. *pavamāna soma* (101, 427-432, 436, 463 etc.)
23. *puruṣa* (617-621)
24. *pūṣā* (75)
25. *prajāpati* (602)
26. *brahmaṇaspati* (56,1465)
27. *marut* (241, 346, 401, 404, 433, 462, etc.)
28. *yūpa* (57)
29. *rātri* (608)
30. *liṅgokta* (611)
31. *varuṇa* (288, 589)
32. *varma, soma, varuṇa* (1870, 72)
33. *vājin* (435)
34. *vāyu* (600)
35. *viśvedevāḥ* (91, 368, 417, 426, 442, 452, etc.)
36. *viṣṇu* (222,1625-27)
37. *vena* (320,1846-48)
38. *saṁgrāmāśiṣa* (1866)
39. *sadasaspati* (171)
40. *sarasvati* (1461)
41. *sarasvān* (1460)

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42. *savitā* (464, 1462)
43. *sūrya* (276, 458, 628-640)
44. *soma* (422)
45. haviṁsi (1480-82, 1602-4)

In fact deities are specialized fields of study of various seers. One and the same deity has been specialized by more than one seers. Each and every seer philosophized/visualized the various natural phenomena, popularly known as deities, in his own idiosyncratic way and thereby described them in his own ideolect characterized by the distinct style and dicta. For instance, *agni*, has been visualized by Medhātithi of Kaṇva as *viśvavedā*, (3) but the Praskaṇva of Kaṇva, another son of Kaṇva visualizes the same as *jātavedā* (31). Vamadeva son of Gotama perceives it as *kavi* (30). Manu of Vivasvān visualizes it as the *purohita* (first requirement) of *adhvara* (*yajña*) (48); Vasiṣṭha of Mitrāvaruṇa sees it as *gṛhapati* (or performer of household works) and *hotā* i.e. consumer of *āhutis* offered to *yajña*. He also finds in it the power of purification, hence calls it as *potā*. He discovers it as the basis of consciousness and so describes it as *pracetā*. Since the various seers visualized the various characteristics in one and the same deity and so accordingly supply them with the various distinctive epithets as per their respective visualization.

Seers of *Sāmaveda*

The subject *Sāmasaṁhitā* was compiled by *Rāṇāyaṇa* consisting of around 1875 *ṛcas* composed by some 184 seers, which were set to the tune of music by 285 seers. The contributors to the *ṛcas* of *Sāma Saṁhitā* of *Rāṇāyaṇa* recension coming from different families are as under:

1. *Aṁhomug of Vamdeva family* (426)
2. *Agnidhiṣṇu of Iśvara* (1367-1369)
3. *Agni of Cakṣu* (566, 572, 576)
4. *Agni of Tapas* (91)
5. *Agnirpāvaka* (1816)
6. *Atri of Bhoma* (366)

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7. *Atharva* (1860, 1871)
8. *Anānata of Parucchepa* (163)
9. *Andhīgu of Syavāśva* (545)
10. *Apratiratha of Indra* (1849-1859)
11. *Abhipād udala* (231)
12. *Amahīyu of Aṅgiras* (467, 470, 479, 484, etc.)
13. *Ambariṣa of Vṛṣāgīra* (549, 1238)
14. *Ayāsya of Aṅgiras* (509)
15. *Ariṣṭanemi Tārkṣya* (332)
16. *Aruṇa Vītahavya* (982, 983, 984)
17. *Avatsāra of Kaśyapa* (500)
18. *Avasyu of Atri family*
19. *Aśvinīkumāra* (305)
20. *Asita of Devala* (475, 76, 485, 86 etc.)
21. *Ākṛṣṭā and Māṣā* (886-88, 955)
22. *Ātmā* (594)
23. *Ātreya* (455)
24. *Āptya* (33, 101, 368)
25. *Āyuṅkṣvāhi* (11)
26. *Idhmavāha of Dṛḍhcyuta* (1285)
27. *Indra pramati of Vasiṣṭha* (535)
28. *Irimbiṭhi of Kaṇva* (102, 144, 159, 191, etc.)
29. *Ucathya of Aṅgiras* (496, 499, etc.)
30. *Utkīla of Kata* (60)
31. *Upamanyu of Vasiṣṭha* (806-8)
32. *Upastuta of Vṛṣṭihavya* (64).

It seems from the name of the family that the members of this family used to perform *yajñas* for inducing rains, etc.

33. *Urucakri of Atri* (985-87)
34. *Ula of Vāta or Vātāyana family* (184)
35. *Uśanā of Kavi* (523, 531)
36. *Urdhvasadmā of Aṅgiras* (579)
37. *Uru of Aṅgiras* (584)
38. *Ṛjiśva of Bhardvāja* (105, 580, 585)
39. *Ṛṇañcaya Rājarṣi* (582, 1096)

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40. *Ṛṇatrasadasyu* (437, 442, 444, 446 etc.)
41. *Evayā Marut of Atri* (462)
42. *Kaṇva of Ghora* (54, 56, 135 etc.)
43. *Karṇaśruta of Vasiṣṭha* (537)
44. *Kali of Pragātha* (237, 272)
45. *Kavaṣa of Ilūṣa* (453)
46. *Kavi of Bhṛgu* (507, 554, 556, 578)
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174. *Sudāsa of Pijavana* (1801-3)
175. *Suditi and Purūmīḍha of Aṅgiras* (6, 49, 1554-55)
176. *Suparṇa of Tṛkṣya* (1843-45)

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177. *Subandhu of Gopāyana* (448)
178. *Sumitra of Kutsa* (228)
179. *Suvedā of Śilīṣa or Śiriṣa* (371)
180. *Suhotra of Bharadvāja* (322)
181. *Somāhuti of Bhṛgu* (94)
182. *Saubhari of Kaṇva* (47, 51, 58, 108, etc.)
183. *Haryata of Pragātha* (117, 1480-82)
184. *Hiraṇyastūpa of Aṅgiras* (612)

Doubtful seers of *ṛcas*

When the *ṛcās* of *Ṛgveda* were taken over to *Sāmaveda* on account of their being set to the tune of music composed by several composers, some thirty of them attest variations regarding the name of their seers. These variations in *ṛṣis*' name can be sorted out on comparing the list of *ṛṣis* maintained by *Ṛksarvānukramaṇī* on *RV*. and *Sāyaṇabhāṣya* as well as *Sāmavedārṣeyadīpa* of Bhaṭṭa bhāskarādhvarindra on *SV*. in connection with the corresponding stanzas of *RV*. and *SV*. These variations in *ṛṣis*' name suggest only the doubtful assignment of seers to various *ṛcas*. In fact, the environment of doubt regarding the names of the seers of *ṛcās* was created well before the *ṛcās* were separately compiled in the form of *Sāmaveda* owing to the expediency of music, since *Ṛk sarvānukramaṇī* itself present the doubtful positions of various *ṛṣis* by providing the one and same hymn with alternate seers, e.g.

Śunaḥśepa Ājigarti Vāmadevo vā, Śrutakakṣa Sukakṣo vā Āṅgirasaḥ, Vāmadevaḥ kaśyapo vā Mārico Manurvā Vaivasvataḥ ubhau vā, Asito Devalo vā, Bindu Putadakṣo vā Āṅgirasaḥ, Medhātithi Medhyātithi rvā Kāṇvaḥ, Medhātithi-*Medhyātithī Kāṇvau Viśvāmitro etyeke*.

Here is the list of *ṛcas* in order of *Sāmaveda* presenting variations regarding assignment of their seers as per records of *Ṛk sarvānukramaṇī* (*RKS*) on *RV*. and *Sāyaṇabhāṣya* (*SB*) and *Sāmavedārṣeyadīpa* (*SAD*) on corresponding stanzas of *SV*.

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1. *namaste agne ojase* — RKS. 8.75.10 Āṅgirasa Virūa
   SB. 11 Ahi or Virūa
   SAD 11 Viśvarupa Āṅgirasa
2. *saṁ no devīrabhṣṭaye.* — RKS. 10.9.4. Triṣirā of Tvaṣṭā
   SB. 33 Sindhudvīpa or Trita of Apta
   SAD. 33 Sindhudvīpa
3. *bṛhabhiragne.* — RKS.6.48.7 Śaṁyu of Bṛhaspati
   SB. 37 TṛṇapāṇI
   SAD. 37 Saṁyu
4. *agne jaritā.* — *RKS*. 8.49.19 Bharga
   SB. 39 Bharadvāja
   SAD. 39 Bharga
5. *ni tvāmagne manuṛdadhe.* — RKS. 1.36.19 Kaṇva
   SB. 54 Praskaṇva
   SAD. 54 Kaṇva
6. *somaṁ rājānam.* — RKS. 10.141.3 Agni of Tapas
   SB. 91 Vāmadeva
   SAD. 91 Agni of Tapas
7. *tadvo gāya sute.* — *RKS*. 6.45.22 Saṁyu of Bṛhaspati
   SB. 115 Bharadvāja
   SAD. 115 Saṁyu of Bṛhaspati
8. *ya ānayatparāvataḥ.* — *RKS*. 6.45.1. Śaṁyu
   SB. 127 Bharadvāja
   SAD. 127 Bharadvāja
9. *imā u tvā purūvaso.* — *RKS*. 6.45.25 Saṁyu
   SB. 146 Medhātithi
   SAD. 146 Bharadvāja
10. *taraṇiṁ vo janānāṁ.* — RKS. 8.45.28 Triṣoka
    SB. 204 Virūpa
    SAD. 204 Triṣoka
11. *sunītho ghā sa martyo.* — RKS. 8.46.4 Vaṁśa
    SB. 206 Vatsa
    SAD. 206 Vaṁśa
12. *ṛjunīti no varuṇ.* — RKS. 1.90.1 Gotama
    SB. 215 Śaunaka

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		SAD. 215 Śrutakakṣa
13.	*udutye sūnavo giraḥ.*	RKS. 1.37.10 Kaṇva
		SB. 221 Hiraṇyastūpa
		SAD. 221 Praskaṇva of Kaṇva
14.	*abhi pra vaḥ surādh.*	RKS. 8.49.1. Praskaṇva
		SB. 235 Vāmadeva
		SAD. 235 Bālakhilya seers
15.	*tarobhirvo vidadvasu.*	*RKS*. 8.55.1. Kali
		SB. 237 Kāleya
		SAD. 237 Kali
16.	*ya ṛte cidabhiśrīṣaḥ.*	*RKS*.8.1.12.Medhātithi & Medhyātithi
		SB. 244 Pragātha
		SAD. 244 Medhātithi
17.	*tvamindra yaśa asyṛjīṣī.*	*RKS*. 8.90.5. Nṛmedha and Purumedha
		SB. 248 Purumedha
		SAD. 248 Nṛmedha or Purumedha
18.	*pra va indrāya bṛhate maruto.*	*RKS*. 8.89.3 Nṛmedha and Purumedha
		SB. 257 Purumedha
		SAD. 257 Nṛmedha and Purumedha
19.	*vayaṁ gha tvā sutāvanta.*	*RKS*. 8.33.1. Medhyātithi
		SB. 261 Medhātithi
		SAD. 261 Bharadvāja
20.	*satyamithā vṛṣedasi.*	*RKS*. 8.33.1. Medhyātithi
		SB. 263 Medhātithi
		SAD. 263 Medhātithi
21.	*kveyatha kvedasi.*	*RKS*. 8.1.7. Medhātithi and Medhyātithi
		SB. 271 Pragātha
		SAD. 271 Medhātithi and Medhyātithi
22.	*indra nedīya edihi.*	*RKS*. 8.53.5. Medhya
		SB. 281 Medhātithi
		SAD. 281 Bharadvāja
23.	*pāhigā andhaso.*	*RKS*. 8.33.4. Medhyātithi
		SB. 289 Vatsa
		SAD. 289 Medhyātithi

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24. *mahe ca na tvādrivaḥ.* *RKS*. 8.1.5. Medhātithi and Medhyātithi
SB. 291 Pragātha
SAD. 291 Medhātithi and Medhyātithi

25. *kadācana starīrasi.* *RKS*. 8.51.5. Puṣṭigu
SB. 300 Vāmadeva
SAD. 300 Balakhilya seers

26. *ayaṁ vā madhumattamaḥ.* *RKS*. 1.47.1. Praskaṇva
SB. 306 Kutsa
SAD. 306 Praskaṇva of Kaṇva

27. *ā tvā somasya.* *RKS*. 8.1.2. Medhātithi and Medhyātithi
SB. 307 Pragātha
SAD. 307 Mẹdhātithi and Medhyātithi

28. *jagṛhyā te dakṣiṇamīndra.* *RKS*. 10.47.1 Saptagu
SB. 317 Sahagu
SAD. 317 Saptagu

29. *endra yāhi harimirupa.* *RKS*. 8.34.1. Nipātithi
SB. 348 Medhātithi
SAD. 348 Nipātithi of Kaṇva

30. *ubhe yadindra rodasī.* *RKS*. 10.134.1 Māndhātā
SB. 379 Medhātithi
SAD. 379 Marut of Yuvanāśva

The above comparison of three documents reveals that in case of subject stanzas, *RKS* clearly differs from *SB*. while assigning *ṛṣis* to the various stanzas, but *SAD* sometimes follows *RKS*. other *SB*., sometimes it presents altogether a different view point. Out of total 30 cases, in 9 cases *SAD* has followed none, but its own way it has depicted the name of the seer. The analysis of the above data shows that the occurrence of variations in assignment of seers to the various stanzas took placẹ only due to unmindfulness of later traditional inheritors of the *Saṁhitās*, or say it was due to the slip of memory of the later seers to whom the tradition of *Saṁhitās* was handed down.

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Composers of Sāmagānas

There were several *ṛṣis* who composed *sāmagānas* on the *ṛcas*. It was only due to the contribution of those composers that *Sāmaveda* came into being as a separate *Saṁhitā*. It will be necessary to acquaint the readers with the name of *sāmagāna* composers. Their names are also detailed below on the basis of information supplied by *Sāmavedārṣeyadīpa* of Bhaṭṭabhāskarādhvarindra regarding them. They are as under:

Akūpāra, Akūpāra of Aṅgirā, Akṣāra, Agastya, Agni, *Agni* guṅgu, *Agni* of Viśvānara, Aṅkati, Aṅgiras, Aṅgirā, Aṅgirā uru, Aṅgirā of Gur, Aṅgira Ghṛtāci, Aṅgirā Nṛmedhā, Ajmāyu, Atri, Atharva, Atharvā of Aṅgiras, Aditi, Anūpa Vaddhrīyaśva, Antarikṣa, Andhigu, Apsaras, Abhīka, Abhīpāda Udala, Abhīśava, Abhiśu, Aruṇa Vitahavya, Arka, Arcanānas, Arbuda, Aśvarupa Prajāpati, Aśvasūkti, Aśvinau, Aṣṭādaṁṣṭra, Asita, Aha, Āṅgiras, Kṛṣṇa, Nadan, Paṣṭhavāḍa, Pradharāsa, Raji, Vyaśva, Śāmmeda, Śiśu, Śukti, Śnuṣṭi, Saṁvarta, Surādhas and Suhavi, from Kṛṣṇa to Suhavi all belong to Aṅgiras family, Ājiga, Añjiga of Danu, Āditya, Āpa, Ābharadvasu, Āmahīyu, Āyāsya of Aṅgiras, Iṭ, Iṭ anvān, Idhma-vāha, Indra, Indravṛṣa, Indrāṇī, Iṣa, Iṣira, Ukṣṇorandhra, Udala-Abhipāda, Udala- Viśvāmitra, Upagu of Suśravā, Uru-Aṅgirā, Uśanā, Uśanākāvya, Uṣā, Urukṣaya, Urṇāyu, Urdhvasadmā, Ṛk, Ṛtavaḥ, Ṛtu, Ṛśya, Ṛṣabha, Evayāmarut, Aitavarddhi, Vaidhārya of Uru, Kakṣīvān of Uśija, Kaṇva, Karṇaśravā-Aṅgiras, Karṣūśaya, Kavaṣa, Kavi, Kaśyapa, Kākṣivat Nodhā, Vatsa of Kaṇva, Babhru of Kṛtaveśa, Ukṣaṇoradhra of Kap, Kāśīta, Kutsa, Kumuda, Kulmalbarhi, Kṛtayaśā, Kṛtaveśa, Kṛṣṇa of Aṅgiras, Bṛhat of Kumuda, Babhru of Kumbha, Kauśika, Kruñca, Kṣura, Kṣullaka-kali, Gāra, Gāva, Gṛtsamada, Gotam, Godhā, Gopavana, Gośṛṅga, Gautam, Purumadga of Gotam, Gaurīviti, Gauṣūkti, Gharma, Candra, Cyavana, Cyavana of Bhṛgu, *Jamadagni*, Maṇḍu of *Jamadagni*, Tanva, Tārkṣya, Tiraścī, Tuda, Tubha, Turaśravā, Trasadasyu, Trikakubha, Trit, Triśoka, Tvaṣṭā, Tvāṣṭrī, Tvāṣṭrīya, Dadhikrā, Daśaspati, Añjiga, Divodāsa, Diśa, Dirghatamā, Dirghaśravā,

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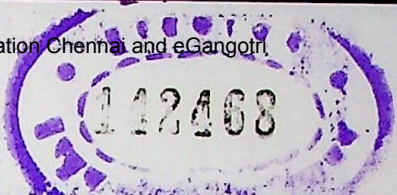
Dṛḍhacyuta, Devarāja, Deva, Devātithi, Daivānīka, Dyuta, Dyutāna, Dyau, Dvigad of Bhṛgu, Dhānak, Dhura, Dhū, Dhṛṣan of Marut, Naradvasu, Nāvika, Nipātithi, Panthā, Parjanya, Paṣṭhavāha of Aṅgiras, Pārucchepa, Pārtha, Pitara, Purumīḍha, Purumudga of Gotam, Puruṣa, Puruhanmā of Vikhānas, Puṣkala, Pūṣā, Pṛkṣa, Pṛthivī, Pṛthuraśmi, Pṛthu of Vina, Pṛṣṭha, Paidva, Prakarṣa, Prajāpati, Prarādhasa of Aṅgirasa, Praskaṇva, Prahiti, Prāṇa of Svaśirā, Prīyamedha, Bṛhatka, Bṛhaduktha, Bṛhadgira, Bṛhaspati, Bhaga, Bharadvāja, Bhṛgu-Śunaḥśepa, Bhṛṣṭimāna-Sūryavarcā, Madhucchandā, Mana, Manu, Marut, Mahān Śiriṣa, Dhṛṣan of Marut, Mitrā varuṇau, Mṛgayu, Mṛtyu, Medhātithi, Yajñatura, Yama, Yuktaśruca, Yuktāśva, Yudhājita, Rātri, Rāyovāja, Ruci, Rudra, Ruru, Reṇu, Luśa, Vaka, Vātsapri, Varāha, Varuṇa, Varuṇāni, Vaśiṣṭha, Vasu, Vasumanda, Vāk, Vājasani, Vājin, Vājī, Vāmadeva, Vāmra, Vāyu, Vājiya, Vārkjambha, Vārśa, Vikhanā, Vitadśvi, Vidanvān of Bhṛgu, Virūpa, Virūpa of Aṅgiras, Viśvajyoti, Viśvamanā, Viśvāmitra, Viśvedeva, Viṣṭambha, Viṣṇu, Vṛkajambha, Vṛśa, Vṛśojāna, Vṛṣaṁdhara, Vṛṣāhari, Veṇu, Śakala, Śayyāta, Śarkar, Śarva, Śākaputi, Śākutya, Śākvaravarṇa, Śikhaṇḍī, Śirīṣa, Śirīṣa Mahān, Śukra, Śulka, Śnuṣṭigu, Śyāvāśva, Śruta, Śrutakakṣa, Śrutavā, Śrutarṣi, Satya, Saṁnati, Samudra, Sarpa, Savitā, Sākamaśva, Sādhi, Sādhra, Sāma, Sindhukṣit, Sukratu, Sutaṁrayiṣṭha, Suparṇa, Subhari, Sumitra, Sumedhā, Sumedha of Aṅgiras, Sūyavasa, Sūrya, *Soma*, Somakratu, Saubhari, Harivarṇa, Haviṣkṛt, Haviṣmān.

Thus from the foregoing list we come to know that total 285 *ṛṣis* contributed to the composition of *sāmagānas*. Here it is also noteworthy that, the several composers of the *sāmagānas* are also the seers of *ṛcas*, e.g. Andhigu, Uśanā Kāvya, Kaṇva, Kavi, Medhātithi, Parjanya, Dhānaka, Jamadgni, Gauṣūkti, Gaurīviti, Gopavana, Tarkṣya, Tiraścī, Trasadasyu, Trit, Tvaṣṭā, Dadhikrā, Abhipād-Udala, Ayāsya, Aruṇa of Vitahavya, Sumitra, Saṁvarta of Aṅgirā, Śrutakakṣa, Śunaḥśepa, Śākapūta, Viśvāmitra, Viśvamanā, Virūpa of Aṅgiras, Vasiṣṭha, Vatsapri, Vatsa, Manu,

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Madhucchandā, Bhṛgu, Cyavana of Bhṛgu, Bharadvāja, Bṛhaspati, Bṛhaduktha, Praskaṇva, Prajāpati, Pṛthu of Vena, Puruhanmā, Purumīḍha, Nṛmedha, Triśoka, Godhā, Gotam, Gṛtsamad, Kṛṣṇa of Aṅgiras, Kṛtayaśā, Kutsa, Kavaṣa Ailūṣa, Cvayā marut, Uru, Asita, Atharvā, etc. It is clear from the foregoing that around 56 names are common to the seers of *ṛcās* and composers of *sāmagānas*. This all proves the fact that *sāmagānas* were begin to be composed by the time of composition of *ṛcās* or *hymns* themselves.

Here it may also be pointed out that the names of seers of the hymns of *Ṛgveda*, *Yajurveda*, *Sāmaveda* and *Atharvaveda* are mostly the same. If we take the seers as the composers of hymns, we shall have to accept the fact that *ṛcās*, *yajuṣas*, *samans* and other *chandas* were composed almost in the same time-span. Their contemporaneity is well established on the basis of contemporaneity of their composers. This evidence, on the other hand. also sets aside the claim of several occidental and oriental scholars that Vedas were composed in different time-spans. Problems of authorship and period of composition of Vedic *mantras* and also other problems connected with this problem will be discussed in detail in the author's ensuing work '*Concordance of Vedic Ṛṣis and Devatās*'.

Textual Variations

When the *mantras* in the *SV*. were borrowed from the *RV*. in order to set them to the tune of music 106 of them registered variations, some important and others unimportant. Some of the variations might have occurred due to musical exigencies, but most of them have occurred due to articulatory factors such as slip of tongue, etc.

Following variations can be detected on comparing the *Ṛgvedic* passages with the corresponding passages of the *SV*. Variations are hereunder cited in bold type in order of *SV*.

1. *pra stomā yanti agnaye RV*. 8.103.6.
   pra stomā ***yantu*** *agnaye SV*. 44

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2. *maruto brahmaṇaspatiṁ devān RV.* 8.27.1
   maruto ***brahmaṇaspate*** *devā SV. 48*
3. *naro agnim RV.* 8.71.14
   *naro'****gniḥ*** *SV.* 49
4. *aryamā prātaryāvāṇo adhvaram RV.* 1.44.13
   aryamā ***prātaryādbhiradhvare*** *SV. 50*
5. *agniṁ devān acchā na majmanā RV.* 8.103.2
   agniṁ ***deva indro*** *na majmana SV.* 51
6. *samidanya īlate RV.* 1.36.1
   samidanya indhate SV. 59
7. *saṁveśane tanva ścāruredhi RV.* 10.56.1
   saṁveśanas tavne३ *cāruredhi SV.* 65
8. *araṇyorhastacyuti RV.* 7.1.1
   *araṇyo****rhastacyutaṁ*** *SV.* 72
9. *dhāyī sa te vayāṁsi RV.* 10.46.1
   dhāyī ***su te*** *vayāṁsi SV.* 77
10. *sisrate nākamaccha RV.* 5.1.1
    sasrate *nākamaccha SV.* 73
11. *pra samrājo asurasya praśastiṁ puṁsaḥ*
    kṛṣṭīnāmanumādyasya
    indrasyeva pra tava saṁskṛtāni
    vande dāruṁ vandamāno vivakmi RV. 7.6.1.
    pra ***samrājama****surasya* ***praśastaṁ*** *puṁsaḥ*
    *kṛṣṭīnā****mādyasya***
    indrasyeva pra tava saṁskṛtāni
    vanda dvārā vandamānā vivaṣṭu *SV. 78.*
12. *garbhaiva sudhito garbhṇīṣu RV.* 3.29.2
    garbha ***ivetsubhṛto garbhiṇībhiḥ*** *SV. 79*
13. *jajñānaṁ saptamātaro vedhām-ciket yat. RV. 9.102.4*
    jajñānaḥ ***saptamātṛbhirmehām-ciketadā*** *SV.* 101
14. *dadāśa havyadātibhiḥ RV.* 8.23.15.
    dadāśa ***havyadātaye*** *SV.* 104.
15. *somānaṁ svaraṇaṁ kṛṇuhi RV.* 1.18.1
    somānāṁ *svaraṇaṁ kṛṇuhi SV.* 139
16. *indra paraśca na RV.* 1.8.5

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indraḥ ***puraśca*** *no SV*. 166

17. *varivasyā mahāmaha RV*. 8.46.10
    varivasyā ***mahonām*** *SV*. 186
18. *mandantu stomāḥ RV*. 8.64.1
    mandantu ***somāḥ*** *SV*. 194
19. *mitraḥ pāntyadruha RV*. 8.46.4
    mitras *pantyadbuha SV*. 206
20. *sādhu: kṛṇvantamavase RV*. 8.32.10
    sādhaḥ *kṛṇvantamavase SV*. 217
21. *kāṣṭhā ajmeṣvatnata RV*. 1.37.10
    kāṣṭhā ***yajñeṣ****vatnata SV*. 221
22. *agor arir āciketa RV*. 8.2.14
    nāgor yir *ā ciketa SV*. 225
23. *idanuttā carṣaṇīdhṛtā RV*. 8.90.5
    itpurvanuttaścarṣaṇī ***dhṛtiḥ*** *SV*. 248
24. *vṛṣajūtirno'vṛtaḥ RV*. 8.33.10
    *vṛṣajūtirno'****vitā*** *SV*. 263
25. *havya indraḥ bhūṣatu*
    vṛtrahan ṛcīṣamaḥ RV. 8.90.1
    havyamindraṁ bhūṣata
    vṛtrahā *ṛcīṣama SV*. 269
26. *pṛtanānāṁ jyeṣṭho RV*. 8.60.1
    pṛtanānāṁ ***jyeṣṭhaṁ*** *SV*. 273
27. *tugrayā vṛdham RV*. 8.99.7
    tugrīyā *vṛdham SV*. 283
28. *śulkāya deyām RV*. 8.1.5
    sulkāya ***dīyase*** *SV*. 291
29. *yasya cākam RV*. 10.148.1
    yasya ***konā*** *SV*. 316
30. *śavasaścakān RV*. 7.27.1
    śrvaśca kāma *SV*. 318
31. *nṛmaṇā adhatta RV*. 8.96.13
    nṛmaṇā ***adhadrāḥ*** *SV*. 323
32. *akṣeṇeva cakriyā RV*. 10.89.4
    akṣeṇeva ***cakrīyau*** *SV*. 339

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33. *ocitsakhāyaṁ sakhyā vvṛtyāṁ tiraḥ*
purū cidarṇavaṁ jaganvān
piturnapātamā vedhā
adhi kṣami prataraṁ dīdhyānaḥ RV. 10.10.1
***ā tvā sakhāyaḥ** sakhyā **vivṛtu** tiraḥ*
*purū **cidarṇavāṁ jagamyāḥ***
*pituranapātamā **dadhīta** vedhā*
***asminkṣyate pratarāṁ dīdyānaḥ** SV*. 340
34. *jagmaye' paścādadhvane nare RV*. 6.42.1
*jagmaye' paścādadhvane **naraḥ** SV*. 352
35. *śaciṣṭhaṁ viśvacarṣaṇim RV*. 6.44.4
*saciṣṭhaṁ **viśvavedasam** SV*. 357
36. *kratvā variṣṭhaṁ vara āmurim RV*. 8.97.10
***kratve vare sthemanayāmurīm** SV*. 370
37. *dṛḍhāṁ cinnamayiṣḥavaḥ RV*. 8.20.1
*dṛḍhāṁ **cidyamayiṣṇavaḥ** SV*. 401
38. *dhārā sutasya rocate RV*. 9.111.
dhārā pṛṣṭhasya rocate SV. 464
39. *ṛtasya yonimāsadam RV*. 9.64.22
***arkasya** yonimāsadam SV*. 472
40. *suvāno yāti kavikratu RV*. 9.9.1
***svānairyāti** kavikratuḥ SV*: 476
41. *nayanti ūrmayaḥ RV*. 9.33.1
***nayanta** ūrmayaḥ SV*. 478
42. *svarvidaḥ RV*. 9.107.14
***madacyutaḥ** SV*. 518
43. *devayurnaḥ RV*. 9.97.4
***deva induḥ** SV*. 535
44. *kāraṁ bibhratpuruspṛham RV*. 9.14.1
***kāruṁ** bibhratpuruspṛham SV*. 486
45. *manotā prathamo manīṣī RV*. 9.91.1
*manotā prathamā **manīṣā** SV*. 543
46. *śukrāṁ vayantya asurāya nirṇijam RV*. 9.99.1
***śukrā viyantya** surāya **nirṇije** SV*. 551
47. *sunvānasyāndhaso marto na vṛta RV*. 9.101.13

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sunvānāyāndhaso *marto na* ***vaṣṭa*** *SV*. 553

48. *vi ca naṣasna iṣo arā tayo'rya naṣsanto RV*. 9.79.1
vicidaśnānā iṣayo *arātayor'yorṇaḥ SV*. 555

49. *payasā na dhenavaḥ RV*. 9.77.1
payasā ca dhenavaḥ SV. 556

50. *deva devayuḥ RV*. 9.108.9
deva ***devayum*** *SV*. 570

51. *vṛṣabhaṁ divo duhuḥ RV*. 9.108.11
vṛṣabhaṁ divo ***duham*** *SV*. 581

52. *daivyā pavamāna janimāni amṛtatvāyȧ ghoṣayaḥ RV*. 9.108.3
daivyaṁ pavamāna janimāni amṛtatvāya ***ghoṣayan*** *SV*. 582

53. *ya usriyā apyā RV*. 9.108.6
ya usrīyā ***api yā*** *SV*. 585

54. *divaḥ kaviḥ RV*. 9.64.30
divā kave *SV*. 656

55. *made suśipram RV*.8.66.2
madeṣu śipram *SV*. 687

56. *yonimayohatam druṇā RV*. 9.1.2
yonimayo ***hate droṇe*** *sadhasthamāsadat SV*. 689

57. *yajñaṁ hinvantya adribhiḥ RV*. 9.101.3
yajñāya santvadrāyaḥ *SV*. 698

58. *mamattu somyam RV*. 3.51.11
mamattu ***somya*** *SV*.737

59. *somā arṣanta viṣṇve RV*. 9.33.3
somā ***arṣantu*** *viṣṇve SV*. 764

60. *pavesva* ***viśvamejaya*** *RV*. 9.62.26
pavasva viśvacarṣaṇe SV. 775

61. *tubhyaṁ dhāvanti sindhavaḥ RV*. 9.62.27
tubhyaṁ dhāvanti ***dhenavaḥ*** *SV*. 776

62. *nadayanneti-pracetayanneti RV*. 9.97.13
nadayanneṣi-pracodayanneṣi *SV*. 805

63. *namayanvadhasnaiḥ RV*. 9.97.15
namayan ***vadhasnum*** *SV*. 807

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64. *tadimahe-ukthyā RV.* 8.99.2
tamīmahe-ukthya SV. 813
65. *tanā kṛṇvanto arvate RV.* 9.62.2
***tmanā** kṛṇvanto **arvataḥ** SV.* 830
66. *somaḥ sutaḥ pūyate ājyamānaḥ RV.* 9.97.35
*somaḥ sutaḥ **ṛcyate pūyamānaḥ** SV.* 859
67. *pṛṣṭiṁ divaḥ RV.* 9.39.2
***vṛṣṭiṁ divaḥ** SV.* 899
68. *dhruve sadasi sīdati RV.* 9.40.2
*dhruve sadasi **sīdatu** SV.* 925
69. *janāya juṣṭo adruḥ RV.* 9.9.3
*janāya juṣṭo **adruhe** SV.* 937
70. *rītimapo jinvī RV.* 9.108.10
*rītimapo **jinvan** SV.* 1012
71. *pṛṣṭhesverayāyim RV.* 9.102.3
*pṛṣṭheṣ**vairayad**rayiṁ SV.* 1015
72. *ayaṁ devebhyo madhumattamaḥ RV.* 9.105.3
*ayaṁ devebhyo **madhumattaraḥ** SV.* 1100
73. *sāsastṛpalaṁ manyamacchāmādastaṁ RV.* 9.97.8
***sāsas tṛpalā vagnumacchāmādastaṁ** SV.* 1117
74. *saṁvaraṇeṣvakramu RV.* 9.86.17
***saṁvasaneṣ**vakramu SV.* 1153
75. *dhīnāmantaḥ sabardughāḥ hinvāno mānuṣā yugā RV.* 9.12.7
***dhenāmantaḥ sabardughām** hinvāno mānuṣā **yujā** SV.* 1202
76. *dhūma eti RV.* 7.3.3
*dhūma **eṣi** SV.* 1221
77. *sa made hitaḥ RV.* 8.93.8
*sa **bale** hitaḥ SV.* 1223
78. *dartā purāmasi RV.* 8.98.6
***dhartā** purāmasi SV.* 1249
79. *pavamāno daśasyati RV.* 9.3.3
*pavamāno **diśasyati** SV.* 1259
80. *indurindrāya maṅhanā RV.* 9.37.6

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indurindrāya ***maṁhayan*** *SV*. 1297

81. *avyo vāraṁ vidhāvati RV*. 9.28.1
avyaṁ *vāraṁ vidhāvati SV*. 1280
82. *pavamāno vicarṣaṇiḥ viśvā dhāmāni viśvavit RV*. 9.28.5
pavamāno ***adhi dyavi pavitre matsaro madaḥ*** *SV*. 1284
83. *eṣa sūryeṇa hāsate pavamāno adhi dyavi pavitre matsaro madaḥ RV*. 9.27.5
eṣa sūryeṇa ***hāsate saṁvasāno vivasvata patirvāco adābhyaḥ*** *SV*. 1285
84. *anarśarātiṁ vasudāmupa RV*. 8.99.4
alarṣi*rāti vasudāmupa SV*. 1320
85. *kṣyasyāsi vidhataḥ RV*. 9.66.27
kṣyasyasi ***vidhartā*** *SV*. 1322
86. *tvaṁ suto nṛmādano dadhanvānmatsarintamaḥ indrāya suvirandhasā RV*. 9.67.2
tvaṁ suto ***mandintamo*** *dadhanvānmatsarintamaḥ* ***induḥ satrājidastṛtaḥ*** *SV*. 1324
87. *dyumantaṁ śuṣmamuttamam RV*. 9.67.3
*dyumantaṁ śuṣmamā****bhara*** *SV*. 1325
88. *dviryaṁ pañca svayaśasaṁ svasāro adrisaṁhatam priyamindrasya kāmyaṁ prasnā payantyūrmiṇam RV*. 9.98.6
dviryaṁ pañca svayaśasaṁ ***sakhāyo*** *adrisaṁhatam prīyamindrasya kāmyaṁ* ***prasnāpayanta ūrmayaḥ*** *SV*. 1330
89. *dakṣiṇāvate devāya sadanāsade RV*. 9.68.10
dakṣiṇāvate ***vīrāya*** *sadanāsade SV*. 1331
90. *vardhā samudramukthyam RV*. 9.61.15
*vardhā samudra****mukthya*** *SV*. 1337
91. *yatsānoḥ sānumāruhad RV*. 1.10.2
yatsāno ***sānvāruho*** *SV*. 1345
92. *vṛṣabhaṁ yathā juraṁ gāṁ RV*. 8.1.2
vṛṣabhaṁ yathā ***juvaṁ*** *gāṁ SV*. 1361
93. *matsarāsaḥ prasupaḥ RV*. 9.69.6
matsarāsaḥ ***prasutaḥ*** *SV*. 1370

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94. *santaniḥ praghnatāmiva RV.* 9.69.2
santaniḥ ***sunvatāmiva*** *SV.* 1371
95. *sarghato 'bhiśastervasparat RV.* 6.42.4
*sarghato 'bhiśastre****ravasvarat*** *SV.* 1443
96. *prajāḥ pupoṣa bahudhā virājati RV.* 10.170.1
prajāḥ ***piparti*** *bahudhā vi rājati SV.* 1453
97. *ahaṁ pratnena manmanā giraḥ RV.* 8.6.11
ahaṁ pratnena ***janmanā*** *giraḥ SV.* 1501
98. *harīṇāṁ patiṁ dakṣaṁ pṛñcantamabravam RV.* 8.24.4
harīṇāṁ patimṁ ***rādhaḥ*** *pṛñcantamabravam SV.*1510
99. *dhibhirsaparyata RV.* 8.103.3
*dhibhir****namasyata*** *SV.* 1516
100. *vanemā te abhiṣṭibhiḥ RV.* 8.19.20
vanemā te ***abhiṣṭaye*** *SV.* 1560
101. *śrutaṁ gīrbhirgirvaṇasam RV.* 8.2.27
indraṁ *gīrbhirgirvaṇasam SV.* 1658
102. *pṛthivyā sapta dhāmabhiḥ RV.* 1.22.22
pṛthivyā ***adhi sānavi*** *SV.* 1674
103. *milhe spatirna vājayuḥ RV.* 9.197.1
mīḍhvāṁt*saptirna vājayuḥ SV.* 1690
104. *predu harivaḥ śrutasya RV.* 8.2.13
predu harivaḥ ***sutasya*** *SV.* 1804
105. *te sutāso madintamāḥ RV.* 9.67.18
te sutāso ***vipaścitaḥ*** *SV.* 1811
106. *gṛhāṇāṅgānyapve prehi RV.* 10.103.12
*gṛhāṇāṅgan****yaghā*** *parehi SV.* 1861

Nature of Variations

After secrutinty of all the passages presenting variations listed above, it can be observed that the variations couldn't occur upto the extent that they may affect the metre. The original metre remains unaltered althrough except a few cases where it seems to have fallen short of a syllable or two or have gained the same giving rise to the change of its internal structure from ***bhūrik*** to

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nicṛt and vice versa, whereas its external structure remained intact.

Semantic Variations

Of the total variations exhibited in 106 stanzas, around 60 have affected the intent of the respective stanzas. For instance following serials of variations cited above may be referred to:

5, 6, 9, 10, 11, 12, 14, 15, 16, 19, 21, 28, 29, 30, 32, 34, 35, 36, 38, 40, 41, 42, 44, 47, 48, 53, 55, 56, 57, 60, 61, 62, 65, 66, 67, 73, 74, 75, 77, 78, 82, 83, 84, 86, 87, 88, 89, 92, 93, 94, 96, 97, 98, 99, 101, 102, 104, 105, 106.

All of these variations may be classified as semantic variations.

Phonetic Variations

In addition, some stanzas have undergone various phonetic variations as follows :

Interchange of marginal sounds:

During the course of transfer of stanzas from *RV.* to *SV.*, the phonetic variations have been attested in the form of interchange of marginal sounds. For instance labial sounds have interchanged with labio-dental sounds, such as *pṛṣṭiṁ divaḥ* (9.39.2) becomes *vṛṣṭiṁ divaḥ* (*SV.* 899) with the change of *p* into *v*, also *abhiśasteravasparat* (*RV.* 6.42.4) becomes *abhiśasteravasvarat* (*SV.* 1443) with *p* interchanging with *v*.

Sometimes labial sounds are seen replaced by dental sounds, e.g. *prasupaḥ* (*RV.* 9.69.6) meta morphoses into *prasutaḥ* (*SV.* 1370) with *p* changing into *t*.

Palatalization of dental sounds is also one of the peculiar features, e.g. *cinnamayiṣṇavaḥ* (*RV.* 8.20.1) transposes as *cityamayiṣṇavaḥ* (*SV.* 401) with the palatalization (*y*) of dental sound (*n*).

Semi-vocalic cerebral sounds also dentalized in *SV.* e.g. *saṁvaraṇeṣu* (*RV.* 9.86.17) poses as *saṁvasaneṣu* (*SV.* 1153) where cerebral *r* is obviously dentalized (*s*).

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We also come across such examples as attest the palatalization of guttural sounds, e.g. *yugā* (*RV*. 9.12.7) becomes *yujā* (*SV*. 1202) registering the interchange of *g* with *j*.

The tendency of palatalization of labial sounds is also no less glaring. The interchange of *manmanā* (*RV*. 8.6.11) with *janmanā* (*SV*. 1501) substantiate the above statement where *m* finds its transposition into *j*.

Labio-dental sounds also undergo labialization, e.g. *Ṛgvedic* (9.102.4) *vedhām* becomes *medhām* in *SV*. (101).

We also come across a very startling example in which peculiar Vedic sound l finds its change into *ḍ* in the *SV*. itself, e.g. *milahe* (*RV*. 9.197.1) becomes *mīḍvāṅ* (*SV*. 1690). It may be pointed out here that the peculiar Vedic sounds *l* and *lh* are permanently replaced by *ḍ* and *ḍh* in later Vedic and Classical Sanskrit.

Interchange of peak sounds:

In addition to marginal sounds, peak sounds have also interchanged. We come to know that during the course of interchange *a* sound finds its transposition into u and vice versa. For instance, *sa te* (*RV*. 10.46.1) becomes *su te* (*SV*. 77); *paraśca* (*RV*. 1.8.5) finds its change into *puraśca* (*SV*. 166); *kāraṁ* (*RV*. 9.14.1) transposes as *kāruṁ* (*SV*. 486). We may also quote some examples exhibiting reverse order of change, i.e. change of *u* into *a*, e.g. *sādhu* (*RV*. 8.32.10) changes into *sādhaḥ* (*SV*. 217).

A sound is also seen interchanged with *i* and vice versa, e.g. *tugrayā* (*RV*. 8.99.7) becomes *tugriyā* (*SV*. 283), *daśasyati* (*RV*. 9.3.3) transposes into *diśasyati* (*SV*.1259) where *a* obviously interchanges with *i*. On the other hand *i* also interchanges with *a* in the example of sasrate (*SV*. 73) evolved from *sisrate* (*RV*. 5.1.1).

We have also come across some cases in which *ī* sound is changed into *e*, e.g. *dhīnām* (*RV*. 9.12.7) converts into *dhenām* (*SV*. 1202), owing to the change of *ī* into *e*.

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Ellision of marginal sounds:

We come across one case attesting the ellision of marginal sounds, e.g. *stomā* (*RV*. 8.5.3.1) becomes *somā* (*SV*. 194) dropping the marginal sound *t*.

Metathesis:

One case of metathesis is also met with, e.g. *arira* (*RV*. 8.2.14) transposes as *rayira* where *a* and *r* are metamorphosed.

Anaptyxis:

Anaptyical tendency also surfaces in a case of *apyā* (*RV*. 9.108.6) which occupies the state of *api yā* (*SV*. 585) with the insertion of a peak sound (*i*)between the two marginal sounds *p* and *y*.

Morphological Variations

A quite large number of variations fall under this category. All the morphological variations consisted in the passages of *SV*. may be placed into following categories.

Variations in nominal stems:

Following nominal stems attest a radical change when they were taken to *SV*. Examples are

viśvamejaya (*RV*. 9.62.26) - *viśvacarṣaṇe* (*SV*. 775)
śavasaḥ (*RV*. 7.27.1) - *śravaḥ* (*SV*. 318)
viśvacarṣaṇiṁ (*RV*. 6.44.4) - *viśvavedasaṁ* (*SV*. 357)
sutasya (*RV*. *9.111.1*) becomes *pṛṣṭhasya* (*SV*. *464*)
ṛtasya (*RV*. 9.64.20) - *arkasya* (*SV*. 472)
sindhvaḥ (*RV*. 9.62.27) - dhenavaḥ (*SV*. 776)
manyum (*RV*. 9.97.8) - vagnum (*SV*. 417)
made (*RV*. 9.97.8) - *bale* (*SV*. 1249)
dartā (*RV*. 8.98.6) - *dhartā* (*SV*. 1249)
where **d** changes into dh.
svasārah (*RV*. 9.98.6) - sakhāyaḥ (*SV*. 1330)
devāya (*RV*. 9.68.10) - *vīrāya* (*SV*. 1331)
ajmeṣu (*RV*. 1.37.10) - *yajñeṣu* (*SV*. 221)

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Variations in Personal endings:

Following variations in the use of personal endings come to our notice.

nadayanneti-pracetayanneti (*RV.* 9.97.13) - *nadayanneṣi-pracodayanneṣi* (*SV.* 805)

arvate (*RV.* 9.62.2) - *arvataḥ* (*SV.* 830)

adruhaḥ (*RV.* 9.9.3) - *adruhe* (*SV.* 937)

ehi (*RV.* 7.3.3) - *eṣi* (*SV.* 1221)

Variations in case endings:

A good deal of variations can be located in the application of case-endings, e.g.

samrājaḥ nom. case (*RV.* 7.6.1) - *samrājam - acc. case* (*SV. 78*)

garbhiṇīṣu - loc. (*RV.* 3.29.2) - *garbhiṇibhiḥ - inst.* (*SV.* 79)

jajñānam - acc. (*RV.* 9.102.4) - *jajñānaḥ - nom.* (*SV.* 101)

sapta mātaraḥ - nom. (*RV.* 9.102.4) - *sapta mātṛbhiḥ - inst.* (*SV.* 101)

saṁveśane - loc. (*RV.* 10.56.1) - *saṁveśanaḥ - nom.* (*SV.* 65)

vadhasnaiḥ - inst. (*RV.* 9.97.15) - *vadhasnum - acc.* (*SV.* 807)

avyaḥ - nom. (*RV.* 9.28.1) - *avyam - acc.* (*SV.* 1280)

adhvaram - acc. (*RV.* 1.44.13) - *adhvare - loc.* (*SV.* 50)

prātaryāvāṇah - nom. (*RV.* 1.44.13) - *prātaryāvadbhiḥ - inst.* (*SV.* 50)

somānaṁ - acc. (*RV.* 1.18.1) - *somānāṁ - gen.* (*SV.* 139)

jyeṣthaḥ - nom. (*RV.* 8.60.1) - *jyeṣṭhaṁ - acc.* (*SV.* 273)

vṛtrahan - voc. (*RV.* 8.90.1) - *vṛtrahā - nom.* (*SV.* 269)

From the aforementioned examples it is crystal clear that nominative case changes in accusative and vice versa; locative sometimes converts into instrumental or other in nominative; nominative also finds its change into instrumental; instrumental can be seen converting into accusative; vocative finds its way into nominative.

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Variations in participle stems:

Stems in case of participle formations are also seen to be replaced by some other stems, e.g.

pracetayan (*RV*. 9.97.13) changes into *pracodayan* (*SV*. 805)

ājyamānaḥ (*RV*. 9.97.35) changes into *pūyamānaḥ* (*SV*. 859)

Variations in number-marker:

During the course of attuning the mantras to music, number-markers also changed from pl. to sing and vice versa, the examples of

vadhasnaih (*RV*. 9.97.15 - *vadhasnum* (*SV*. 807)

abhiṣṭibhiḥ (*RV*. 8.19.20) - *abhiṣṭaye* (*SV*. *1560*)

show the change of number from plural to singular. And the examples of

somānam (*RV*. 1.18.1) - *somānām* (*SV*. 139)

mitraḥ (*RV*. 8.46.4) - *mitrāḥ* (*SV*. 206)

show the change of number from singular to plural.

Variations in genders:

Genders of nouns and pronouns are also found to have changed, e.g.

tat (*RV*. 8.99.2) neuter changes to be tama (*SV*. 813) masculine.

prathamaḥ (*RV*. 9.91.1) masc. changes to be *prathamā* (*SV*. 543) fem.

daivyā (*RV*. 9.108.3) fem. becomes *daivyam* (*SV*. 582) neut.

tṛpalam (*RV*. 9.97.8) neut. becomes *tṛpalā* (*SV*. 1117) fem.

Variations in degrees of comparison:

Variation with regard to degrees of comparison is also one of the features. We come across one single example in which superlative degree has changed into comparative degree, e.g.

Ṛgvedic madhumattamaḥ (*9.105.3*) becomes *madhumattaraḥ* in (*SV*. 1100)

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Variations in attributives:

Variations with regard to attributives are of two types. We find variation regarding their employment. For instance an attributive that qualifies a particular substantive in *RV.* switches over to some other noun in the *SV.* In the *Ṛgvedic passage vardhā samudramukthyam* (9.61.15) *ukthyam* is attributed to *samudram*, but the same attributive epithet *ukthyam* in the corresponding *Sāmavedic* passage *vardhā samudramukthya* (1337) qualifies *soma*, the deity addressed in the *mantra*.

Second type of variation is met with regarding their physical structure, e.g. *madintamāḥ* (*RV.* 9.67.18) changes as *vipaścitaḥ* when taken over in *Sāmaveda* (1811).

Variations in Particles:

Several particles are also met with wearing a varied look in *Sāmaveda*, e.g.

ajuram (*RV.* 8.1.2) is met with as *juvam* (*SV.* 1361)

na dhenavaḥ (*RV.* 9.77.1) converts into *ca dhenavaḥ* (*SV.* 556)

cākam (*RV.* 10.148.1) becomes *konā* (*SV.* 316)

Variations in verbs, or verbal stems:

Verbs, or verbal stems have also registered variations in their outlook as well as essence, e.g.

pūyate (*RV.* 9.97.35) changes to be *ṛcyate* (*RV.* 859)

sudhitaḥ (*RV.* 3.29.2) becomes *subhṛtaḥ* (*SV.* 79)

vṛta (*RV.* 9.101.13) finds a change into *vaṣṭa* (*SV.* 553) and

ilte (*RV.* 1.36.1) transposes as *indhate* (*SV.* 59)

Variations in tenses/moods:

Variation of tenses, or moods is also common feature of *Sāmavedic* version of *Ṛgvedic mantras*.

Most prominent among such variations is the change of present tense (*laṭ*) into imperative mood (*loṭ*), e.g.

sīdati (*RV.* 9.40.2) - sīdatu (*SV.* 925)

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yanti (*RV*. 8.103.6) - *yantu* (*SV*. 44)

Past imperfect (*laṅ*) formations also tend to be imperative (*loṭ*), e.g.

arṣanta (*RV*. 9.33.3) - *arṣantu* (*SV*. 764)

Present (*laṭ*) changes into past imperfect (*laṅ*), e.g.

prasnāpayanti (*RV*. 9.98.6) - *prasnāpayanta* (*SV*. 1330)

na+yanti (*RV*. 9.33.1) - *nayanta* (*SV*. 478)

Future imperfect (*luṭ*) is found converted into present (*laṭ*), e.g.

deyām (*RV*. 8.1.5) - *dīyase* (*SV*. 291)

Change of nouns into verbs and vice versa:

Nominal formations are found changed into verbal constructions, e.g.

erayā (*RV*. 9.102.3) becomes *airayat* (*SV*. 1015)

hinvantyaḥ (*RV*. 9.101.3) came to be used as *santu* (*SV*. 698)

Example of the change of verb into noun is *avṛtaḥ* (*RV*. 8.33.10) transposing in the parallel passage of *SV*. as *avitā* (263)

Replacement of Particles by nouns:

Sometimes particles are seen replaced by nouns, e.g.

particle *acchā* of *RV*. (8.103.2) is replaced in the parallel passage of *SV*. (51) by the proper noun *indra*.

Participialization of nominal forms and vice versa:

We also come across one each example of participialization of nominal form, viz. *maṅhanā* of RV. 9.37.6 participialized in *SV*. 1297 as *maṅhayan*. We also have an example of reverse order where participle form of the RV. nominalized in the parallel passage of *SV*., e.g. *vidhataḥ* (RV. 9.66.27) nominalized as *vidhartā* (*SV*. 1322).

Interchange of prefix-suffix employment:

In a rare example, we find that the prefix *su* of the succeeding form *śipram* in the example of *made suśipram* (RV. 8.66.2) goes with the preceeding form *made* as suffix (case ending) in the

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parallel passage of *SV*. 687, thus changing the whole equation as '*madeṣu śipraṁ*'.

Syntactical Variations

In addition to the slight variations affecting a phoneme or morpheme in a stanza, more than 1/3 of the stanza is also found changed. Changes of this magnitude have been counted here towards the syntactical variations. These variations more often than not occurred due to unmindful replacement of some part of the stanza by the other part of other stanza stored in memory by the concerned seer who committed these *mantras* to his memory. For instance, the bold portion of the *Ṛgvedic mantra* 9.28.5

pavamāno ***vicarsaṇih***
viśvā dhāmāni viśvavit

is replaced in the parallel passage of *SV*. 1284 by *pavamāno adhi dyavi pavitre matsaro madaḥ* which is nothing else, but the wrong or mistaken identification of the said stanza in *SV*. 1284 with the another *Ṛgvedic* verse (9.27.5) which is read as follows

eṣa sūryeṇe hāsate pavamāno adhi dyavi pavitre matsaro madaḥ

Thus most of the variations have occurred owing to the mistaken indentification of the subject stanzas or part thereof with some other stanza or part thereof.

For this type of variations, following serials from the list of varied stanzas may be referred to: 7, 8, 11, 13, 25, 33, 36, 62, 83, 86, etc.

Interpretations of *Sāmaveda*

From the very beginning of their composition, the Vedas along with their intent were handed down by the original seers to their heirs. They continued to be preserved in the long uninterrupted tradition of Vedic Scholiasts. De grado in grado with the passage of time, not only did the *mantras* undergo several textual variations and alterations, the actual intent also faded away from the memories of their inheritors. Keeping in

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view these problems, the texts which were preserved orally before were documented along with their intent in order to save them from further corruption and deterioration. This fact has very aptly been alluded to by Yāska as:

upadeśāya glāyanto'vare bilmagrahaṇāyedaṁ granthaṁ smāmnāsiṣurvedaṁ ca vedāṅgāni ca. (*Nir*. 1.20)

Thus, it is clear from the foregoing that *Saṁhitās* were compiled to preserve the *mantras* and the subsidiary aids like *Vedāṅgas* and *Brāhmaṇas* were prepared to preserve their intent. It is thus proved that the process of interpretations of the Vedas is as old as their physical structure is.

Later on when the subsidiary aids prepared for their elucidation and elaboration couldn't serve their purpose perfectly, attempts were made by ancient and medieval scholars to write separate commentaries on each and every extant **Saṁhitā** and its *Brāhmaṇa* so as to make their intents more intelligible to the subsequent scholars and students.

During the course of such attempts, *Sāmaveda* was also subjected to the interpretations by the scholars. Mādhava, Bharatswāmi, and Guṇaviṣṇu seem to be the precursor of the great work followed by Sāyaṇa. Apart from the above quoted ancient commentators, some occidental scholars also came forward in the 19th century to preserve these works of yore by way of publishing their meritorious editions and translating them into their respective western languages. In case of *Sāmaveda*, first attempt of this type was made by Dr. Stevenson whose translation was later edited by Prof. Wilson in 1842. Prof. Benfey followed Dr. Stevenson and brought out the edition of *Sāmaveda* with a metrical translation in 1848. On the basis of Benfey's translation, R.T.H. Griffith, the subject translator, produced his metrical translation with a few exegetical notes in 1893. Besides, the above quoted interpretations of *Sāmaveda*, all other commentories rendered on *Ṛgveda* may also be counted towards *Sāmaveda*, as more than 90% of *mantras* of *Sāmaveda* have been borrowed from the *Ṛgveda*.

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So far as the present translation is concerned, Griffith has consulted many of his predecessors coming both from west as well as ancient east. He himself quotes the names, besides Benfey, of Aufrecht, Wilson, St. Petersburg dictionary of Roth, Grassmann, Stevenson, Geldner, Ludwig, Maxmüller, Cowell, Wallis and of the ancient Indian scholars he refers to Sāyaṇa, and Yāska. Inspite of the help of great number of ancient Indian and western scholars, Griffith is not able, like his other predecessors, to pluck out the actual intent of the *ṛcās* of the *Sāmaveda*. His so-called translation also remains a vaguely literal one like that of others. A literal translation, whether attempted in simple Sanskrit terms or any other language, always remains a literal translation. Instead of conveying the actual intent, it would rather create confusion in the minds of readers. This is what has happened so far in the domain of Vedic exegesis. The so-called commentories, interpretations or translations rendered so far either by Sāyaṇa or anyone else has only misled the readers and caused a lot of confusion about the contents of the Vedas. Among the modern oriental scholars, only Dayananda seems to have tracked the right path in so far as his just efforts are concerned. Just as no literal translation of Vedas would have been possible without Sāyaṇa, no factual translation of the Vedas is possible without Dayananda. Dayananda's *bhāṣya* with all its short comings is still a light house capable of showing the right path on the way of Vedic exegesis.

So far scholars coming from all regions and communities have been trying to read their preconceived notions in the Vedas and so projected their own meanings on them. They have and are still studying the diction and style of Vedic language in the light of the culture within which they are born and hence they have made efforts to define the Vedic usage and idiom as per their cultural set up. In fact, in defining the Vedic terms even according to their cultural set up, they have dropped all the factors of advancement of their culture in terms of science and technology and have picked up only the factors of backwardness to define the

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Vedic language. They are forgetting that the development and advancement of language is also the pointer to the advancement and progress of its cultural background, since the idiom of a language is invariably formed in a particular cultural background. So far as the culture remains crude and half-formed, the idiom of its language will also remain half-formed and crude. The rich culture will give rise to the enrichment of the idiom of its language. The sublime and highly rich poetry of the Vedas, the perfectness, copiousness, exquisite refinedness and wonderfulness of the structure of their idiom all point to the highly advance and rich culture within which this idiom was formed. Thus, so far as we won't be able to get the highly advanced and rich state of the Vedic culture, the Vedic texts consisting of cryptic formulae and theories related to the system of knowledge discovered by the then seers would only appear us a nonsense and any sort of process of philological or exegetical analysis will be in-adequate in decipherment of the actual intent of these text until such time that the very Vedic state of culture is revived. Unfortunately we were handed down the rich idiom of the Vedic language in tradition, but we were deprived of, due to certain catastrophic reasons beyond our control, inherting the rich cultural legacy of our ancestors. This is why, the keen efforts ranging from more than one thousand years put in the field of Vedic exegesis have totally failed to make out the actual sense of the Vedic texts.

Under the circumstances, it becomes imperative on the part of a serious Vedic interpretor or exeget neither to strive for reading his preconceived notion in the Vedas nor do project his meanings on them, but to examine the stanzas *ṛṣi*-wise in order to make out the true intent of the seer's idiolect by getting the picture of his cultural background. In this respect, etymology, which also attempts to discover cultural background behind the origin of certain vocables, may be quite helpful. The other *Vedāṅgas* and the *Brāhmaṇas* can also prove of great help for this purpose.

In fact, Vedic technical terms need definition rather than translation by synonymous terms for their elucidation. For defini-

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tion, the understanding of the cultural set up is quite invincible. The cultural set up of Vedic times was formed of three types of sciences, viz. science of *mantra*, *tantra* and *yantra*, the former being more prominent in former phases and later in later phases. Three types of technology also found its way on the basis of three types of sciences. *Māntrika* technology was developed on the basis of the science of *mantra*, *tāntrika* and *yāntrika* technologies were devised on the basis of *tantra* and *yantra* respectively. Within the cultural background formed of the above mentioned three types of science and technology such literature was composed as primarily dealt with psychological (*ādhyātmika*), celestial or astronomical (*adhidaivata*) and terrestrial or social (*adhibhautika*) elements of which each succeeding one originated from the preceeding one giving rise to the science of equivalences between the three. For more detail see, author's work *Vedic Meteorology*, pp. 162-76.

To sum up, it can inhesitatingly be maintained that to reveal the actual intent of the Vedas, it is mandatory to formulate or picturize the true Vedic culture with help of cross philological and exegetical examination of the hymns of the various seers.

Here one more thing may be pointed out that the seers narrated the natural laws visualized by them in various literary styles and methods. One style being the personification. This personificational narration later led to the origin of historical or *Aitihāsika* school of Vedic Interpretation which interpreted the Vedas historically. Thus history was not narrated by the seers in the Vedas. It is not the end, rather the means to interpret Vedas. This is why a dictum came into vogue

itihāsapūrāṇābhyāṁ vedaṁ samupabṛṅhayet

'Vedas should be interpreted with the help of *itihāsā* and *purāṇa*'

Here history doesn't mean the social or political history of human beings, but the figurative or personificational description of psychological, astronomical or terrestrial elements.

R.T.H. Griffith's translation like all others in the field, suffers from all such drawbacks. Leaving a few places, he is also not

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been able to explain correctly such contents of the Vedas as seem to be historical. Inspite of all this, Griffith's translation has been edited afresh so that his and through him, the western scholar's point of view regarding the *Vedic Saṁhitās* may be reproduced in an updated and revised form. The present editor has also supplied Griffith's translation with some of his own exegetical notes wherever he deemed it fit and necessary.

Salient features of the Present Edition

The present edition of English translation of *Sāmasaṁhitā* by Griffith has become conspicuous with the following salient features.

1. Its old English usage has been supplanted with the corresponding usage of modern English, so as to make the intents of translation more perfectly intelligible even to a layman in English. For instance, the pronominal forms, thy, thine, thou, thee, ye, etc. have been replaced by appropriate modern English terms. The old English usage of verbal forms has also been replaced by modern English usage.

2. Some of the Vedic Sanskrit terms like *Savitā*, *hotā*, etc. were used in an unappropriate rather say englishized manner like *savitar*, *hotar*, etc. by Griffith in his original translation. In the present edition such Vedic terms have been retained in their true form.

3. The method of transliteration of Sanskrit phonemes into Roman adopted by Griffith has fallen in disuse these days. Hence, it has been deemed proper to apply modern and revised method of transliteration in the present edition. This may save the readers from unnecessary breakthrough into old diacriticals and transliteration system.

4. Griffith's translation of *Sāmasaṁhitā* is based on the edition of *Raṇāyaṇīya* recension brought out by Prof. Benfey of Gottingen in 1848. Griffith also claims to have made good use of Satyavrata Sāmaśrami's edition of same *Saṁhitā* published in *Bibliotheca Indica* in 1874-78. However, Griffith's notes and

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translations clearly show that the edition of *Raṇāyaṇīya Saṁhitā* available to him contains fragmentary references to some of the *mantra*s repeated in the second part, the *Uttrārcika*. The present author has now gone through Sātavalekara's edition of the same *Saṁhitā* which is obviously an improvement on the older ones. Instead of providing initials/fragments, Sātavalekara's edition places full text of the *mantra*. In the light of the improved edition of Sātavalekara, the present edition has also been supplied with the full text of the *mantra* repeated in the second part of the *Saṁhitā*.

For instance, the *Raṇāyaṇīya* text available to Griffith repeats, as per version of Griffith, the fragments

upo ṣu jātamapturam..........(762) and

upāsmai gāyatānaraḥ........(763)

instead of the full text as is available in Sātavalekara's edition. Similarly *Raṇāyaṇīya* text of Griffith repeats only the initials, viz. pra va of 1113, *arc* of 1114, and *upa* of 1115 from 444, 445, 446 respectively instead of the full text as is known from Sātavalekara's edition. Hence all such places as repeat the initials or fragments of the *mantra*s have been provided with the full text in the present updated and revised edition. The other examples of full text replacement are 773 and 774.

5. In Griffith's translation the metre *uṣṇik* has awkwardly been spelt as *uṣṇiḥ* althrough. In the present edition, the same has been properly spelt as *uṣṇik*.

6. Griffith while referring to *Ṛgveda* treats *eleven Vālakhilya sūktas* falling into 8th *maṇḍala* of *Ṛgveda* from serial no. 49 to 59 as a disjoined portion and so refers them separately as *Vālakhilyas* I, II, III, IV, etc. However, in the present edition all *Vālakhilya sūktas* have been treated, as is available in edition of *Ajmer Vedic Yantrālaya*, in continuation of the rests, e.g. *Vālakhilya* I as 8.49, II as 8.50, and so on upto *Vālakhilya* XI as 8.59. The sūktas following *Vālakhilya*s have also been treated in further continuation of *Vālakhilya*s, e.g. 8.49 (excluding *Vālakhilya*s) has been referred to as 8.60 (including *Vālakhilya*s).

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7. Sometimes, Griffith mistakingly identifies the *ṛṣi* with deity. For instance in *SV*. 2.6.1.11, the deity obviously is *sūrya* or *ātmā*, but Griffith identifies its *ṛṣi Sarparājñī* with the deity. To quote him exactly, 'The deity is *Sarparājñī*, the serpent queen who is also said to be the *ṛṣi*'. Hence at such mistaken places necessary corrections have been done so that the readers may not be confused by misleading remarks.

8. It has also been noticed that sometimes footnotes supplied to the translated version have no correspondence with the concerned translated version. For example, in case of 2.6.1.9.1, the footnotes have been shown to correspond with 2.6.1.9.2 instead of 2.6.1.9.1. Similarly the footnote of 2.2.1.10.2 has wrongfully been shown in Griffith's version to correspond with 2.2.1.10.1. Other case is 2.2.1.14.2. In the present edition this type of mistakes have also been rectified.

9. The most notable feature of this edition is that it contains the original *mantra*s in *devanāgarī* script for the ready reference of the scholars and readers. Now the readers won't have to consult original *mantra*s elsewhere and the scholars will be able to judge, how far the translation of Griffith is able to convey the actual intent of the stanzas.

10. Griffith's translation is not available on the *mantra*s of *Ārāṇyakakāṇḍa* and *Mahānāmnyārcika* consisting of *mantra*s from Sr. No. 586 to 650. Also *mantra* No. 679 has not been translated by Griffith. Keeping in view the dearth of translation, the author of present lines has rendered his own scientific translation dealing with astronomical (*adhidaivata*) aspect. The readers will now find a full fledged *Sāmaveda* of *Rāṇāyaṇa* recension comparising of 1875 *mantra*s.

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सामवेद-संहिता

पूर्वार्चिकः (छन्द आर्चिकः)

FIRST PART

BOOK I

CHAPTER I

Om, Glory to the *Sāmaveda*!

To Lord *Gaṇeṣa* glory! *Om*.

[The benedictory line is a modern addition. *OM* is a sacred exclamation that may be uttered-inaudibly to profane ears-at the beginning and end of a reading of the Vedas or before a prayer. Gaṇeṣa, Lord of the *Gaṇas* or troops of inferior deities, is a post-Vedic God, regarded as the remover of obstacles and hence propitiated at the beginning of important undertakings and invoked at the commencement of books.

The metre of the hymn is *Gāyatrī*, each stanza consisting of three octosyllabic *pādas* or divisions, two of which form the first line and one the second]

DECADE I (AGNI)

१. अग्न आ याहि वीतये गृणानो हव्यदातये। नि होता सत्सि बर्हिषि॥ १॥

Come *Agni*, praised with song, to feast and sacrificial offering: sit

As *Hotā* on the holy grass!

[*Agni*: fire, and the God of fire. *Agni* is, next to *Indra*, the most prominent of the deities of the *Ṛgveda*. He is the messenger and mediator between earth and heaven, announcing to the Gods the hymns, and conveying to them the oblations, of their worshippers. Sacrificial offering: oblation of *ghṛtam*, *ghī* or clarified butter, sprinkled upon the sacrificial fire. *Hotā:* or *hotṛ* or *hotā* (from √*hu*, to sacrifice), the Presenter, the ministering priest who offers the oblation; or (from √*hve*, to call) the priest who invites the Gods to the sacrifice, the invoker or

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Herald. *Agni* concentrates in himself the various sacrificial duties of the different classes of human priests, and is more especially the *Hotā* invoking the Gods with the sound of his crackling flames and presenting to them the oblations which he consumes. Holy grass: *kuśa* or *darbha* grass (Poa Cynosuroides), clipped, trimmed, and strewn on the floor of the sacrificial chamber as a seat for the Gods and for the sacrificers. This stanza, seen by, or revealed to, the *Ṛṣi* or inspired sage or seer Bharadvāja, is the tenth verse of Hymn XVI. of Book VI. of the *Ṛgveda*]

२. त्वमग्ने यज्ञानाः होता विश्वेषाः हितः। देवेभिर्मानुषे जने॥ २॥

O *Agni*, you have been ordained *Hotā* of every sacrifice,
By Gods, among the race of men.

[Revealed to Bharadvāja. *Ṛgveda* VI. 16. 1]

३. अग्निं दूतं वृणीमहे होतारं विश्ववेदसम्। अस्य यज्ञस्य सुक्रतुम्॥ ३॥

Agni we choose as envoy, skilled performer of this holy rite,
Hotā, possessor of all wealth.

[Revealed to Medhātithi. *Ṛgveda* I. 12. 1. 'Possessor of all wealth': all riches are at *Agni's* disposal, and he is the most bountiful rewarder, both directly and indirectly, of the pious worshippers whose oblations he carries to the Gods]

४. अग्निर्वृत्राणि जङ्घनद् द्रविणस्युर्विपन्यया। समिद्धः शुक्र आहुतः॥ ४॥

Served with oblation, kindled, bright, through love of song may *Agni*, bent
On riches, smite the *Vṛtras* dead!

[Revealed to Bharadvāja. *Ṛgveda* VI. 16. 34. The *Vṛtras*: the enemies, the oppressors or obstructers, are especially the demons of drought, the hostile powers of the atmosphere who malevolently withhold the flow of the seasonable rain]

५. प्रेष्ठं वो अतिथिः स्तुषे मित्रमिव प्रियम्। अग्ने रथं न वेद्यम्॥ ५॥

I laud your most beloved guest like a dear friend, O *Agni*, him
Who, like a chariot, wins us wealth.

[Revealed to Uṣanā Kāvya. The reading of the *Ṛgveda*, VIII. 73. 1, is *Agnim* the accusative case in the place of the vocative *Agne*. Your: the sacrificers'. Like a chariot: that enriches its owner by winning races; *ratham* being in the accusative case by attraction after *na*]

६. त्वं नो अग्ने महोभिः पाहि विश्वस्या अरातेः। उत द्विषो मर्त्यस्य॥ ६॥

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Do you, O Agni, with great might guard us from all malignity,
Yea, from the hate of mortal man!

[Revealed to Suditi or Purumīlha. *Rgveda* VIII. 7. 1]

७. एह्यू षु ब्रवाणि तेऽग्न इत्थेतरा गिरः। एभिर्वर्धास इन्दुभिः॥७॥

O *Agni*, come; for other songs of praise will I sing forth to you.

Wax mighty with these *Soma*-drops!

[Revealed to Bharadvāja. *Rgveda* VI. 16. 16. Other: different, that is, more excellent]

८. आ ते वत्सो मनो यमत्परमाच्चित्सधस्थात्। अग्ने त्वां कामये गिरा॥८॥

May *Vatsa* draw your mind away even from your loftiest dwelling-place!

Agni, I yearn for you with song.

[Revealed to Vatsa of the family of Kaṇva. The reading of the *Ṛgveda*, VIII. 11. 7, is *kāmayā* in the place of *kāmaye*:'*Agni*, with song that yearns for you.']

९. त्वामग्ने पुष्करादध्यथर्वा निरमन्थत। मूर्ध्नो विश्वस्य वाघतः॥९॥

Agni, *Atharvan* brought you forth by rubbing from the sky, the head

Of all who offer sacrifice.

[Bharadvāja is the *Ṛsi*. *Ṛgveda* VI. 16. 13. *Atharvan:* the sage who was the first to obtain fire, to institute sacrifice, and to offer up prayer and libations of *Soma*. 'From the sky': *puṣkarāt*: literally, from the blue lotus, which is apparently a figurative expression for heaven. 'The head of all who offer sacrifice': according to Professor Ludwig, 'the head of the priest *Viśva*,' that is, the summit of Heaven, *Viśva* (All, universal) being apparently sometimes used as a name of *Dyaus* or Heaven]

Note: Here *atharvā* is not intended to be a sage as envisaged by Griffith and others. According to Dayananda, 'non-violent' is intended. Though Dayananda's interpretation is more apposite and close to the actual intention, it remains yet to be of doubtful import. In fact, in this verse, the seer explains that fire whose abode is the Sun, or celestial sphere, was produced by intellectuals on the Earth by churning or rubbing fire sticks, the two logs. This churning process was non-violent or did not create thundering sound like that of clouds. *Vāghat*: in *Nighaṇṭu* is defind as an intellectual person (Nigh. 3.5) Dayananda also

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follows the same. In fact intellectual is more suitable as compare to sacrificer or priest.

Thus it is clear that it was not some *Atharvā* named sage who first obtained fire but it were intellectuals/seers who discovered *Agni* on the earth by rubbing two fire sticks.

१०. अग्ने विवस्वदा भरास्मभ्यमूतये महे। देवो ह्यसि नो दृशे॥ १०॥

O *Agni*, bring us radiant light to be our mighty succour, for
You are our visible deity!

[Vāmadeva is the *Ṛṣi*. This stanza is not found in the *Ṛgveda*]

* * *

DECADE II (AGNI)

[The metre is *Gāyatrī*]

११. नमस्ते अग्न ओजसे गृणन्ति देव कृष्टयः। अमैरमित्रमर्दय॥ १॥

O *Agni*, God, the people sing reverent praise to you for strength

With terrors trouble you the foe!

[1. *Ṛgveda* VIII. 64. 10. Ascribed to Virūpa of the family of Aṅgiras by the *Anukramaṇikā* or Index of the *Ṛgveda*, and to Ahi or Virūpa by Sāyaṇa's Commentary on the *Sāmaveda*]

१२. दूतं वो विश्ववेदसꣳ हव्यवाहममर्त्यम्। यजिष्ठमृञ्जसे गिरा॥ २॥

I seek with song your messenger, oblation-bearer, lord of wealth,

Immortal, best at sacrifice.

[Ascribed to Vāmadeva. *Ṛgveda* IV. 8. 1. 'Your messenger' *Agni*, who conveys to the Gods the oblations of their worshippers]

१३. उप त्वा जामयो गिरो देदिशतीर्हविष्कृतः। वायोरनीके अस्थिरन्॥ ३॥

Still turning to their aim in you the sacrificer's sister hymns

Have come to you before the wind.

[3. *Ṛgveda* VIII. 91. 13. Ascribed to prayoga of the family of Bhṛgu. Before the wind: or, in front of the wind, which fans the sacrificial fire]

१४. उप त्वाग्ने दिवेदिवे दोषावस्तर्धिया वयम्। नमो भरन्त एमसि॥ ४॥

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To you, illuminer of night, O *Agni*, day by day with prayer,
Bringing you reverence, we come.

[*Rgveda* I. 1. 7. Ascribed to Madhuchchhandas]

१५. जराबोध तद्विविड्ढि विशेविशे यज्ञियाय। स्तोमं रुद्राय दृशीकम्॥५॥

Help, you who know lauds, this work, a lovely hymn in *Rudra's* praise,
Adorable in every house!

[*Ṛgveda* I. 27. 10. Ascribed to Sunaḥṣepa. 'You who knows lauds': *jarābodha*: the *Ṛṣi* apparently addresses himself. *Rudra*, the roaring, or more probably the bright red God, is in this place a name of *Agni*]

१६. प्रति त्यं चारुमध्वरं गोपीथाय प्र हूयसे। मरुद्भिरग्न आ गहि॥६॥

To this fair sacrifice to drink the milky draught are you called forth:
O *Agni*, with the *Maruts* come!

[*Ṛgveda* I. 19. 1. Ascribed to Medhātithi. 'Milky draught':'milk mingled with *Soma* juice. *Maruts:* the Gods of wind and storm, the special friends and allies of *Indra*]

१७. अश्वं न त्वा वारवन्तं वन्दध्या अग्निं नमोभिः। सम्राजन्तमध्वराणाम्॥७॥

With homage will I reverence you, *Agni*, like a long-tailed steed,
Imperial lord of holy rites.

[*Ṛgveda* I. 27. 1. Ascribed to Sunaḥṣepa. 'Like a long-tailed steed': *Agni*, or Fire, is likened to a horse probably on account of his impetuosity ; and his long flames, driven by the wind, are compared to the horse's flowing tail. Sāyaṇa explains: 'scattering our foes with your flames as a horse brushes away the flies that trouble him.']

१८. और्वभृगुवच्छुचिमप्नवानवदा हुवे। अग्निं समुद्रवाससम्॥८॥

As *Aurva* and as *Bhṛgu* called, as *Apnavāna* called, I call
The radiant *Agni* robed with sea.

[*Ṛgveda* VIII. 91. 4. Ascribed to *Prayoga*. *Aurva:* grandson of the ancient *Ṛṣi* or primeval patriarch *Bhṛgu*. *Apnavāna:* another ancient *Ṛṣi* of the family of *Bhṛgu*, mentioned in *Ṛgveda* IV. 7. 1. in connection with the earliest worship of *Agni*. 'Robed with sea': surrounded, in his form of lightning, by the firmament or sea of air]

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१९. अग्निमिन्धानो मनसा धियः सचेत मर्त्यः। अग्निमिन्धे विवस्वभिः॥ ९॥

When he enkindles *Agni*, man should with his heart attend the song:

I kindle *Agni* till he glows.

[*Rgveda* VIII. 91. 22. Ascribed to *Prayoga*. 'With his heart': a devout spirit will compensate the want of milk-libation and properly prepared fuel for sacrifice. 'Till he glows': *vivasvabhiḥ* used in an adverbial sense: 'with darkness-dispelling offerings':Stevenson, 'With the priests,' according to Sāyaṇa]

२०. आदित्प्रत्नस्य रेतसो ज्योतिः पश्यन्ति वासरम्।

परो यदिध्यते दिवि॥ १०॥

Then, verily, they see the light refulgent of primeval seed,

Kindled on yonder side of heaven.

[*Rgveda* VIII. 6. 30. Ascribed to Vatsa. The light: the sun which is lighted up beyond the range of men's sight. *Indra*, who is identified with the Sun, is the deity of the stanza]

* * *

DECADE III (AGNI)

[The metre is *Gāyatrī*]

२१. अग्निं वो वृधन्तमध्वराणां पुरूतमम्। अच्छा नप्त्रे सहस्वते॥ १॥

Here, for powerful kinship, I call *Agni*, him who prospers you,

Most frequent at our solemn rites.

[*Rgveda* VIII. 91. 7. Ascribed to *Prayoga*. 'For powerful kinship': I follow Professor Ludwig in taking *naptre* to be the locative case of *naptram* with a dative signification. Stevenson translates differently: 'that you may strengthen our children.']

२२. अग्निस्तिग्मेन शोचिषा यंः सद्विश्वं न्य३त्रिणम्।

अग्निर्नो वंः सते रयिम्॥ २॥

May *Agni* with his pointed blaze cast down each fierce devouring fiend:

May *Agni* win us wealth by war!

[*Rgveda* VI. 16. 28. Ascribed to Bharadvāja]

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२३. अग्ने मृड महाꣳ अस्यय आ देवयुं जनम्। इयेथ बर्हिरासदम्॥ ३॥

Agni, be gracious; you are great: you have approached the pious man,

Has come to sit on sacred grass.

[*Ṛgveda*. IV. 9. 1. Ascribed to *Vāmadeva*. There is a slight variation in the *Sāmaveda* reading]

२४. अग्ने रक्षा णो अꣳ हसः प्रति स्म देव रीषतः। तपिष्ठैरजरो दह॥ ४॥

Agni, preserve us from distress: consume our enemies, O God,

Eternal, with your hottest flames!

[*Ṛgveda*. VII. 15. 13. Ascribed to Vasiṣṭha]

२५. अग्ने युङ्क्ष्वा हि ये तवाश्वासो देव साधवः। अरं वहन्त्याशवः॥ ५॥

Harness, O *Agni*, O you God, your steeds which are most excellent!

The fleet ones bring you rapidly.

[*Ṛgveda*. VI. 16. 43. Ascribed to Bharadvāja. In the third *Pāda*, the second line of the translation, instead of *āṣavaḥ*, 'the fleet, ones,' the *Ṛgveda* has *manyave*: 'They bear you as your spirit wills.']

२६. नि त्वा नक्ष्य विश्पते द्युमन्तं धीमहे वयम्। सुवीरमग्न आहुत॥ ६॥

Lord of the tribes, whom all must seek, we, worshipped *Agni*! set you down,

Refulgent, rich in valiant men.

[*Ṛgveda*. VII. 15. 7. Ascribed to Vasiṣṭha. The *Ṛgveda* has *deva*, God! in the place of *vayam*, 'we' Rich in valiant men. *suvīram*: giver of brave sons to your worshippers. 'Supereminently herioc.'-Stevenson]

२७. अग्निर्मूर्धा दिवः ककुत्पतिः पृथिव्या अयम्।
अपाꣳ रेताꣳसि जिन्वति॥ ७॥

Agni is head and height of heaven, the master of the earth is he:

He quickens the waters seed.

[*Ṛgveda*. VIII. 44. 16. Ascribed to Virūpa. He quickens the waters' seed: *Agni* in the form of lightning impregnates the watery clouds and so causes the rain to flow]

२८. इममू षु त्वमस्माकꣳ सनिं गायत्रं नव्याꣳ सम्।
अग्ने देवेषु प्र वोचः॥ ८॥

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O *Agni*, graciously announce this our good fortune to the Gods,

And this our newest hymn of praise!

[*Rgveda* 1. 27. 4. Ascribed to Sunahṣepa. 'Good fortune': effectual prayer or oblation]

२९. तं त्वा गोपवनो गिरा जनिष्ठदग्ने अङ्गिरः। स पावक श्रुधी हवम्॥ ९॥

By song, O *Agni*, *Angiras*! *Gopavana* has brought you forth:

Hear you my call, refulgent one!

[*Rgveda* VIII. 63. 11. Ascribed to *Gopavana*. *Angiras*: a name of *Agni*, regarded as the best or eldest of the primeval priestly family of the *Angirasas*. The reading of the *Rgveda* is slightly different, *yam tvā.....chaniṣṭhad* instead of *tam tvā....janiṣṭhad*: 'You whom *Gopavana* made glad.']

३०. परि वाजपतिः कविरग्निर्हव्यान्यक्रमीत्। दधद्रत्नानि दाशुषे॥ १०॥

Agni, the Sage, the Lord of Strength, has moved around the sacred gifts,

Giving the offerer precious things.

[*Rgveda* IV. 15.3. Ascribed to Vāmadeva. 'Has moved around': carried as sacrificial fire from one altar or receptacle to another]

३१. उदु त्यं जातवेदसं देवं वहन्ति केतवः। दृशे विश्वाय सूर्यम्॥ ११॥

His heralds bear him up aloft, the God who knows all that lives,

The Sun, that all may look on him.

[*Rgveda* I. 50. 1. Ascribed to Praskaṇva, or to Kaṇva. 'Heralds': rays of light that announce his approach. 'The Sun': *Sūrya* the Sun-god, with whom *Agni* is identified, is the deity of the hymn from which the stanza is taken]

३२. कविमग्निमुप स्तुहि सत्यधर्माणमध्वरे। देवममीवचातनम्॥ १२॥

Praise *Agni* in the sacrifice, the Sage whose holy laws are true.

The God who drives grief away.

[*Rgveda*. I. 12. 7. Ascribed to Medhātithi]

३३. शं नो देवीरभिष्टये शं नो भवन्तु पीतये। शं योरभि स्रवन्तु नः॥ १३॥

Kind be the Goddesses to lend us help, and kind that we may drink:

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May their streams bring us health and wealth!

[*Ṛgveda* X. 9. 4. Ascribed by the *Ṛgveda* Index to Triśirās, son of Tvaṣṭar, or to Sindhudvīpa, son of Ambarīṣa, but by the *Sāmaveda* Commentary to Sindhudvīpa, or to Trita Āptya. Goddesses: the deified Waters, the deities to whom the original hymn is addressed. The reading of the *Ṛgveda* differs slightly: 'The Waters be to us for drink, Goddesses for our aid and bliss.']

Note: Here 'devīḥ' is not used to signify Goddesses, hut for *dyulokastha āpāḥ*. i.e. evaporised waters. According to the seer evaporised waters are very useful in drinking. So, he prays, let the waters evaporized due to raliation heating from the sun precipitate for our prosperity. At several other places also *devīḥ* is used as the attribute of *āpaḥ* as *devirāpaḥ*.

३४. कस्य नूनं परीणसि धियो जिन्वसि सत्पते। गोषाता यस्य ते गिरः॥ १४॥

Lord of the brave, whose songs do you in your abundance now inspire,

You whose hymns help to win the kine?

[*Ṛgveda* VIII. 84. 7. Ascribed to Uṣanā Kāvya. 'Lord of the brave': *satpate*:

The *Ṛgveda* has dampate, 'lord of the house': it also reads *parīṇaso* instead of *parīṇasi*. The third *pāda*, or second line, is translated differently by Stevenson: 'his, whose voice is employed in praising you during this moon-plant sacrifice.']

The metre is *Bṛhatī*, consisting of two *pādas* or divisions of eight syllables each in the first line, and two of twelve and eight syllables respectively in the second line.)

Note: *girḥ*: kine is not intended, but speech is intended.

* * *

DECADE IV (AGNI)

३५. यज्ञायज्ञा वो अग्नये गिरागिरा च दक्षसे।

प्रप्र वयममृतं जातवेदसं प्रियं मित्रं न शंसिषम्॥ १॥

Sing to your *Agni* with each song, at every sacrifice for strength.

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Come, let us praise the wise and everlasting God even as well-beloved friend.

[*Rgveda* VI. 48. 1. Ascribed in the *Rgveda* Index to Śaṁyu, but in Sāyaṇa's Commentary on the *Sāmaveda* to Bharadvāja. 'Let us praise': it seems necessary to take the singular verb with the plural pronoun]

३६. पाहि नो अग्न एकया पाह्यू३त द्वितीयया।
पाहि गीर्भिस्तिसृभिरूर्जा पते पाहि चतसृभिर्वसो॥ २॥

Agni, protect you us by one, protect us by the second song,

Protect us by three hymns, O Lord of power and might, bright God, by four hymns guard us well!

[*Rgveda* VIII. 49. 9. Ascribed to Bharga, son of Pragātha. 'By four hymns': according to Sāyaṇa the four Vedas are meant; but the text has only *catasrbhiḥ*', by four, and the reference may be to the four quarters of the heavens]

३७. बृहद्भिरग्ने अर्चिभिः शुक्रेण देव शोचिषा।
भरद्वाजे समिधानो यविष्ठ्य रेवत्पावक दीदिहि॥ ३॥

O *Agni*, with your lofty beams, with your pure brilliancy, O God,

Kindled, most youthful one! by Bharadvāja's hand, shine on us richly, holy Lord!

[*Rgveda* VI. 48. 7. Ascribed to Śaṁyu (see note on stanza 1), but in Sāyaṇa's Commentary on the *Sāmaveda* attributed to *Tṛṇapāṇi*. The reading of the *Rgveda* is *revan naḥ ṣukra dīdihi dyumat pāvaka dīdihi*: 'Shine on us, O bright God, with wealth, shine, Purifier! splendidly]

३८. त्वे अग्ने स्वाहुत प्रियासः सन्तु सूरयः।
यन्तारो ये मघवानो जनानामूर्वं दयन्त गोनाम्॥ ४॥

O *Agni* who are worshipped well, dear let our princes be to you,

Our wealthy patrons who are governers of men, who part, as gifts, the stall of kine!

[*Rgveda* VII. 16. 7. Ascribed to Vaśiṣṭha. 'Princes': *sūrayaḥ*: wealthy men who institute sacrifices, defray the charges, and reward the officiating priests with gifts of gold, robes, horses, and cattle]

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३९. अग्ने जरितर्विश्पतिस्तपानो देव रक्षसः।

अप्रोषिवान् गृहपते महाꣳ असि दिवस्पायुर्दुरोणयुः॥५॥

Agni, praise-singer! Lord of men, God! burning up the *Rākṣasas*,

Mighty are you, the ever-present, household- lord! home-friend and guardian from the sky.

[*Ṛgveda* VIII. 49. 19. Ascribed to *Bharga* (see note on 2), but in the Commentary on the *Sāmaveda* to Bharadvāja. *Rākṣasas*: fiends or ogres who wander about, especially at night, disturbing sacrifices and pious men, and showing general hostility to the human race]

Note: Here the interpretation of *Rakṣasas* is quite misleading. In fact, the term is *Rakṣasas* and not *Rākṣasas* as taken by Griffith.

४०. अग्ने विवस्वदुषसश्चित्रꣳ राधो अमर्त्य।

आ दाशुषे जातवेदो वहा त्वमद्या देवाꣳ उषर्बुधः॥६॥

Immortal *Jātavedas*, you bright-hued refulgent gift of Dawn,

Agni, this day to him who pays oblations bring the gods who waken with the morn!

[*Ṛgveda* I. 44. 1. Ascribed to Praskaṇva. *Jātavedas:* the wise or omniscient; a frequently-occurring appellative of *Agni*. 'Gift of Dawn': freshly kindled and given to men at break of day]

४१. त्वं नश्चित्र ऊत्या वसो राधाꣳसि चोदय।

अस्य रायस्त्वमग्ने रथीरसि विदा गाधं तुचे तु नः॥७॥

Wonderful, with your favouring help, send us your bounties, gracious Lord.

You are the charioteer, *Agni*, of earthly wealth: find rest and safety for our seed!

[*Ṛgveda* VI. 48. 9. See note on stanza, 3. 'The charioteer': the forwarder]

४२. त्वमित्सप्रथा अस्यग्ने त्रातर्ऋतः कविः।

त्वां विप्रासः समिधान दीदिव आ विवासन्ति वेधसः॥८॥

Famed are you, *Agni*, far and wide, preserver, righteous, and a Sage.

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The holy singers, O enkindled radiant one, ordainers, call on you to come.

[*Rgveda* VIII. 60. 5. See note or stanza 2. 'Ordainers': arrangers of the sacrifice]

४३. आ नो अग्ने वयोवृधꣳ रयिं पावक शꣳस्यम्।
रास्वा च न उपमाते पुरुस्पृहꣳ सुनीती सुयशस्तरम्॥ ९॥

O holy *Agni*, give us wealth famed among men and strengthening life!

Bestow on us, O helper, that which many crave, more glorious still through righteousness!

[*Rgveda* VIII. 60. 11. Helper: or, affable]

४४. यो विश्वा दयते वसु होता मन्द्रो जनानाम्।
मधोर्न पात्रा प्रथमान्यस्मै प्र स्तोमा यन्त्वग्नये॥ १०॥

To him, who deals out all wealth, the sweet-toned *Hotā*-priest of men,

To him like the first vessels filled with savoury juice, to *Agni* let the lauds go forth.

[*Rgveda* VIII. 103. 6. Ascribed to Sobhari or Saubhari. 'Let the lauds go forth': the *Rgveda* has *yanti* instead of *yantu:* 'To *Agni* songs of praise go forth.']

* * *

DECADE V (AGNI)

[The metre is *Bṛhatī*]

४५. एना वो अग्निं नमसोर्जो नपातमा हुवे।
प्रियं चेतिष्ठमरतिꣳ स्वध्वरं विश्वस्य दूतममृतम्॥ १॥

With this mine homage I invoke *Agni* for you, the Son of Strength,

Dear, wisest envoy, skilled in noble sacrifice, immortal messenger of all.

[*Rgveda* VII. 16. 1. Ascribed to Vaşiṭha. 'Son of Strength': the sacrificial fire being produced by the violent agitation of the fire-drill, consisting of two pieces of wood called *araṇī*]

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४६. शेषे वनेषु मातृषु सं त्वा मर्तास इन्धते।

अतन्द्रो हव्यं वहसि हविष्कृत आदिद्देवेषु राजसि॥ २॥

You lie in the logs that are your mothers: mortals kindle you.

Alert you bear off the sacrificer's gift, and then you shine to the Gods.

[*Ṛgveda* VIII. 49. 15. Ascribed to Bharga. The *Ṛgveda* reading differs. 'You lie in the logs': from both your mothers mortals kindle you.' 'To the Gods': or, among the Gods]

४७. अदर्शि गातुवित्तमो यस्मिन्व्रतान्यादधुः।

उपो षु जातमार्यस्य वर्धनमग्निं नक्षन्तु नो गिरः॥ ३॥

He has appeared, best prosperer, in whom men lay their holy acts:

So may our songs of praise come nigh to *Agni* who was born to give the *Ārya* strength!

[*Ṛgveda* VIII. 103. 1. Ascribed to Sobhari or Saubhari. In the *Ṛgveda*, in the second line, the verb is in the indicative mood instead of the imperative]

४८. अग्निरुक्थे पुरोहितो ग्रावाणो बर्हिरध्वरे।

ऋचा यामि मरुतो ब्रह्मणस्पते देवा अवो वरेण्यम्॥ ४॥

Chief Priest is *Agni* at the laud, as stones and grass at sacrifice.

Gods! *Maruts*! *Brahmaṇaspati*! I crave with song the help that is most excellent.

[*Ṛgveda* VIII . 27. 1. Ascribed to Manu Vaivasvata. 'Chief Priest': *purohitaḥ*: or, set in front. 'At the laud': in the *Uktha*, a service in which certain laudatory verses are recited. 'Stones and grass': stones for crushing the stalks of the *Soma* plant and expressing the juice, and *Kuṣa* grass trimmed and strewn for the Gods to sit upon. In the *Ṛgveda*, the words *Maruts, Brahmaṇaspati,* and Gods are in the accusative case: 'With song I seek *Maruts* and *Brahmaṇaspati*, Gods, for help much to be desired.' *Brahmaṇaspati*: Lord of Prayer, is an impersonation of the power of devotion. See *Ṛgveda*, Vol. I., Index]

४९. अग्निमीडिष्वावसे गाथाभिः शीरशोचिषम्।

अग्निं राये पुरुमीढ श्रुतं नरोऽग्निः सुदीतये छर्दिः॥ ५॥

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Pray *Agni* of the piercing flame, with sacred songs, to be our help;

For wealth, famed *Agni*, *Purumīlha* and you men!

He is Sudīti's sure defence.

[*Ṛgveda* VIII. 60. 14. Ascribed to Sudīti and Purumīlha, or to Sudīti Purumīlha. He: *Agni*: The *Ṛgveda* reads *Agnim* instead of *Agniḥ*: '*Agni*, to light our dwelling well,' according to Professor Ludwig's interpretation]

५०. श्रुधि श्रुत्कर्ण वह्निभिर्देवैरग्ने सयावदभिः।

आ सीदतु बर्हिषि मित्रो अर्यमा प्रातर्यावभिरध्वरे॥ ६॥

Hear, *Agni* who has ears to hear, with all your train of escort Gods!

With those who come at dawn let *Mitra, Aryaman* sit on the grass at sacrifice.

[*Ṛgveda*. I. 44. 13. Ascribed to *Praskaṇva*. 'With those who come at dawn: *prātaryāvadbhiḥ* ': the *Ṛgveda* reads *prātaryāvāṇaḥ*, agreeing with *Mitra, Aryamān* and *Varuṇa* understood]

५१. प्र दैवोदासो अग्निर्देव इन्द्रो न मज्मना।

अनु मातरं पृथिवीं वि वावृते तस्थौ नाकस्य शर्मणि॥ ७॥

Agni of *Divodāsa*, God, comes forth like *Indra* in his might.

Rapidly has he moved along his mother earth: he stands in high heaven's dwelling-place.

[*Ṛgveda* VIII. 103. 2. See note to stanza 3. '*Agni of Divodāsa*': *Agni* whom the liberal prince Divodāsa or Atithigva especially worshipped and claimed as his tutelary god. Instead of *deva indro na*, God, like *Indra*, the *Ṛgveda* reads *devān accha na*, as it were towards the Gods. The stanza is obscure]

५२. अध ज्मो अध वा दिवो बृहतो रोचनादधि।

अया वर्धस्व तन्वा गिरा ममा जाता सुक्रतो पृण॥ ८॥

Whether you come from earth or from the lofty lucid realm of heaven,

Wax stronger in your body through my song of praise: fill-full all creatures, O most wise!

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[*Rgveda* VIII. 1. 18. Ascribed to Medhātithi and Medhyātithi, or to the former only]

५३. कायमानो वना त्वं यन्मातृरजगन्नप:।

न तत्ते अग्ने प्रमृषे निवर्तनं यद् दूरे सन्निहाभुव:॥ ९॥

If, loving well the forests, you went to your maternal floods,

Not to be scorned, *Agni*, is that return of yours when, from afar, you now are here.

[*Ṛgveda* III. 9. 2. Ascribed to Viśvāmitra. 'That return of yours': your descent to earth from the celestial waters or clouds of the heavens in which you are born in the form of lightning]

५४. नि त्वामग्ने मनुर्दधे ज्योतिर्जनाय शश्वते।

दीदेथ कण्व ऋतजात उक्षितो यं नमस्यन्ति कृष्टय:॥ १०॥

O *Agni*, *Manu* stablished you a light for all the race of men:

With *Kaṇva* have you blazed, Law-born and waxen strong, you whom the people reverence.

[*Ṛgveda* I. 36. 19. Ascribed to Kaṇva, or according to Sāyaṇa's Commentary on the *Sāmaveda*, to Praskaṇva. *Manu*: the Man *par excellence*, or the representative man and father of the human race, regarded as the first institutor of sacrifices and religious ceremonies. Law-born: born from, or in accordance with, the eternal Law which ordains sacrifice. *Kaṇva*: the *Ṛsi* or seer of the hymn from which the stanza is taken, or the ancestor of Praskaṇva to whom Sāyaṇa ascribes it]

Note: Here name of Kaṇva *Ṛṣi* is not intended by the term kaṇva. Kaṇva has occurred at several places in the RV in attributive sense as *kaṇvatamaḥ*. Moreover, as per Padakāra of *RV*. the *padapāṭha* is *kaṇve* (Loc.) and not *kaṇvaḥ* (Non.) As such Dayananda's interpretation 'intellectual' seems rather to be intended.

* * *

CHAPTER II

DECADE I (AGNI)

[The metre is *Bṛhatī*]

५५. देवो वो द्रविणोदा: पूर्णां विवष्ट्वासिचम्।

उद्वा सिञ्चध्वमुप वा पृणध्वमादिद्वो देव ओहते॥ १॥

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The God who gives wealth accept your full libation poured to him!

Pour you it out, then fill the vessel full again, for so the God regards you

[*Rgveda* VII. 16. 11. Ascribed to *Vasiṣṭha*. The *Rgveda* has 'accepts.']

५६. प्रैतु ब्रह्मणस्पतिः प्र देव्येतु सूनृता।

अच्छा वीरं नर्यं पङ्क्तिराधसं देवा यज्ञं नयन्तु नः॥ २॥

Let *Brahmaṇaspati* come forth, let Sūnṛtā the Goddess come,

And Gods bring to our rite which yields a fivefold gift the hero, lover of mankind!

[*Rgveda* I. 40. 3. Ascribed to Kaṇva. *Brahmaṇaspati*: the Lord of Prayer. *Sānṛitā*: the Goddess of true and pleasant speech. 'Five-fold gift': oblations of grain, gruel, curdled milk, rice-cake, and curds. The hero: *Agni*]

५७ . ऊर्ध्व ऊ षु ण ऊतये तिष्ठा देवो न सविता।

ऊर्ध्वो वाजस्य सनिता यदञ्जिभिर्वाघद्भिर्विह्वयामहे॥ ३॥

Stand up erect to lend us aid, stand up like *Savitā* the God,

Erect as strength-bestower when we call on you with priests who balm our offerings!

[*Rgveda* I. 36. 13. Ascribed to Kaṇva. "Stand up erect': *Agni*, as erect, is identified by Sāyaṇa with the *yūpa* or sacrificial post to which the victims at an animal sacrifice were tied. Accordingly he takes *añjibhiḥ* to mean 'with unguents' wherewith the post, was anointed. 'By our oblation-bearing priests.'-Stevenson. 'Like *Savitā* ': *Savitā* is the Sun, sometimes identified with, and sometimes distinguished from *Sūrya*]

Ed. Here definition of yūpa

५८. प्र यो राये निनीषति मर्तो यस्ते वसो दाशत्।

स वीरं धत्ते अग्न उक्थशंसिनं त्मना सहस्रपोषिणम्॥ ४॥

The man who brings gifts to you, bright God who fain would lead to wealth,

Win himself a brave son, *Agni*! skilled in lauds, one prospering in a thousand ways.

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[*Ṛgveda* VIII. 92. 4. Ascribed to Sobhari or Saubhari. The reading of the *Ṛgveda* differs: 'The man whom you would lead to wealth.']

५९. प्र वो यह्वं पुरूणां विशां देवयतीनाम्।
अग्निः सूक्तेभिर्वचोभिर्वृणीमहे यं समिदन्य इन्धते॥ ५॥

With hymns and holy eulogies we supplicate your *Agni*, Lord
Of many families who duly serve the Gods, yea, him whom others too inflame.

[*Ṛgveda* I. 36. 1. Ascribed to Kaṇva. The *Ṛgveda* has *īlate*, 'praise,' or 'worship,' instead of *indhate*, 'kindle' or 'inflame.']

६०. अयमग्निः सुवीर्यस्येशे हि सौभगस्य।
राय ईशे स्वपत्यस्य गोमत ईशे वृत्रहथानाम्॥ ६॥

This *Agni* is the Lord of great prosperity and hero strength,
Of wealth with noble offspring and woth store of kine, the Lord of battles with the foe.

[*Ṛgveda* III. 16. 1. Ascribed to Utkīla or Atkīla]

६१. त्वमग्ने गृहपतिस्त्वं होता नो अध्वरे।
त्वं पोता विश्ववार प्रचेता यक्षि यासि च वार्यम्॥ ७॥

You, *Agni*, are the homestead's Lord, our *Hotā* priest at sacrifice.
Lord of all boons, you are the *Potā*, passing wise. Pay worship, and enjoy the good!

[*Ṛgveda* VII. 16. 5. Ascribed to Vaśiṣṭha. *Potā*: the Cleanser or Purifier: One of the sixteen officiating priests, all of whose functions are concentrated in *Agni*]

६२. सखायस्त्वा ववृमहे देवं मर्तास ऊतये।
अपां नपातं सुभगं सुदंससं सुप्रतूर्तिमनेहसम्॥ ८॥

We as your friends have chosen you, mortals a God, to be our help,
The Waters Child, the blessed, the most mighty one, swift conqueror, and without a peer.

[*Ṛgveda* III. 9. 1. Ascribed to Viśvāmitra. 'The Waters' Child': *Apāmnapāt*, Offspring of the Waters, is a name of *Agni* as born in the

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form of lightning from the watery clouds of the aerial ocean or firmament. 'Most mighty': the *Rgveda* has *sudīditim*, resplendent]

* * *

DECADE II (AGNI)

[The metre in stanzas 2 and 4 is *Jagatī*-consisting of forty-eight syllables arranged in four *pādas* of twelve syllables each, two *pādas* forming a line or hemistich-, in stanza 10 *Virāj*-a shortened form of *Triṣṭup*-, and in the rest *Triṣṭup*, consisting of four *pādas* of eleven syllables each, two *pādas* forming a line]

६३. आ जुहोता हविषा मर्जयध्वं नि होतारं गृहपतिं दधिध्वम्।

इडस्पदे नमसा रातहव्यः सपर्यता यजतं पस्त्यानाम्॥ १॥

Present oblations, make him splendid: set you as *Hotā* in his place the Home's Lord, worshipped

With gifts and homage where they pour libations! Honour him meet for reverence in our houses.

[This stanza is not found in the *Ṛgveda*. 'The Home's Lord': *gṛhapati*, Lord of the House, Home, or Homestead, is a common name of *Agni*. 'Where they pour libations': of *ghṛtam* or clarified butter on *Agni* or the sacrificial fire]

६४. चित्र इच्छिशोस्तरुणस्य वक्षथो न यो मातरावन्वेति धातवे।

अनूधा यदजीजनदधा चिदा ववक्षत्सद्यो महि दूत्यां३चरन्॥ २॥

Verily wondrous is the tender youngling's growth who never draw nigh to drink his mother's milk.

As soon as she who has no udder bore him, he, faring on his great errand, suddenly grew strong.

[*Ṛgveda* X. 115. 1. Ascribed to Upastuta. 'The tender youngling' is *Agni*. 'His mothers' are the two fire-sticks, the lower of which, in which the sparks are produced by friction, being 'she who has no udder'. His great errand: as messenger and mediator between men and Gods]

६५. इदं त एकं पर ऊ त एकं तृतीयेन ज्योतिषा सं विशस्व।

संवेशनस्तन्वे३चारुरेधि प्रियो देवानां परमे जनित्रे॥ ३॥

Here is one light for you, another yonder: enter the third and be therewith united.

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Beautiful be your union with the body, beloved in the God's sublimest birthplace!

[*Ṛgveda* X. 56. 1. Ascribed to Bṛhaduktha . The stanza in the *Ṛgveda* is the beginning of a funeral hymn in which the *Rṣi* bids the deceased man unite himself with the beams of the heavenly light, 'one light' being the fire of the funeral pire, 'another', in the firmament, and 'the third' the light in the highest region above the firmament. Here, as applied to *Agni*, the three lights are said by Sāyaṇa to be those of lightning, the Sun, and earthly fire. In the original hymn 'the body' means a new body after cremation ; but here the Sun appears to be intended. The reading of the *Ṛgveda* in the second line differs slightly from that of the *Sāmaveda*, *samveśanaḥ* instead of *samveśane*]

६६. इमꣳ स्तोममर्हते जातवेदसे रथमिव सं महेमा मनीषया।
भद्रा हि नः प्रमतिरस्य सꣳसद्यग्ने सख्ये मा रिषामा वयं तव॥४॥

For *Jātavedas*, worthy of our praise, will we frame with our mind this eulogy as it were a car;

For good, in his assembly, is this care of ours. Let us not, in your friendship, *Agni*, suffer harm!

[*Ṛgveda* I. 94. 1. Ascribed to Kutsa. *Jātavedas: Agni*, the wise or omniscient God. As it were a car': as a carpenter constructs a car or wain, the hymn also being a chariot which travels to the Gods]

६७. मूर्धानं दिवो अरतिं पृथिव्या वैश्वानरमृत आ जातमग्निम्।
कविꣳसम्राजमतिथिं जनानामासन्नः पात्रं जनयन्त देवाः॥५॥

Agni Vaiṣvānara, born in course of Order, the messenger of earth, the head of heaven,

The Sage, the sovran, guest of men, our vessel fit for their mouth, the Gods have generated.

[*Ṛgveda* VI. 7. 1. Ascribed to Bharadvāja. '*Vaiṣvānara*': common to, dear to, or dwelling with, all Āryan men. 'In course of Order': in accordance with *ṛtam*, the eternal law which Gods and men obey and by which the whole universe is regulated. 'Our vessel fit for their mouth': the 'Gods receive oblations through *Agni* who is called their mouth. 'The Gods have generated': 'First the Gods brought the hymnal into being; then they engendered *Agni*, then oblation.'- *ṚV*. X.88.8]

६८. वि त्वदापो न पर्वतस्य पृष्ठादुक्थेभिरग्ने जनयन्त देवाः।
तं त्वा गिरः सुष्टुतयो वाजयन्त्याजिं न गिर्ववाहो जिग्युरश्वाः॥६॥

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Even as the waters from the mountain ridges, so sprang the Gods, through lauds, from you, O *Agni*.

To you speed hymns and eulogies, as horses haste, bearing him who loves the song, to battle.

[*Rgveda* VI. 24. 6. Ascribed to Bharadvāja. There are several variations in the verse of the *Rgveda*, which is addressed to *Indra*.- 'By song and sacrifice men brought the waters from you, as from a mountain's ridge, O *Indra*. Urging your might, with these fair lauds they seek you, O theme of song, as horses rush to battle.' 'So sprang the Gods......from your': 'Father of Gods, and yet their son weare you.' - *Ṛgveda* I. 69. 1. 'Bearing the lover of the song': carrying *Indra*. According to Benfey 'bearing songs of praise.']

६९. आ वो राजानमध्वरस्य रुद्रं होतारं सत्ययजं रोदस्योः।

अग्निं पुरातनयित्नोरचित्ताद्धिरण्यरूपमवसे कृणुध्वम्॥७॥

Win, to protect you, *Rudra*, lord of worship, priest of both worlds, effectual sacrificer,

Agni, invested with his golden colours, before the thunder strike and lay you senseless!

[*Ṛgveda* IV. 3. 1. Ascribed to Vāmadeva. '*Rudra*': the bright red God, *Agni*. 'Before the thunder strike': Professor Ludwig, in his Commentary on the verse in the *Rgveda*, refers to *Atharvaveda* XII. 2, 9, where *Agni Kravyād*, or *Agni* in his most terrific form, is spoken of as the God of Death who stupefies men with his thunderbolt]

७०. इन्धे राजा समर्यो नमोभिर्यस्य प्रतीकमाहुतं घृतेन।

नरो हव्येभिरीडते सबाध आग्निरग्रमुषसामशोचि॥८॥

The King whose face is decked with oil is kindled with homage offered by his faithful servant.

The men, the priests adore him with oblations. *Agni* has shone forth at the flush of morning.

[*Rgveda* VII. 8. 1. Ascribed to Vasiṣṭha. 'Offered by his faithful servant': I follow the reading of the *Ṛgveda sam aryo* instead of *samaryo*. 'At the flush of morning': the sacrificial fire being kindled at break of day]

७१. प्र केतुना बृहता यात्यग्निरा रोदसी वृषभो रोरवीति।

दिवश्चिदन्तादुपमामुदानडपामुपस्थे महिषो ववर्ध॥९॥

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Agni advances with his lofty banner: through earth and heaven the Bull has loudly bellowed

He has come nigh from the sky's farthest limit: the Steer has waxen in the water's bosom.

[*Ṛgveda* X. 8. 1. Ascribed to Triṣirās. 'The Bull': *Agni*, so called on account of his strength, impetuousity, and the noise of his flames. 'In the waters' bosom: in the lap of the waters of the firmament]

७२. अग्निं नरो दीधितिभिररण्योर्हस्तच्युतं जनयत प्रशस्तम्।

दूरेदृशं गृहपतिमथव्युम्॥ १०॥

From the two fire-sticks have the men engendered with thoughts, urged by the hand, the glorious *Agni*,

Far-seen, with pointed flame, Lord of the Homestead.

[*Ṛgveda* VII. 1. 1. Ascribed to Vasiṣṭha. 'With thoughts': with religious attention and devotional thoughts. According to Sāyaṇa *dīdhitibhiḥ* signifies 'with fingers,' this meaning being attributed to the word, without any philological grounds, from its use in this and similar passages. 'Urged by the hand': *hastachyutam*: to *Ṛgveda* has *hastachyutī*, the noun of action with the sense of the instrumental case, with the hands' swift movement.']

Note: In fact here the interpretations of *dīdhitibhiḥ* by Griffith as 'engendered with thought' and by Sāyaṇa as 'with fingers' is without any philological ground. According to Dayananda *dīdhitibhiḥ* signifies 'the actions of rubbing, etc. for burning' and *hastacyutam* 'performed by hands'. And this seems to be the actual intention of the seer.

DECADE III (AGNI)

[The metre is *Triṣṭup*]

७३. अबोध्यग्निः समिधा जनानां प्रति धेनुमिवायतीमुषासम्।

यह्वा इव प्र वयामुज्जिहानाः प्र भानवः सस्रते नाकमच्छ॥ १॥

Agni is wakened by the people's fuel to meet the Dawn who comes like a milch-cow.

Like young trees shooting up on high their branches, his flames are mounting to the vault of heaven.

[*Ṛgveda* V. 1. 1. Ascribed to Budha and Gaviṣṭhira. The second line is difficult:'and then his irradiations proceed aloft to the heavens, like the

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flocks of moving birds.'-Stevenson. 'Like birds (?) flying up to a branch, the flames of *Agni* went up to heaven ; (or like strong men reaching up to).'-Max Müller]

७४. प्र भूर्जयन्तं महां विपोधां मूरैरमूरं पुरां दर्माणम्।

नयन्तं गीर्भिर्वना धियं धा हरिश्मश्रुं न वर्मणा धनर्चिम्॥ २॥

Set forth the gleaming one, the song-inspirer, not foolish with the foolish, fort-destroyer,

Who leads with his hymns to thought of conquest, gold-bearded, richly splendid with his armour.

[*Rgveda* X. 46. 5. Ascribed to Vatsapri. There are many variations in the *Rgveda* stanza:'The foolish {that is, human priests weak and foolish in comparison with the wise *Agni*} brought the ne'er-bewildered forward, great, victor, song-inspirer, fort-destroyer. Leading the youth gold-bearded, like a courser gleaming with wealth, they turned their hymn to profit.' See prof. Ludwig's interpretation of the *Sāmaveda* text in his commentary on the *Rgveda* stanza]

७५. शुक्रं ते अन्यद्यजतं ते अन्यद्विषुरूपे अहनी द्यौरिवासि।

विश्वा हि माया अवसि स्वधावन्भद्रा ते पूषन्निह रातिरस्तु॥ ३॥

You are like heaven: one form is bright, one holy, like Day and Night dissimilar in colour.

All magic powers you aid self-dependent! Auspicious be your bounty here, O *Pūṣan*!

[*Rgveda* VI. 58. 1. Ascribed to Bharadvāja. 'Holy': *yajatam*: apparently a euphemism for 'dark'. *Pūṣan* in the original hymn is regarded as the Sun, present by day and even in his absence regulating the night also. Magic powers: of the Gods]

७६. इडामग्ने पुरुदंसꣳ सनिं गोः शश्वत्तमꣳ हवमानाय साध।

स्यान्नः सूनुस्तनयो विजावाग्ने सा ते सुमतिर्भूत्वस्मे॥ ४॥

As holy food, *Agni*, to your invoker give wealth in cattle, lasting, rich in marvels!

To us be born a son and spreading offspring. *Agni*, be this your gracious will to us-ward!

[*Rgveda* III. 1. 23. Ascribed to Viśvāmitra]

७७. प्र होता जातो महान्नभोविन्नृषद्मा सीददपां विवर्ते।

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दधद्यो धायी सुते वयांसि यन्ता वसूनि विधते तनूपाः॥५॥

Stablished to fill the juice with vital vigour, giver of wealth, guard of his servant's body,

The great Priest, born, who knows the clouds, abider with men, is seated in the waters eddy.

[*Ṛgveda* X. 46. 1. Ascribed to Vatsapri. 'To fill the juice': of the *Soma* plant. The *Ṛgveda* reads *sa te* instead of *sute*: 'to lend you vital vigour.' 'Who knows the clouds': from which he (*Agni*) comes in the form of lightning. 'In the waters' eddy': where the waters of the firmament separate and descend]

७८. प्र सम्राजमसुरस्य प्रशस्तं पुंसः कृष्टीनामनुमाद्यस्य।

इन्द्रस्येव प्र तवसस्कृतानि वन्दद्वारा वन्दमाना विवष्टु॥६॥

Let the song, honouring the best, with longing honour the *Asura's* most famous sovereign,

The deeds of him the mighty, deeds like *Indra's*, the manly one in whom the folk must triumph!

[*Rgveda* VII. 6. 1. Ascribed to Vasiṣṭha. The stanza in the *Ṛgveda* has important variations: 'Praise of the *Asura*, high imperial ruler, the manly one in whom the folk must triumph-I laud his deeds who is as strong as *Indra*, and lauding celebrate the fort-destroyer.' In the *Ṛgveda*, the *Asura*, the great superhuman and immortal being, is *Agni*, but in this stanza of the *Sāmaveda Dyaus* or Heaven appears to be intended. 'The song': *gīḥ*: this is not in the text, but must be understood. I follow the interpretation given in his commentary on the *Ṛgveda* by Prof. Ludwig]

Note: In this stanza *asura* according to Dayananda agrees with *Indra* in terms of accent and its attributive character.

The mythical legend of the battle between *suras* and *asuras* is not the historical one, but it is the personified description that indicates the neutralization reaction pocess between the +ve (*asura*) and -ve (*sura*) currents. Since it is the -ve charge which is most material in electricity, so *Indra* is said to be the king of suras. Due to its refulgence or illumination electricity, or *Indra* is described in the parallel passage of *RV*. as *samrāja*. Even in *SV*. 1.5.1. itself its positive charge (*soma*) is supplied with an attributive epithet of *rājan*.

In fact, *Indra* is electricty consisting of two charges *sura* and *asura*. *Sura-Indra* is the hot or negative charge. *Asura-Indra* is the cold or positive current.

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७९. अरण्योर्निहितो जातवेदा गर्भ इवेत्सुभृतो गर्भिणीभिः।

दिवेदिव ईड्यो जागृवद्भिर्हविष्मद्भिर्मनुष्येभिरग्निः॥७॥

In the two kindling-blocks lies *Jātavedas* like the well-cherished germ in pregnant women-

Agni who day by day must be entreated by men who watch provided with oblations.

[*Ṛgveda* III. 29. 2. Ascribed to Viśvāmitra. The variations are unimportant]

८०. सनादग्ने मृणसि यातुधानान्न त्वा रक्षांऽसि पृतनासु जिग्युः।

अनु दह सहमूरान्कयादो मा ते हेत्या मुक्षत दैव्यायाः॥८॥

Agni, from days of old you slayed demons: never shall *Rākṣasas* in fight overcome you.

Burn up the foolish ones, raw flesh devourers: let none of them escape your heavenly arrow!

[*Ṛgveda* X. 87. 19. Ascribed to Pāyu. *Demons*: *yātudhānān*: *Rākṣasas*, or somewhat similar evil spirits. '*Yātudhāna* giants.'-Stevenson]

DECADE IV (AGNI)

[The metre is *Anuṣṭup*, consisting of four octosyllabic *pādas* or divisions]

८१. अग्न ओजिष्ठमा भर द्युम्नमस्मभ्यमध्रिगो।

प्र नो राये पनीयसे रत्सि वाजाय पन्थाम्॥ १॥

Bring us most mighty splendour you, *Agni*, resistless on your way:

Prepare for us the path that leads to glorious opulence and strength!

[*Rgveda* V. 10. 1. Ascribed to Gaya. The *Rgveda* verse varies slightly- 'With overflowing store of wealth prepare for us a path to strenght.']

८२. यदि वीरो अनु ष्यादग्निमिन्धीत मर्त्यः।

आजुह्वद्धव्यमानुषक् शर्म भक्षीत दैव्यम्॥ २॥

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May the brave man, if full of zeal he serve and kindle *Agni*'s flame.

Duly presenting sacred gifts, enjoy the Gods protecting help.

[This stanza is not found in the *Ṛgveda*. The *Ṛṣi* is Vāmadeva]

८३. त्वेषस्ते धूम ऋण्वति दिवि सञ्छुक्र आततः।
सूरो न हि द्युता त्वं कृपा पावक रोचसे॥ ३॥

Thy bright smoke lifts itself aloft, and far-extended shines in heaven,

For, Purifier! Like the Sun you beam with your radiant glow.

[*Ṛgveda* VI. 2. 6. Ascribed to Bharadvāja]

८४. त्वं हि क्षैतवद्यशोऽग्ने मित्रो न पत्यसे।
त्वं विचर्षणे श्रवो वसो पुष्टिं न पुष्यसि॥ ४॥

You, *Agni*, even as *Mitra*, has a princely glory of your own.

Bright, active God, you make fame increases like means of nourishment.

[*Ṛgveda* VI. 2. 1]

८५. प्रातरग्निः पुरुप्रियो विश स्तवेतातिथिः।
विश्वे यस्मिन्नमर्त्ये हव्यं मर्तास इन्धते॥ ५॥

At dawn let *Agni*, much-beloved, guest of the house, be glorified,

In whom, the everlasting one, all mortals make their offerings blaze.

[*Ṛgveda* V. 18. 1. Ascribed to Dvita. 'Immortal who delights in all oblations brought by mortal men.']

८६. यद्वाहिष्ठं तदग्नये बृहदर्च विभावसो।
महिषीव त्वद्रयिस्त्वद्वाजा उदीरते॥ ६॥

Most moving song be *Agni*'s: shine on high, O rich in radiant light!

Like the chief consort of a King riches and strength proceed from you.

[*Ṛgveda* V. 25. 7. Ascribed to the Vasūyus, of the race of Atri. 'Like the chief consort of a King': as the chief queen proceeds from her home in royal state]

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८७. विशोविशो वो अतिथिं वाजयन्त: पुरुप्रियम्।

अग्निं वो दुर्यं वच: स्तुषे शूषस्य मन्मभि:॥७॥

Exerting all our strength with thoughts of power we glorify in speech

Agni your dear familiar friend, the darling guest in every house.

[*Rgveda* VIII. 63. 1. Ascribed to Gopavana. I follow Porf. Ludwig in his interpretation of this stanza, the construction of which is difficult]

८८. बृहद्वयो हि भानवेऽर्चा देवायाग्नये।

यं मित्रं न प्रशस्तये मर्तासो दधिरे पुर:॥८॥

His beam has lofty power of life: sing praise to *Agni*, to the God.

Whom men have set in foremost place, like *Mitra* for their eulogy!

[*Ṛgveda* V. 16. 1. Ascribed to Pūru. *Mitra:* the Friend ; an *Āditya* or son of *Aditi*, generally associated with *Varuṇa* and regarded as a form of the Sun. 'For their eulogy': 'with their eulogies.'- *Ṛgveda*]

८९. अगन्म वृत्रहन्तमं ज्येष्ठमग्निमानवम्।

य: स्म श्रुतर्वन्नार्क्षे बृहदनीक इध्यते॥९॥

To noblest *Agni*, friend of man, chief *Vṛtra*-slayer, have we come -

Who with *Śrutarvan*, *Ṛkṣa's* son, in lofty presence is inflamed.

[*Ṛgveda* VIII. 74. 4. Ascribed to Gopavana. In the *Ṛgveda* the second line varies: 'Him in whose presence *Ṛkṣa's* son, mighty *śrutarvan,* waxes great.']

१०. जात: परेण धर्मणा यत्सवृद्भि: सहाभुव:।

पिता यत्कश्यपस्याग्नि: श्रद्धा माता मनु: कवि:॥१०॥

Born as the loftiest Law commands, comrade of those who grew with him,

Agni, the sire of *Kaṣyapa* by faith, the mother, *Manu*, Sage.

[This stanza is not found in the *Rgveda*. 'Those who grew with him': his own flames. *Kaśyapa:* a celebrated *Ṛṣi* of ancient time. 'By faith': I

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follow Prof. Ludwig in taking *śraddhā* as an instrumental case. 'He, too, is the father of *Kaśyapa*, the all-faithful, the mother of the human race, the supreme law-giver, the all wise.'-Stevenson]

* * *

DECADE V (AGNI)

[The metre is *Anuṣṭup* as in Decade VI]

११. सोमः राजानं वरुणमग्निमन्वारभामहे।
आदित्यं विष्णुः सूर्यं ब्रह्माणं च बृहस्पतिम्॥ १॥

We in king *Soma* place our trust, in *Agni*, and in *Varuṇa*.
The *Āditya*, *Viṣṇu*, *Sūrya*, and the *Brahman*-priest *Bṛhaspati*.

[*Ṛgveda* X. 141. 3. Ascribed to *Agni* Tāpasa in the *Ṛgveda* Index, but to Vāmadeva by Sāyaṇa in his Commentary. There are variations in the *Ṛgveda* verse: 'We call King *Soma* to our aid, and *Agni* with our songs and hymns. *The Ādityas*, etc.' *The Āditya:* or son of *Aditi*, is especially *Varuṇa*. *Brahman*-priest: *Bṛhaspati* is regarded as the type of the sacerdotal order and High Priest of the Gods]

१२. इत एत उदारुहन्दिवः पृष्ठान्या रुहन्।
प्र भूर्जयो यथा पथोद्यामङ्गिरसो ययुः॥ २॥

Hence have these men gone up on high and mounted to the heights of heaven:

On! conquer on the path by which *Aṅgirasas* travelled to the skies!

[Stanzas-2 and 3 are not found in the *Ṛgveda*. Stanza 2 has no apparent connection either with the preceding or the succeeding verse. '*Aṅgirasas*': the *Aṅgirasas* or children of *Aṅgiras* appear to have been regarded as a race of higher beings between Gods and men, the typical first sacrificers whose ritual is the pattern which later priests must follow]

१३. राये अग्ने महे त्वा दानाय समिधीमहि।
ईडिष्वा हि महे वृषं द्यावा होत्राय पृथिवी॥ ३॥

That you may send us ample wealth, O *Agni*, we will kindle you:

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So, for the great oblations, Steer, pray Heaven and Earth to come to us!

[Steer: strong and impetuous *Agni*. According to Sāyaṇa, 'rainer of blessings.']

१४. दधन्वे वा यदीमनु वोचद्ब्रह्मेति वेरु तत्।
परि विश्वानि काव्या नेमिश्चक्रमिवाभुवत्॥ ४॥

He runs when one calls after him, This is the prayer of him who prays.

He holds all knowledge in his grasp even as the felly rounds the wheel.

[*Rgveda* II. 5. 3. Ascribed to Somāhuti, or to Gṛtsamada. It is difficult to make sense of the first line in either Veda. 'What my soul utters, *Agni* lays to heart ; he knows where sacrificial viands are served up.'-Stevenson]

१५. प्रत्यग्ने हरसा हरः श्रृणाहि विश्वतस्परि।
यातुधानस्य रक्षसो बलं न्युब्जवीर्यम्॥ ५॥

Shoot forth, O *Agni*, with your flame: demolish them on every side!

Break down the *Yātudhāna's* strength, the vigour of the *Rākṣasa*!

[*Rgveda* X. 87. 25. Ascribed to Pāyu]

१६. त्वमग्ने वसूᳪं रिह रुद्राᳪं आदित्याᳪं उत।
यजा स्वध्वरं जनं मनुजातं घृतप्रुषम्॥ ६॥

Worship the *Vasus*, *Agni*! here, the *Rudras* and *Ādityas*, all

Who know fair sacrifices, sprung from *Manu*, scatering blessings down!

[*Rgveda* I. 45. 1. Ascribed to Praskaṇva. 'The Vasus': as a class of Gods, eight in number, were at first personifications of natural phenomena. '*The Rudras*': a class of eleven Gods, originally the *Maruts* or Gods of wind and storm. '*The Ādityas*': *Gods of celestial light, regarded in later times as twelve Sun-gods. See Ṛgveda*, Vol. I. pp. 23, 24. 'Sprung from' Manu': Manu appears here as *Prajāpati*, the progenitor of Gods as well as men. 'Scattering blessings': literally, sprinkling *ghṛta*, butter or fatness, a figurative expression for prosperity and good gifts. 'The givers of rain.'-Stevenson]

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Note: Here Dayananda has given an altogether different interpretation in sociological context. According to him, *vasu* is a scholar who has observed celibacy for about 24 years; *rūdra* is scholar who has observed celibacy for about 44 years and *āditya* is a scholar who has observed celibacy for about 48 years. This interpretation of Dayananda is based on the concepts of Ayurvedic seers.

* * *

BOOK II

CHAPTER I

DECADE I (AGNI)

[The metre is *Uṣṇik*, consisting of two *pādas* or divisions of eight syllables each and one *pāda* of twelve syllables]

९७. पुरु त्वा दाशिवाः वोचेऽरिरग्ने तव स्विदा।

तोदस्येव शरण आ महस्य॥ १॥

Agni, you faithful servant I call upon you with many a gift,

As in the keeping of the great inciting God.

[*Ṛgveda* I. 150. 1. Ascribed to Dīrghatamas]

९८. प्र होत्रे पूर्व्यं वचोऽग्नये भरता बृहत्।

विपां ज्योतींःषि बिभ्रते न वेधसे॥ २॥

To *Agni*, to the *Hotā*-priest offer your best, your lofty speech,

To him ordainer-like who bears the light of songs.

[*Ṛgveda* III. 10. 5. Ascribed to Viśvāmitra. 'Bears the light of songs': brightens and inspires our hymns]

९९. अग्ने वाजस्य गोमत ईशानः सहसो यहो।

अस्मे देहि जातवेदो महि श्रवः॥ ३॥

O *Agni*, you who are the lord of wealth in kine, you Son of Strength,

Bestow on us, O *Jātavedas*, high renown!

[*Ṛgveda* I. 79. 4. Ascribed to Gotama or Gautama]

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१००. अग्ने यजिष्ठो अध्वरे देवां देवयते यज।

होता मन्द्रो वि राजस्यति स्त्रिधः॥४॥

Most skilled in sacrifice, bring the Gods, O *Agni*, to the pious man:

A joyful Priest, your splendour drives our foes afar!

[*Rgveda* III. 10. 7. Ascribed to Viśvāmitra]

१०१. जज्ञानः सप्त मातृभिर्मेधामाशासत श्रिये।

अयं ध्रुवो रयीणां चिकेतदा॥५॥

Taught by seven mothers at his birth was he, for glory of the wise.

He, firm and sure, has set his mind on glorious wealth.

[*Rgveda* IX. 102. 4. Ascribed to Trita Āptya. *Soma* is the deity or deified object of the verse in the *Rgveda*, and there are variations in the text. 'The seven mothers': are said by Sāyaṇa to mean the seven metres, or seven offerings, or kinds of sacrifice. The seven celestial rivers are probably intended]

१०२. उत स्या नो दिवा मतिरदितिरूत्यागमत्।

सा शन्ताता मयस्करदप स्त्रिधः॥६॥

And in the day our prayer is this: May *Aditi* come nigh to help,

With loving-kindness bring us weal and chase our foes!

[*Rgveda* VIII. 18. 7. Ascrbied to Irimbiṭhi, or Irimiṭhi. '*Aditi*': the Infinite, or Infinity, personified and regarded as the mother of Gods. See M. Müller, '*Vedic Hymns*': Part I. pp. 241 Seqq., for an exhaustive account of *Aditi*]

१०३. ईडिष्वा हि प्रतीव्यां३ँयजस्व जातवेदसम्।

चरिष्णुधूममगृभीतशोचिषम्॥७॥

Worship you *Jātavedas*, pray to him who willingly accepts,

Whose smoke wanders at will, and none may grasp his flame!

[*Rgveda* VIII. 23. 1. Ascribed to Viśvamanas]

१०४. न तस्य मायया च न रिपुरीशीत मर्त्यः।

यो अग्नये ददाश हव्यदातये॥८॥

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No mortal man can ever prevail by arts of magic over him
Who has served *Agni* well, the oblations-giving God.

[*Ṛgveda* VIII. 23. 15. 'The oblation-bearing God': *havyadātaye:* literally, 'the oblation-giver.' The *Ṛgveda* has the easier reading *havyadātibhiḥ*, 'with sacrificial gifts.']

१०५. अप त्यं वृजिनः रिपुःस्तेनमग्ने दुराध्यम्।
दविष्ठमस्य सत्पते कृधी सुगम्॥ ९॥

Agni, drive you the wicked foe, the evil-hearted thief away,
Far, far Lord of the brave! and give us easy paths!

[*Ṛgveda* VI. 51. 13. Ascribed to Ṛjiṣvan]

१०६. श्रुष्ट्यग्ने नवस्य मे स्तोमस्य वीर विश्पते।
नि मायिनस्तपसा रक्षसो दह॥ १०॥

O hero *Agni*, Lord of men, on hearing this new land of mine,
Burn down the *Rākṣasas*, enchanters, with your flame!

[*Ṛgveda* VIII. 23. 14. Ascribed to Viśvamanas, who is the *Ṛṣi* of stanza 8 also]

DECADE II (AGNI)

[The metre is *Kakup*, consisting of three *pādas* (8+12+8 syllables), in stanzas 1 - 7, and *Uṣṇik* (8+8+12) in stanza 8]

१०७. प्र मःहिष्ठाय गायत ऋताव्ने बृहते शुक्रशोचिषे। उपस्तुतासो अग्नये॥ १॥

Sing forth to him the holy, most munificent, sublime with his refulgent glow,
To *Agni*, you *Upastutas*!

[*Ṛgveda* VIII. 103. 8. Ascribed to Sobhari or Saubhari. *Upastutas*: singers so named after the *Ṛṣi* Upastuta]

१०८. प्र सो अग्ने तवोतिभिः सुवीराभिस्तरति वाजकर्मभिः।
यस्य त्वः सख्यमाविथ॥ २॥

Agni, he conquers by your aid that brings him store of valiant sons and does great deeds,
Whose bond of friendship is your choice

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[*Rgveda* VIII. 19. 30. Sobhari or Saubhari is the *Rsi* of all the stanzas with exception of the last]

१०९. तं गूर्धया स्वर्णरं देवासो देवमरतिं दधन्विरे। देवत्रा हव्यमूहिषे॥ ३॥

Sing praise to him the Lord of light! The Gods have made the God to be their messenger,

To bear oblation to the Gods.

[*Rgveda* VIII. 19. 1. 'To bear': 'you bear':- Benfey]

११०. मा नो हृणीथा अतिथिं वसुरग्निः पुरुप्रशस्त एषः।

यः सुहोता स्वध्वरः॥ ४॥

Anger not him who is our guest! He is the bright God *Agni*, praised by many a man,

Good *Hotā*, skilled in sacrifice.

[*Rgveda* VIII. 103. 12. 'Let not our guest be wroth with us.']

१११. भद्रो नो अग्निराहुतो भद्रा रातिः सुभग भद्रो अध्वरः।

भद्रा उत प्रशस्तयः॥ ५॥

May *Agni*, worshipped, bring us bliss: may the gift, blessed one! and sacrifice bring bliss.

Yea, may our eulogies bring bliss!

[*Rgveda* VIII. 19. 19]

११२. यजिष्ठं त्वा ववृमहे देवं देवत्रा होतारममर्त्यम्।

अस्य यज्ञस्य सुक्रतुम्॥ ६॥

You have we chosen skilfullest in sacrifice, immortal Priest among the Gods,

Wise finisher of this holy rite.

[*Rgveda* VIII. 19. 3]

११३. तदग्ने द्युम्नमा भर यत्सासाहा सदने कं चिदत्रिणम्।

मन्युं जनस्य दूढ्यम्॥ ७॥

Bring us that splendour, *Agni*, which may overcome each greedy fiend in our abode,

And the malicious wrath of men!

[*Rgveda* VIII. 19. 15. 'The wrath of evil-hearted folk.']

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११४. यद्वा उ विश्पतिः शितः सुप्रीतो मनुषो विशे।
विश्वेदग्निः प्रति रक्षांऽसि सेधति॥८॥

Soon as the eager Lord of men is friendly unto *Manu's* race
Agni averth from us all the *Rākṣasas*.

[*Ṛgveda* VIII. 23. 13. Ascribed to Viṣvamanas. '*Manu's* race': all Āryan men]

DECADE III (INDRA)

(The metre is Gāyatrī.)

११५. तद्वो गाय सुते सचा पुरुहूताय सत्वने। शं यद्गवे न शाकिने॥१॥

Sing this, beside the flowing juice, to him your hero, much-invoked,

To please him as a mighty Bull!

[*Ṛgveda* VI. 45. 22. Ascribed to Samyu in the *Ṛgveda* Index, but in Sāyaṇa's Commentary to Bharadvāja. 'Beside the flowing juice': *sute sacā*: when the *Soma* juice has been expressed for libation]

११६. यस्ते नूनं शतक्रतविन्द्र द्युम्नितमो मदः। तेन नूनंऽ मदे मदेः॥२॥

O *Satakratu Indra*, now rejoice with that carouse of your
Which is most glorious of all!

[*Ṛgveda* VIII. 93. 16. Ascribed to śrutakakṣa or Śukakaṣa. '*Śatakratu*': a name of *Indra* signifying possessor of a hundred or many powers or wise designs. According to Sāyaṇa, the word means connected with many acts or religious rites either as their performer or their object. *Carouse*: made: the word thus rendered, is the rapture, transport, delight, or wild joy produced by drinking the exhilarating juice of the *Soma* plant. 'Most glorious': causing *Indra* to bestow most splendid gifts upon his worshippers]

११७. गाव उप वदावटे मही यज्ञस्य रप्सुदा। उभा कर्णा हिरण्यया॥३॥

You cows, protect the fount: the two mighty ones bless the sacrifice.

The handles twain are wrought of gold.

[*Ṛgveda* VIII. 72. 12. Ascribed to Haryata. 'The fount': said to mean the *gharma* or *mahāvīra*, a pitcher or caldron used for heating milk, etc. for offerings in the *Pravargya* ceremony. 'You cows': whose milk is to be used for sacrificial purposes. 'The two mighty ones': Heaven and

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Earth. 'Bless the sacrifice': the translation is conjectural, as the meaning of *rapsudā* is unknown. The *handles*: apparently of the *mahāvīra* or caldron]

११८. अरमश्वाय गायत श्रुतकक्षारं गवे। अरमिन्द्रस्य धाम्ने॥४॥

Sing praises that the horse may come: sing, *Śrutakakṣa*, that the cow

May come, that *Indra's* might may come!

[*Rgveda* VIII. 92. 25. Ascribed to Śrutakakṣa. 'Now Śrutakakṣa sings his song that cattle and the steed may come.' '*Indra's* might': or *Indra's* self]

११९. तमिन्द्रं वाजयामसि महे वृत्राय हन्तवे। स वृषा वृषभो भुवत्॥५॥

We make this *Indra* very strong to strike the mighty *Vṛtra* dead:

A vigrous hero shall he be.

[*Rgveda* VIII. 93. 7. Ascribed to Sukakṣa, and to Śrutakakṣa. *Vṛtra*: for *Indra's* battles with *Vṛtra* and his allies, the demons of drought who obstruct the fall of the seasonable rain, see *Ṛgveda* I. 32 and other Hymns addressed to *Indra*. 'A vigorous hero': or, a strong bull]

१२०. त्वमिन्द्र बलादधि सहसो जात ओजसः। त्वꣳ सन्वृषन्वृषेदसि॥६॥

Based upon strength and victory and power, O *Indra*, is your birth:

You, mighty one! are strong indeed.

[*Rgveda* X. 153. 2. Ascribed to *Indra's* Mothers, the Consorts of the Gods]

Note: Griffith considers ***Indramātaraḥ*** as *Indra's* mothers. In fact, it is one single proper name as ***Indramātaraḥ***. So it should be taken as it is and not otherwise.

१२१. यज्ञ इन्द्रमवर्धयद्यद्भूमिं व्यवर्तयत्। चक्राण ओपशं दिवि॥७॥

The sacrifice made *Indra* great when he unrolled the earth, and made

Himself a diadem in heaven.

[*Rgveda* VIII. 14. 5. Ascribed to Goṣūktin and Aśvasūktin]

१२२. यदिन्द्राहं यथा त्वमीशीय वस्व एक इत्।
स्तोता मे गोसखा स्यात्॥८॥

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If I, O *Indra*, were, like you, the single ruler over wealth
My worshipper should be rich in kine.
[*Ṛgveda* VIII. 14. 1]

१२३. पन्यंपन्यमित्सोतार आ धावत मद्याय। सोमं वीराय शूराय॥ ९॥

Pressers, blend *Soma* juice for him, each draught most excellent, for him
The brave, the hero, for his joy.

[*Ṛgveda* VIII. 2. 25. Ascribed to Medhātithi and Priyamedhas, or to the former alone]

१२४. इदं वसो सुतमन्धः पिबा सुपूर्णमुदरम्। अनाभयिन्ररिमा ते॥ १०॥

Here is the *Soma* juice expressed O Vasu, drink till you are full:
Undaunted God, we give it you!

[*Ṛgveda* VIII. 2. 1. O Vasu: or, O bright, or good Lord, 'Possessor of wealth.'-Stevenson]

* * *

DECADE IV (INDRA)

[The metre is *Gāyatrī*]

१२५. उद्घेदभि श्रुतामघं वृषभं नर्यापसम्। अस्तारमेषि सूर्य॥ १॥

Sūrya, you mount up to meet the hero famous for his wealth,
Who hurls the bolt and works for man.

[*Ṛgveda* VIII. 93. 1. Ascribed to Sukakṣa. *Sūrya*: the Sun or its deity. 'The hero': *Indra*, the God who reigns over the intermediate region or atmosphere, the favourite national deity of the Āryan Indians in the Vedic age]

१२६. यदद्य कच्च वृत्रहन्नुदगा अभि सूर्य। सर्वं तदिन्द्र ते वशे॥ २॥

Whatever, *Vṛtra*-slayer! you, Sūrya, has risen upon to-day,
That, *Indra*, all is in your power.

[*Ṛgveda* VIII. 93. 4. *Vṛtra*-slayer: or slayer of our enemies, the Sun-god being associated with *Indra* in his victories over the foes of the Āryans]

१२७. य आनयत्परावतः सुनीती तुर्वशं यदुम्। इन्द्रः स नो युवा सखा॥ ३॥

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That *Indra* is our youthful friend, who with his trusty guidance led

Turvaṣa, Yadu from afar.

[*Ṛgveda* VI. 45. 1. Ascribed to Samyu, but in Sāyaṇa's commentary on the *Sāmaveda* to Bharadvāja. 'Youthful': ever young and powerful. '*Turvaṣa, Yadu*': frequently mentioned together in the *Ṛgveda* as eponymi of two of the five Āryan tribes. Some expedition against a distant king appears to be referred to]

१२८. मा न इन्द्राभ्या३दिशः सूरो अक्तुष्वा यमत्।

त्वा युजा वनेम तत्॥४॥

O Indra, let not ill designs surround us in the sunbeams light:

This may we gain with you for friend!

[*Ṛgveda* VIII. 92. 31. Ascribed to *Śrutakakṣa* or *Sukakṣa*. 'In the sunbeams' light': as Indra stands in the closest relationship to the Sun.-Ludwig]

१२९. एन्द्र सानसिं रयिं सजित्वानं सदासहम्। वर्षिष्ठमूतये भर॥५॥

Indra, bring wealth that gives delight, the victor's ever-conquering wealth,

Most excellent, to be our aid!

[*Ṛgveda*. I. 8. 1. Ascribed to Madhuchchhandas]

१३०. इन्द्रं वयं महाधन इन्द्रमर्भे हवामहे। युजं वृत्रेषु वज्रिणम्॥६॥

In mighty battle we invoke *Indra*, *Indra* in lesser fight, The friend who bends his bolt at fiends.

[*Ṛgveda* I. 7. 5. Ascribed to Madhuchchhandas. 'At fiends': at *Vṛtras* the demons of drought, or in general at the enemies of the Āryans.)]

Note: In this verse, the seer discloses some advance scientific truth which is the matter of further research and investigations.

१३१. अपिबत्कद्रुवः सुतमिन्द्रः सहस्रबाह्वे। तत्रादद्दिष्ट पौंस्यम्॥७॥

In battle of a thousand arms *Indra* drank *Kadrū's Soma* juice:

There he displayed his manly might.

[*Ṛgveda* VIII. 45. 26. The *Ṛsi* is Triṣoka. 'In battle of a thousand arms': according to Sāyaṇa, 'in the sacrifice conducted by a thousand performers.' 'In the full assembly.'-Stevenson. 'Kadrū's *Soma* juice' the

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meaning is somewhat uncertain. *Kadrū* was celebrated in later times as a daughter of Dakṣa and mother of the *Nāgas* or serpent race. Sāyaṇa in his commentary on the *Ṛgveda* stanza explains *kadruvaḥ* by, of a *Ṛsi* named *Kadru*. The St. Petersburg Lexicon takes it to mean, from a kadru or *Soma* vessel]

१३२. वयमिन्द्र त्वायवोऽभि प्र नोनुमो वृषन्। विद्धी त्वा३स्य नो वसो॥८॥

Faithful to you, we sing aloud, heroic *Indra*, songs to you:
Mark, O good Lord, this act of ours!

[*Ṛgveda* VII. 31. 4. Ascribed to Vasiṣṭha]

१३३. आ घा ये अग्निमिन्धते स्तृणन्ति बर्हिरानुषक्।

येषामिन्द्रो युवा सखा॥९॥

Hitherward! they who light the flame and straight way trim the sacred grass,

Whose friend is *Indra* ever young.

[*Ṛgveda* VIII. 45. 1. Ascribed to Triṣoka]

१३४. भिन्धि विश्वा अप द्विषः परि बाधो जही मृधः।

वसु स्पार्हं तदा भर॥१०॥

Drive, all our enemies away, smite down the foes who press around,

And bring the wealth for which we long!

[*Ṛgveda* VIII. 45. 40]

DECADE V (INDRA AND OTHERS)

(The metre is *Gāyatrī*.)

१३५. इहेव श्रृण्व एषां कशा हस्तेषु यद्वदान्। नि यामं चित्रमृञ्जते॥१॥

I hear, as though it were close at hand, the cracking of the whips they hold:

They gather splendour on their way.

[*Ṛgveda* I. 37. 3. Ascribed to Kaṇva. The *Maruts* are the deities of the stanza. 'The whips': with which the Storm-gods lash the earth]

१३६. इम उ त्वा वि चक्षते सखाय इन्द्र सोमिनः।

पुष्टावन्तो यथा पशुम्॥२॥

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Indra, these friends of ours, supplied with *Soma*, wait and look to you

As men with fodder to the herd.

[*Ṛgveda* VIII. 45. 16. Ascribed to Triṣoka. *Indra* is the deity of this and of the following stanza]

१३७. समस्य मन्यवे विशो विश्वा नमन्त कृष्टयः। समुद्रायेव सिन्धवः॥ ३॥

Before his hot displeasure all the peoples, all the men bow down,

As rivers bow them to the sea.

[*Rgveda* VIII. 6. 4. Ascribed to Vatsa]

१३८. देवानामिदवो महत्तदा वृणीमहे वयम्। वृष्णामस्मभ्यमूतये॥ ४॥

We choose unto ourselves that high protection of the mighty Gods,

That it may help and succour us.

[*Ṛgveda* VIII. 83. 1. Ascribed to Kusīdin. The deities are the *Viśvedevāḥ*, the All-gods or Universal Gods]

१३९. सोमानाꣳ स्वरणं कृणुहि ब्रह्मणस्पते। कक्षीवन्तं य औशिजः॥ ५॥

O *Brahmaṇaspati*, make you *Kakṣīvān Auśija* a loud

Chanter of flowing *Soma* juice!

[*Ṛgveda* I. 18. 1. Ascribed to Medhātithi. The deity is *Brahmaṇaspati*. The *Rgveda* reading is *somānam* instead of *somānām*: 'O *Brahmaṇaspati*, make you the *Soma*-presser loud of voice, Even *Kakṣ īvān Auśija*.' *Kakṣīvān*, called Auśija or son of Uśij, was a renowned *Ṛṣi* of the family of Pajra, and the Seer of several hymns of the *Ṛgveda*. The reading of the text is difficult, and the exact interpretation is uncertain- 'O (lord of food) Brahmaṇaspati, do you for me, the chanter of the moon-plant banquet, as you did for *Kakśīvān*, the son of *Uśija*.' - Stevenson]

Note: In this verse, some advance secientific fact has been disclosed which needs to be investigated. First of all the character of *Brahimaṇaspati* is to be defined.

१४०. बोधन्मना इदस्तु नो वृत्रहा भूर्यासुतिः। शृणोतु शक्र आशिषम्॥ ६॥

Much honoured with libations may the *Vṛtra*-slayer watch for us:

May *Śakra* listen to our prayer!

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[*Ṛgveda* VIII. 93. 18. Ascribed to Sukakṣa. The deity is *Indra*. '*Śakra*': the mighty; a common name of *Indra*]

१४१. अद्या नो देव सवितः प्रजावत्सावीः सौभगम्।
परा दुःष्वप्न्यं सुव॥७॥

Send us this day, God *Savitā*, prosperity with progeny:
Drive you the evil dream away!

[*Ṛgveda* V. 82. 4. Ascribed to Śyāvāṣva, or, according to Sāyaṇa's Commentary on the *Sāmaveda*, to Sukakṣa. The deity is *Savitā*, the Sun, the vivifier or generator of all natural productions]

१४२. क्व३स्य वृषभो युवा तुविग्रीवो अनानतः। ब्रह्मा कस्तं सपर्यति॥८॥

Where is that ever-youthful Steer, strong-necked and never yet bent down?
What *Brahman* ministers to him ?

[*Ṛgveda* VIII. 64. 7. Ascribed to Pragātha. The deity is *Indra*. Brahman: praying priest ; one of the four principal priests at a sacrifice]

१४३. उपह्वरे गिरीणां सङ्गमे च नदीनाम्। धिया विप्रो अजायत॥९॥

There where the mountains downward slope, there at the meeting of the streams
The Sage was manifest by song.

[*Ṛgveda* VIII. 6. 28. Ascribed to Vatsa. The deity is *Indra*. 'The Sage': the wise *Indra*. 'Sāyaṇa's conclusion of the purport of the verse is that men ought to sacrifice in those places where *Indra* is said to be manifested.'-Wilson]

Note: *Vṛṣantamaḥ* in the stanza under reference above is attributed to *Indra* and not to *āpaḥ* as conjectured by Griffith. It agrees in case with *Indra*. Dayananda also takes it as the attributive epithet of *Indra*. Thus it will signify 'most powerfull rain-making factor' and so is interpreted by Dayananda.

The last line of this stanza '*tatra pūṣābhavat sacā*' seems to be of the mistaken indentity. It seems that '*sa cā*' is not a one single *pada* as recorded in the *Sāma* and *Ṛk Saṁhitās*. It in its orginal form was '*sā ca*', the two saparate *padas* '*sā*' and '*ca*'. So, the line would be read as *tatra ca sā pūṣā abhavat*', 'When *Indra* precipitate rains on the Earth, she (the earth) prospers in vegetation (*Pūṣā*) (*abhavat*) i.e. after rains the earth endowed with the power of growing more and more vegetations, etc.

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Here, we notice the intercharge of vowels due to pronunciation between the preceding *sā* and succeeding *ca*. In this way the accent is not affected at all and *ca* being indeclinable remains as it is, i.e. unaccented.

१४४. प्र संम्राजं चर्षणीनामिन्द्रं स्तोता नव्यं गीर्भिः। नरं नृषाहं मंहिष्ठम्॥ १०

Praise *Indra* whom our songs must laud, sole sovran of mankind, the chief

Most liberal who controles men!

[*Ṛgveda* VIII. 16. 1. Ascribed to Irimbiṭhi. The deity is *Indra*]

* * *

CHAPTER II

DECADE I (INDRA AND OTHERS)

[The metre is *Gāyatrī*]

१४५. अपादु शिप्र्यन्धसः सुदक्षस्य प्रहोषिणः। इन्दोरिन्द्रो यवाशिरः॥ १॥

Indra whose jaws are strong has drunk of worshipping *Sudakṣa*'s draught,

The *Soma* juice with barley brew.

[*Ṛgveda* VIII. 92. 4. Ascribed to Śrutakakṣa or Sukakṣa. The deity is *Indra*. 'Whose jaws are strong': *śiprī: 'Der schone,'* 'The beautiful.' -Benfey. ' Whose features have a divine gracefulness.'-Stevenson]

१४६. इमा उ त्वा पुरूवसोऽभि प्र नोनुवुर्गिरः। गावो वत्सं न धेनवः॥ २॥

O Lord of ample wealth, these songs of praise have called aloud to you,

Like milch-kine lowing to their calves!

[*Ṛgveda* VI. 45. 25. Ascribed to Samyu in the *Ṛgveda* Index, but to Medhātithi in Sāyaṇa's Commentary on the *Sāmaveda*. The deity is *Indra*]

१४७. अत्राह गोरमन्वत नाम त्वष्टुरपीच्यम्। इत्था चन्द्रमसो गृहे॥ ३॥

Then straight they recognized the mystic name of the creative Steer,

There in the mansion of the Moon.

[*Ṛgveda* I. 84. 15. Ascribed to Gotama or Gautama. The deity is *Indra*. 'The mystic name of the creative Steer' appears to be a forced

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expression for the Sun. The purport of the verse may be that when, after the periodical rains, the bright moonlight nights came, men recognized the fact that the light was borrowed from the Sun]

१४८. यदिन्द्रो अनयद्रितो महीरपो वृषन्तमः। तत्र पूषाभुवत्सचा॥४॥

When *Indra*, strongest hero, brought the streams, the mighty waters down,

Pūṣan was standing by this side.

[*Ṛgveda* VI. 57. 4. Ascribed to Bharadvāja. The deities are *Indra* and *Pūṣan*]

१४९. गौर्धयति मरुतां श्रवस्युर्माता मघोनाम्। युक्ता वह्नी रथानाम्॥५॥

The cow, the streaming mother of the liberal *Marut*, pours her milk,

Harnessed to draw their chariots on.

Ṛgveda VIII. 94. 1. Ascribed to Vindu or Pūtadakṣa. The deities are the *Maruts*. 'The Cow': *Pṛṣni*, said by Sāyaṇa to mean 'the many-coloured earth,' but more probably, as Prof. Roth explains, a personification of the speekled clouds.)

१५०. उप नो हरिभिः सुतं याहि मदानां पते। उप नो हरिभिः सुतम्॥६॥

Come, Lord of rapturous joys, to our libation with your bay steeds, come

With bay steeds to the flowing juice!

[*Ṛgveda* VIII. 82. 31. Ascribed to Sukakṣa. The deity is *Indra*. 'Rapturous joys': the exhilaration produced by drinking *Soma* juice]

१५१. इष्टा होत्रा असृक्षतेन्द्रं वृधन्तो अध्वरे। अच्छावभृथमोजसा॥७॥

Presented strengthening gifts have sent *Indra* away at sacrifice,

With might, unto the cleansing bath.

[*Rgveda* VIII. 93. 23. 'The cleansing bath': the *avabhrtha*, here, apparently, the bath or vessel in which the stalks of the *Soma* plant were rinsed and purified]

१५२. अहमिद्धि पितुष्परि मेधामृतस्य जग्रह। अहं सूर्य इवाजनि॥८॥

I from my Father have recieved deep knowledge of eternal Law:

I was born like unto the Sun.

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[*Rgveda* VIII. 6. 10. Ascribed to Vatsa. 'My father': *Indra*, the protector, of the truth or of the Right, according to Sāyaṇa]

१५३. रेवतीर्नः सधमाद इन्द्रे सन्तु तुविवाजाः। क्षुमन्तो याभिर्मदेम॥ ९॥

With *Indra* splendid feasts be ours, rich in all strengthening things, wherewith,

Wealthy in food, we may rejoice!

[*Ṛgveda* I. 30. 13. Ascribed to Śunaḥśepa]

१५४. सोमः पूषा च चेततुर्विश्वासांसुक्षितीनाम्। देवत्रा रथ्योर्हिता॥ १०॥

Soma and *Pūṣan*, kind to him who travels to the Gods, provide

Dwellings all happy and secure.

[This stanza ascribed to Śunaḥśepa or to Vāmadeva, is not found in the *Ṛgveda*, which contains only one Hymn (II. 40.) addressed to *Soma* and *Pūṣan* conjointly]

* * *

DECADE II (INDRA)

[The metre is *Anuṣṭup*, consisting of four octosyllabic *pādas*, in stanza 1, and *Gāyatrī* in the rest]

१५५. पान्तमा वो अन्धस इन्द्रमभि प्र गायत।

विश्वासाहं शतक्रतुं मं हिष्ठं चर्षणीनाम्॥ १॥

Invite *ye Indra* with a song to drink your draught of *Soma* juice,

All-conquering *Śatakratu*, most munificent of all who live!

[*Ṛgveda* VIII. 92. 1. Ascribed to Śrutakakṣa or Sukakṣa]

१५६. प्र व इन्द्राय मादनं हर्यश्वाय गायत। सखायः सोमपाव्ने॥ २॥

Sing you a song, to make him glad, to *Indra*, Lord of tawny steeds,

The *Soma*-drinker, O my friends! [*Ṛgveda* VII. 31. 1. Ascribed to Vasiṣṭha]

१५७. वयमु त्वा तदिदर्था इन्द्र त्वायन्तः सखायः। कण्वा उक्थेभिर्जरन्ते॥ ३॥

This, even this, O *Indra*, we implore: as your devoted friends,

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The *Kaṇvas* praise you with their hymns!

[3. *Ṛgveda* VIII. 2. 16. Ascribed to Medhātithi of the family of Kaṇva. 'Kaṇvas': members of the same family as the *Ṛsi* of the original hymn]

१५८. इन्द्राय मद्वने सुतं परि ष्टोभन्तु नो गिरः। अर्कमर्चन्तु कारवः॥४॥

For *Indra*, lover of carouse, loud be our songs about the juice:
Let Poets sing the song of praise.

[*Ṛgveda* VIII. 92. 19]

१५९. अयं त इन्द्र सोमो निपूतो अधि बर्हिषि। एहीमस्य द्रवा पिब॥५॥

Here, *Indra*, is your *Soma* draught, made pure upon the sacred grass:
Run hither, come and drink therof!

[*Ṛgveda* VIII. 17. 11. Ascribed to Irimbiṭhi or Irimiṭhi]

१६०. सुरूपकृत्नुमूतये सुदुघामिव गोदुहे। जुहूमसि द्यविद्यवि॥६॥

As a good cow to him who milks, we call the doer of good deeds
To our assistance day by day.

[*Ṛgveda* I. 4. 1. Ascribed to Madhucchandas]

१६१. अभि त्वा वृषभा सुते सुतं सृजामि पीतये। तृम्पा व्यश्नुही मदम्॥७॥

Hero, the *Soma* being shed, I pour the juice for you to drink:
Sate you and finish your carouse!

[*Rgveda*VIII 45. 22. Ascribed to Triṣoka]

१६२. य इन्द्र चमसेष्वा सोमश्चमूषु ते सुतः। पिबेदस्य त्वमीशिषे॥८॥

The *Soma*, *Indra*, which is shed in saucers and in cups for you,
Drink you, for you are lord thereof!

[Ṛgveda VIII. 82. 7. Ascribed to Kusīdin]

१६३. योगेयोगे तवस्तरं वाजेवाजे हवामहे। सखाय इन्द्रमूतये॥९॥

In every need, in every fray we call, as friends, to succour us
Indra, the mightiest of all.

[*Ṛgveda* I. 30. 7. Ascribed to Śunaḥśepa]

१६४. आ त्वेता नि षीदतेन्द्रमभि प्र गायत। सखायः स्तोमवाहसः॥१०॥

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O come you hither, sit you down: to *Indra* sing you forth your song,

Companions, bringing hymns of praise!

[*Rgveda* I. 5. 1. Ascribed to Madhucchandas]

* * *

DECADE III (INDRA)

[The metre is *Gāyatrī*]

१६५. इदंह्यन्वोजसा सुतं राधानां पते। पिबा त्वा३स्य गिर्वण:।। १।।

So, Lord of affluent gifts, this juice has been expressed for you with strength:

Drink of it, you who loves song!

[*Rgveda* III. 51. 10. Ascribed to Viśvāmitra]

१६६. महाँ इन्द्र: पुरश्च नो महित्वमस्तु वज्रिणे। द्यौर्न प्रथिना शव:।। २।।

Great is our *Indra* from of old; greatness be his, the Thunderer!

Wide as the heaven extends his might.

[*Rgveda* I. 8. 5. Ascribed to Madhucchandas. The *Rgveda* has *paraśca na* instead of *puraśca no:* 'Mighty is *Indra*, yea, supreme]

१६७. आ तू न इन्द्र क्षुमन्तं चित्रं ग्राभं सं गृभाय। महाहस्ती दक्षिणेन।। ३।।

Indra as one with mighty arm, gather for us with your right hand

Manifold and nutritious spoil!

[*Rgveda* VIII. 81. 1. Ascribed to Kusīdin]

१६८. अभि प्र गोपतिं गिरेन्द्रमर्च यथा विदे। सूनुं सत्यस्य सत्पतिम्।। ४।।

Praise, even as he is known, with song *Indra* the guardian of the kine,

The Son of Truth, Lord of the brave.

[*Rgveda* VIII. 69. 4. Ascribed to Priyamedha]

१६९. कया नश्चित्र आ भुवदूती सदावृध: सखा। कया शचिष्ठया वृता।। ५।।

With what help will he come to us, wonderful, everwaxing friend?

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With what most mighty company ?

[*Rgveda* IV. 31. 1. Ascribed to Vāmadeva]

१७०. त्यमु वः सत्रासाहं विश्वासु गीर्ष्वायतम्। आ च्यावयस्यूतये॥६॥

You speed down to succour us this ever-conquering God of yours,

Him who is drawn to all our songs.

[*Ṛgveda* VIII. 81. 7. Ascribed to Śrutakakṣa or Sukakṣa. According to Sāyaṇa's Commentary on the *Ṛgveda* this stanza is addressed by the *yajamāna* or institutor of the sacrifice to the *stotā* or praising-priest, and he gives an imperative sense to the indicative, 'You speed.']

१७१. सदसस्पतिमद्भुतं प्रियमिन्द्रस्य काम्यम्। सनिं मेधामयासिषम्॥७॥

To the assembly's wondrous Lord, the lovely friend of *Indra*, I Had prayed for wisdom and success.

[*Ṛgveda* I. 18. 6. Ascribed to Medhātithi. 'The assembly's wondrous Lord': *Sadasaspati*, the master or protector of the assembly of priests and worshippers, is a title of *Agni* who is the deity of the stanza]

१७२. ये ते पन्था अधो दिवो येभिर्व्यश्वमैरयः। उत श्रोषन्तु नो भुवः॥८॥

May all your paths beneath the sky whereby you speed *Vyaṣava* on,

Yea, let all spaces hear our voice!

[Not found in the *Ṛgveda*. Ascribed to Vāmadeva. *Vyaṣva*: a famous *Ṛṣi*]

१७३. भद्रंभद्रं न आ भरेषमूर्जं शतक्रतो। यदिन्द्र मृडयासि नः॥९॥

Bring to us all things excellent, O *Śatakratu*, food and strength,

For, *Indra*, you are kind to us!

[*Ṛgveda* VIII. 93. 28. Ascribed to Sukakṣa]

१७४. अस्ति सोमो अयं सुतः पिबन्त्यस्य मरुतः।
उत स्वराजो अश्विना॥१०॥

Here is the *Soma* ready pressed: of this the Maruts, yea, of this

Self-luminous the *Aśvins* drink.

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[*Ṛgveda* VIII. 83. 4. Ascribed to Vindu, or Pūtadakṣa, or Sukakṣa. Self-luminous: 'the royal beverage.'-Stevenson. '*Aśvins*': two deities, the earliest bringers of light in the morning sky. See *Ṛgveda*, General Index]

* * *

DECADE IV (INDRA AND OTHERS)

[The metre is *Gāyatrī*]

१७५. ईङ्खयन्तीरपस्युव इन्द्रं जातमुपासते। वन्वानासः सुवीर्यम्॥ १॥

Tossing about, the active ones came nigh to *Indra* at his birth,
Winning themselves heroic might.

[Ṛgveda X. 153. 1. Ascribed to Indra's Mothers, the Consorts of the Gods. The active ones: Water-goddesses, or the Consorts of the Gods may be meant]

Note: *Indra*mātaraḥ cannot be taken here for *Indra's* mother.

१७६. न कि देवा इनीमसि न क्या योपयामसि। मन्त्रश्रुत्यं चरामसि॥ २॥

Never, O Gods, do we offend, nor are we ever obstinate:
We walk as holy texts command.

[*Ṛgveda* X. 134. 7. Ascribed to Godhā]

१७७. दोषो आगाद् बृहद्गाय द्युमद्गामन्नाथर्वण। स्तुहि देवं सवितारम्॥ ३॥

Evening is come: sing loudly you *Atharvan's* nobly singing son:
Give praise to *Savitā* the God!

[Not found in the *Ṛgveda*. Ascribed to Vāmadeva]

१७८. एषो उषा अपूर्व्या व्युच्छति प्रिया दिवः। स्तुषे वामश्विना बृहत्॥ ४॥

Now morning with her earliest light shines forth, dear daughter of the Sky.
High, *Aśvins*, I extol your praise.

[*Ṛgveda* I. 46. 1. Ascribed to Praskaṇva. 'Morning': *Uṣas* or Dawn personified]

१७९. इन्द्रो दधीचो अस्थभिर्वृत्राण्यप्रतिष्कुतः। जघान नवतीर्नव॥ ५॥

Armed with the bones of dead *Dadhyac*, *Indra* with unresisted might

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The nine-and-ninety *Vṛtras* slew.

[*Ṛgveda* I. 84. 13. Ascribed to Gotama. Dadhyac: a *Ṛṣi*, son of Atharvan. With his bones converted into a thunderbolt *Indra* is said to have slain the host of *Vṛtras* or demons who withheld the rain. See *Ṛgveda*, General Index]

१८०. इन्द्रेहि मत्स्यन्धसो विश्वेभिः सोमपर्वभिः। महाꣳ अभिष्टिरोजसा॥६॥

Come, *Indra*, and delight you with the juice at all our *Soma* feasts,

Protector, mighty in thy strength!

[*Ṛgveda* I. 9. 1. Ascribed to Madhucchandas]

१८१. आ तू न इन्द्र वृत्रहन्नस्माकमर्धमा गहि। महान्महीभिरूतिभिः॥७॥

O You who slays *Vṛtras*, come, O *Indra*, hither to our side,

Mighty one, with your mighty aids!

[*Ṛgveda* IV. 32. 1. Ascribed to Vāmadeva]

१८२. ओजस्तदस्य तित्विष उभे यत्समवर्तयत्। इन्द्रश्चर्मेव रोदसी॥८॥

That might of his shone brightly forth when *Indra* brought together, like

A skin, the worlds of heaven and earth.

[*Ṛgveda* VIII. 6. 5. Ascribed to Vatsa]

१८३. अयमु ते समतसि कपोत इव गर्भधिम्। वचस्तच्चिन्न ओहसे॥९॥

This is your own. You draw near, as turns a pigeon to his mate:

You care, too, for this our prayer.

[*Ṛgveda* I. 30. 4. Ascribed to Śunaḥśepa. 'This is your own': this libation of *Soma* juice is for you. 'Our prayer': without which the libation would not be acceptable]

१८४. वात आ वातु भेषजꣳ शम्भु मयोभु नो हृदे।

प्र न आयूꣳषि तारिषत्॥१०॥

May *Vāta* breathe his balm on us, healthful, delightful to our heart:

May he prolong our days of life!

[*Ṛgveda* X. 186. 1. Ascribed to Ula Vātāyana. '*Vāta*': the Wind and its deity]

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DECADE V (INDRA AND OTHERS)

[The metre is *Gāyatrī*. *Varuṇa*, *Mitra*, *Aryaman* are the deities of stanzas 1 and 8, *Sarasvatī* is the deity of 5, and *Indra* of the rest]

१८५. यं रक्षन्ति प्रचेतसो वरुणो मित्रो अर्यमा। न किः स दभ्यते जनः॥ १॥

Never is he injured whom the Gods Varuṇa, Mitra, Aryaman.
The excellently wise, protect.

[*Rgveda* I. 41. 1. Ascribed to Kaṇva]

१८६. गव्यो षु णो यथा पुराश्वयोत रथया। वरिवस्या महोनाम्॥ २॥

According to our wish for kine, for steeds and chariots, as of old,
Be gracious to our wealthy chiefs!

[*Ṛgveda* VIII. 46. 10. Ascribed to Vaśa, or Vatsa. 'To our wealthy chiefs: *mahonām*': the *Ṛgveda* has *mahāmaha:* -'greatest of the great!']

१८७. इमास्त इन्द्र पृश्नयो घृतं दुहत आशिरम्। एनामृतस्य पिप्युषीः॥ ३॥

Indra, these spotted cows yield you their butter and the milky draught,
Aiders, thereby, of sacrifice.

[*Ṛgveda* VIII. 6. 19. Ascribed to Vatsa]

१८८. अया धिया च गव्यया पुरुणामन्पुरुष्टुत। यत्सोमेसोम आभुवः॥ ४॥

That you, much-lauded! many named! may, with this thought that longs for milk,
Come to each *Soma* sacrifice.

[*Rgveda* VIII. 93. 17. Ascribed to Sukakṣa]

१८९. पावका नः सरस्वती वाजेभिर्वाजिनीवती। यज्ञं वष्टु धियावसुः॥ ५॥

May bright *Sarasvatī*, endowed with plenteous wealth and spoil, enriched
With prayer, desire the sacrifice.

[*Rgveda* I. 3. 10. Ascribed to Madhucchandas. *Saraswatī:* a sacred river and a deity identified in later times with *Vāk* the Goddess of Speech. See *Ṛgveda*, Vol. I. pp. 6, 7. 'Endowed with plenteous wealth': *vājinīvatī:* according to Sāyaṇa, 'rich in food or sacrifices according to other, 'possessed of, or rich in, swift horses or mares.']

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१९०. क इमं नाहुषीष्वा इन्द्रः सोमस्य तर्पयात्। स नो वसून्या भरात्॥६॥

Who, mid the *Nahuṣa* tribes shall sate this *Indra* with his *Soma* juice!

He shall bring precious things to us.

[Not found in the *Ṛgveda*. Ascribed to Vāmadeva. '*Nahuṣa* 'tribes': people apparently distinct from the five great Aryan tribes, and dwellers on or near the *Indus*. *Indra*, says the *Ṛsi*, cares not for the offerings of the alien *Nahuṣas*, but will reward his own Āryan worshippers]

१९१. आ याहि सुषुमा हि त इन्द्र सोमं पिबा इमम्।

एदं बर्हिः सदो मम॥७॥

Come, we have pressed the juice for you; O *Indra*, drink the *Soma* here:

Sit you on this my sacred grass!

[*Ṛgveda* VIII. 17. 1. Ascribed to Irimbiṭhi]

१९२. महि त्रीणामवरस्तु द्युक्षं मित्रस्यार्यम्णः। दुराधर्षं वरुणस्य॥८॥

Great, unassiable must be the heavenly favour of the Three, *Varuṇa*, *Mitra*, *Aryaman*.

[*Ṛgveda* X. 185. 1. Ascribed to Satyadhṛti]

१९३. त्वावतः पुरूवसो वयमिन्द्र प्रणेतः। स्मसि स्थातर्हरीणाम्॥९॥

We, *Indra*, Lord of ample wealth, our guide, depend on one like you, You driver of the tawny steeds!

[*Ṛgveda* VIII. 46. 1. Ascribed to Vaśa, or Vatsa]

* * *

BOOK III

CHAPTER I

DECADE I (AGNI)

[The metre is *Gāyatrī*. *Pūṣan* is associated with *Indra* as a deity of stanza 9]

१९४. उत्त्वा मन्दन्तु सोमाः कृणुष्व राधो अद्रिवः। अव ब्रह्मद्विषो जहि॥१॥

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Let *Soma* juices make you glad! Display your bounty, Thunderer:

Drive off the enemies of prayer:

[*Ṛgveda* VIII. 64. 1. Ascribed to Pragātha. The *Ṛgveda* has *stomāḥ*, hymns, instead of *somāḥ*]

१९५. गिर्वण: पाहि न: सुतं मधोर्धाराभिरज्यसे। इन्द्र त्वादातमिद्यश:॥ २॥

Drink our libation, Lord of hymns! with streams of meath you are bedewed:

Yea, *Indra*, glory is your gift.

[*Ṛgveda* III. 40. 6. Ascribed to Viśvāmitra]

१९६. सदा व इन्द्रश्चर्कृषदा उपो नु स सपर्यन्। न देवो वृत: शूर इन्द्र:॥ ३॥

Indra has ever thought of you and tended you with care. The God,

Heroic *Indra*, is not checked.

[Not found in the *Ṛgveda*. Ascribed to Vāmadeva]

१९७. आ त्वा विशन्त्विन्दव: समुद्रमिव सिन्धव:। न त्वामिन्द्राति रिच्यते॥ ४॥

Let the drops pass within you as the rivers flow into the sea:

O *Indra*, naught excels you!

[*Ṛgveda* VIII. 92. 22. Ascribed to Śrutakakṣa or Sukakṣa]

१९८. इन्द्रमिद्गाथिनो बृहदिन्द्रमर्केभिरर्किण:। इन्द्रं वाणीरनूषत॥ ५॥

Indra the singers with high praise, *Indra* reciters with their lauds,

Indra the choirs have glorified.

[*Ṛgveda* I. 7. 1. Ascribed to Madhucchandas. 'Singers': of the *Sāmaveda*, according to Sāyaṇa. 'Reciters': of verses of the *Ṛgveda*. 'Choirs': referring, perhaps, both to singers and reciters]

१९९. इन्द्र इषे ददातु न ऋभुक्षणमृभु रयिम्। वाजी ददातु वाजिनम्॥ ६॥

May *Indra* give to aid us, wealth handy that rules the skilful ones:

Yea, may the Strong give potent wealth!

[*Ṛgveda* VIII. 93. 34. Ascribed to Sukakṣa. 'Handy': *ṛbhum*. 'That rules the skilful ones': *ṛbhukṣaṇam*. 'The Strong': *vājī*. These words are

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used as plays upon the names of two of the three deified mortals who are collectively called *Ṛbhus*, or, as Professor Grassmann says, the verse may originally have been taken from a hymn addressed to the *Ṛbhus*, the eldest of whom was *Ṛbhukṣan* and the youngest *Vāja*. Professor wilson, following *Sāyaṇa*, translates the verse in the *Ṛgveda* differently:'May *Indra* bring to us the bounteous *Ṛbhu Ṛbhukṣaṇa* to partake of our sacrificial viands ; may be, the mighty, bring the mighty (*Vāja*)]

२००. इन्द्रो अङ्ग महद्भयमभी षदप चुच्यवत्। स हि स्थिरो विचर्षणि:॥७॥

Verily *Indra*, conquering all, drives even mighty fear away,
For firm is he and swift to act.

[*Ṛgveda* II. 41. 10. Ascribed to Gṛtsamada]

२०१. इमा उ त्वा सुतेसुते नक्षन्ते गिर्वणो गिर:। गावो वत्सं न धेनव:॥८॥

These songs with every draught we pour come, lover of the song, to thee
As milch-kine hasten to their calves.

[*Ṛgveda* VI. 45. 28. Ascribed to Śamyu]

२०२. इन्द्रा नु पूषणा वयꣳ सख्याय स्वस्तये। हुवेम वाजसातये॥९॥

Indra and *Pūṣan* will we call for freindship and prosperity,
And for the winning of the spoil.

[*Ṛgveda* VI. 57. 1. Ascribed to Bharadvāja]

२०३. न कि इन्द्र त्वदुत्तरं न ज्यायो अस्ति वृत्रहन्।
न क्येवं यथा त्वम्॥१०॥

O *Indra*, *Vṛtra*-slayer, naught is better, mightier than you:
Varily there is none like you!

[*Rgveda* IV. 30. 1. Ascribed to Vāmadeva. 'None is better, mightier.']

DECADE II (INDRA)

[The metre is *Gāyatrī*]

२०४. तरणिं वो जनानां त्रदं वाजस्य गोमत:। समानमु प्र शꣳसिषम्॥१॥

Him have I magnified, our Lord in common, guardian of your folk,
Discloser of great wealth in kine.

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[*Rgveda* VIII. 45. 28. The *Rsi* is Trisoka according to the *Rgveda* Index, but Virūpa according to Sāyaṇa's commentary]

२०५. असृग्रमिन्द्र ते गिरः प्रति त्वामुदहासत। सजोषा वृषभं पतिम्॥ २॥

Songs have outpoured themselves to you, *Indra*, the strong, the guardian Lord,

And with one will have risen to you!

[*Rgveda* I. 9. 4. Ascribed to Madhucchandas. 'With one will: *sajoṣā*'. The *Rgveda* has *ajoṣā*, 'unsatisfied.']

२०६. सुनीथो घा स मर्त्यो यं मरुतो यमर्यमा। मित्रास्पान्त्यद्रुहः॥ ३॥

Good guidance has the mortal man whom *Aryaman*, the *Marut* host,

And *Mitras*, void of guile, protect.

[*Rgveda* VIII. 46. 4. Ascribed to Vaṣa, but to Vatsa by Sāyaṇa's Commentary. '*Mitras*': meaning, in the plural, *Mitra*, *Varuṇa* and *Aryaman*. The *Ṛgveda* has *mitraḥ* in the singular]

२०७. यद्वीडाविन्द्र यत्स्थिरे यत्पर्शाने पराभृतम्। वसु स्पार्हं तदा भर॥ ४॥

Bring us the wealth for which we long, O *Indra*, that which is concealed

In strong firm place precipitous.

[*Ṛgveda* VIII. 45. 41. Ascribed to Trisoka. 'In strong firm place precipitous' 'Whether in some strong chest or in some hill or well.'- Stevenson]

२०८. श्रुतं वो वृत्रहन्तमं प्र शर्धं चर्षणीनाम्। आशिषे राधसे महे॥ ५॥

Him your best *Vṛtra*-slayer, him the famous champion of mankind

I urge to great munificence.

[*Rgveda* VIII. 93. 16. Ascribed to Sukakṣa]

Note: In this stanza the use of the term *śrutaṁ* indicates that the seer Sukakṣa composed this verse having heard the fact from some other seer that *Indra* (electricity in clouds) is the most destructive factors of clouds. (*vṛtra hantamaṁ*). The seer Bharadvāja (*RV*. 6.5.7.4) calls *Indra vṛs antamaḥ* 'the most powerful rain-making factor.'

The actual intent of the verse under discussion may be read as under 'You (*Indra*) have been heared as the most powerful destroyer of clouds. You are very helpful to mankind. Let us actualize you for your blessings, i.e. grant of rains.'

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२०९. अरं त इन्द्र श्रवसे गमेम शूर त्वावतः। अरꣳ शक्र परेमणि॥६॥

Indra may we adorn your fame, fame of one like you, hero! deck, *Śakra*! your fame at highest feast!

[This stanza is not found in the *Ṛgveda*. Ascribed to Vāmadeva. 'At highest feast': the meaning of *paremaṇi* is uncertain. 'In our most solemn sacrifice.'-Stevenson]

२१०. धानावन्तं करम्भिणमपूपवन्तमुक्थिनम्। इन्द्र प्रातर्जुषस्व नः॥७॥

Indra accept at break of day our ṣome mixt with roasted corn,
With groats, with cake, with eulogies!

[*Ṛgveda* III. 52. 1. Ascribed to Viśvāmitra. 'Mixt with roasted corn, etc.': 'Accompanied with rice, curds, sweet cakes, and praises.'-Stevenson]

२११. अपां फेनेन नमुचेः शिर इन्द्रोदवर्तयः। विश्वा यदजय स्पृधः॥८॥

With waters' foam you tore off, *Indra*, the head of *Namuci*,
When you owercome all the foes.

[*Ṛgveda* VIII. 14. 13. Ascribed to Goṣūktin and Aśvasūktin. 'With waters' foam': with a thunderbolt in the form of foam, according to a later legend. See Muir, *Original Sanskrit Texts*, Vol. V. p. 94. *Namuci*: one of the numerous demons of drought conquered by *Indra*]

Note: In fact *namuci*, as the very intent of the word *namuci na+muci* 'not yielding' points out the clouds that has not yielded rain. Here the actual intent of the verse is as under:

'*Indra* (Electric charge) makes an end to the phenomenon of rainlessness by making clouds to yield rain.'

According to Sātavalekera, *namuci* is the name of disease which can be remedied with the help of the foam of sea water. This translation is untenable.

२१२. इमे त इन्द्र सोमाः सुतासो ये च सोत्वाः। तेषां मत्स्व प्रभूवसो॥९॥

Your are these *Soma* juices, your, *Indra*, those still to be expressed:

Enjoy them, Lord of princely wealth!

[Not found in the *Ṛgveda*. Ascribed to Vāmadeva]

२१३. तुभ्यꣳ सुतासः सोमाः स्तीर्णं बर्हिर्विभावसो।
स्तोतृभ्य इन्द्र मृडय॥१०॥

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For you, O *Indra*, Lord of light, *Somas* are pressed and grass is strewn:

Be gracious to your worshippers!

[*Rgveda* VIII. 93. 25. Ascribed by the *Rgveda* Index to Sukakṣa, but by Sāyaṇa's Commentary to Vāmadeva. The last pāda in the *Ṛgveda* differs:'Bring *Indra* to his worshippers.']

* * *

DECADE III (INDRA AND OTHERS)

[The metre is *Gāyatrī*. *Indra* is the deity of stanzas 1-4. *Varuṇa, Mitra*, and *Aryaman* are the deities of 5 ; *Varuṇa* and *Mitra* of 7 ; the *Maruts* of 8. *Uṣas* or Dawn is the deity of 6, and *Viṣṇu* of 9]

२१४. आ व इन्द्रं कृविं यथा वाजयन्तः शतक्रतुम्।

मंऽहिष्ठंऽ सिञ्च इन्दुभिः॥ १॥

We, seeking strength, with *Soma* drops fill full your *Indra* like a well,

Most liberal, Lord of boundless might.

[*Rgveda* I. 30. 1. Ascribed to Sunaḥśepa. 'Lord of boundless might: śatakratum': 'performer of, or worshipped with, a hundred sacrifices,' according to Sāyaṇa]

२१५. अतश्चिदिन्द्र न उपा याहि शतवाजया। इषा सहस्रवाजया॥ २॥

O *Indra*, even from that place come unto us with food that gives

A hundred, yea, a thousand powers!

[*Rgveda* VIII. 92. 10. Ascribed to Śrutakakṣa or Sukakṣa. 'Even from that place': from heaven where you dwell]

२१६. आ बुन्दं वृत्रहा ददे जातः पृच्छाद्वि मातरम्।

क उग्राः के ह शृण्विरे॥ ३॥

The new-born *Vṛtra*-slayer asked his mother, as he seized his shaft,

Who are the fierce and famous ones?

[*Ṛgveda* VIII. 45. 4. Ascribed to Triṣoka. 'The new-born *Vṛtra*-slayer': as soon as he was born *Indra* showed his warlike disposition, and

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asked his mother the mighty Aditi what worthy opponents he should have]

२१७. बृबदुक्थं हवामहे सृप्रकरस्नमूतये। साध: कृण्वन्तमवसे॥४॥

Let us call him to aid whose hands stretch far, the highly-lauded, who

Fulfils the work favour us!

[*Ṛgveda* VIII. 32. 10. Ascribed to Medhātithi. 'Fulfils the work': the *Ṛgveda* has *sādhu* instead of *sādhaḥ*: 'work aright.']

२१८. ऋजुनीती नो वरुणो मित्रो नयति विद्वान्। अर्यमा देवै: सजोषा:॥५॥

Mitra who knowes leadeth us, and *Varuṇa* who guides straight,

And *Aryaman* in accord with Gods.

[*Ṛgveda* I. 90. 1. Ascribed to Gotama by the *Ṛgveda* Index, but to Śaunaka by Sāyaṇa's Commentary]

२१९. दूरादिहेव यत्सतोऽरुणप्सुरशिश्वितत्। वि भानुं विश्वथातनत्॥६॥

When, even as she were present here, red Dawn has shone from far away,

She spreads light on every side.

[*Ṛgveda* VIII. 5. 1. Ascribed to Brahmātithi]

२२०. आ नो मित्रावरुणा घृतैर्गव्यूतिमुक्षतम्। मध्वा रजांःसि सुक्रतू॥७॥

Varuṇa, *Mitra*, sapient pair, pour fatness on our pastures, pour

Meath on the regions of the air!

[*Ṛgveda* III. 62. 16. Ascribed to Viśvāmitra. 'Fatness': *ghṛtaiḥ*: clarified butter ; that is, fertilizing rain. 'Meath': *madhvā*: or honey ; that is, sweet refreshing dew]

२२१. उदु त्ये सूनवो गिर: काष्ठा यज्ञेष्वलत। वाश्रा अभिज्ञु यातवे॥८॥

And, at our sacrifice, these, sons, singers, have enlarged their bounds,

So that the cows must walk knee-deep.

[*Ṛgveda* I. 37. 10. Ascribed to Kaṇva by the *Ṛgveda* Index, but to *Hiraṇyastūpa* by Sāyaṇa's Commentary. 'Sons, singers': the sons of *Pṛṣni*, the loud-voiced *Maruts*, the Storm-gods chanting their thunder-psalm. The *Ṛgveda* has *ajmeṣu* instead of *yajñeṣu*:' in their racings have enlarged their bounds.' The meaning in both Vedas appears to be that the

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Maruts spread themselves over the sky and their knees in water. Sāyaṇa explains *vāṣrā* and *abhijñu* in the second line differently, and Professor Ludwig's interpretation is somewhat similar:'so dass brüllend sie [uns]gann ahe kamen' ; 'so that bellowing they [the *Maruts*] came quite close [to us]']

२२२. इदं विष्णुर्वि चक्रमे त्रेधा नि दधे पदम्। समूढमस्य पाꣳसुले॥ ९॥

Through all this world strode *Viṣṇu*: thrice his foot he planted, and the whole

Was gathered in his footstep's dust.

[*Rgveda* I. 22. 17. Ascribed to Medhātithi. *Viṣṇu's* striding over the universe or the heavens in three steps is explained as denoting the threefold manifestation of light in the forms of fire, lightning , and the sun, or as designating the three daily stations of the Sun, in his rising, culminating, and setting. 'The whole was gathered in his foot-step's dust': this is the meaning according to Sāyaṇa. *Viṣṇu* was so mighty that the dust raised by his footstep enveloped the whole world, or the Earth was formed from the dust of his strides]

* * *

DECADE IV (INDRA)

[The metre is *Gāyatrī*]

२२३. अतीहि मन्युषाविणꣳसुषुवाꣳसमुपेरय। अस्य रातौ सुतं पिब॥ १॥

Pass by the wrathful offerer; speed the man who pours libation, drink

The juice which he presents to you!

[*Rgveda* VIII. 32. 21. Ascribed to Medhātithi. In the *Ṛgveda* three words of the stanza are different:'Pass him who pours libations out in angry mood or after sin: Here drink the juice we offer you.']

२२४. कदु प्रचेतसे महे वचो देवाय शस्यते। तदिद्ध्यस्य वर्धनम्॥ २॥

What is the word addressed to him, God great and excellently wise?

For this is what exalts him.

[Not found in the *Ṛgveda*. Ascribed to Vāmadeva]

२२५. उक्थं च न शस्यमानं नागो रयिरा चिकेत। न गायत्रं गीयमानम्॥ ३॥

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His wealth who has no store of kine has never found out recited laud,

Nor song of praises that is sung.

[*Ṛgveda*. VIII. 2. 14. Ascribed to Medhātithi. The *Ṛgveda* has *agor arir* instead of *nāgo rayir*: 'Foe of the man who pours no milk he heed not, etc.' The meaning of both texts is that *Indra* will not accept worship without oblation. 'His wealth who has no store of kine' is a periphrasis for, the poor man who is unable to offer libations, of milk]

२२६. इन्द्र उक्थेभिर्मन्दिष्ठो वाजानां च वाजपतिः। हरिवांत्सुतानाꣳसखा॥४॥

Lord of each thing that gives strength, *Indra* delights most in lauds,

Borne by bay steeds, libations friend.

[Not found in the *Ṛgveda*. Ascribed to Vāmadeva]

२२७. आ याह्युप नः सुतं वाजेभिर्मा हृणीयथाः। महाँ इव युवजानिः॥५॥

With wealth to our libation come, be not you angry with us, like

A great man with a youthful bride.

[*Ṛgveda* VIII. 2. 19. Ascribed to Medhātithi. There is a slight variation in the *Ṛgveda*:'Come to us rapidly with wealth.' 'A great man': the exact meaning of *mahān*, great, is uncertain. In his commentary on the *Ṛgveda* Sāyaṇa explains it by *guṇairadikaḥ*, eminent on account of his good qualities. 'Be not bashful, like the ardent husband of a new bride.'-Wilson. 'Like a rich man, newly married.'-Grassmann. 'Do not get angry with us, (but bear with us,) as an elderly man does with a young wife.'-Stevenson. 'Wie ein erhabener Brautigam,' like a noble bridegroom. -Benfey]

२२८. कदा वसो स्तोत्रꣳहर्यत आ अव श्मशा रुधद्वाः।

दीर्घꣳ सुतं वाताप्याय॥६॥

When, *Vasu*, will you love the laud? Now let the channel bring the stream.

The juice is ready to ferment.

[*Rgveda* X. 105. 1. Ascribed to Sumitra. 'Vasu': or, good lord. *Indra*. 'Let the channel bring the stream': to the *Soma* juice which has stood long enough for fermentation.-Ludwig. The phraseology is very obscure, and Sāyaṇa in his commentary on the *Ṛgveda* gives a totally

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different explanation:'When will he, (like) a dam, obstruct and let loose the long-protracted libation for the sake of wind-driven (rain)?'-Wilson]

२२९. ब्राह्मणादिन्द्र राधसः पिबा सोममृतूंः रनु। तवेदंः सख्यमस्तृतम्॥७॥

After the Seasons, *Indra*, drink the *Soma* from the *Brāhman's* gift:

Your friendship is invincible!

[*Rgveda* I. 15. 5. Ascribed to Medhātithi. 'After the Seasons': or the Ṛtus, the deified seasons of the year. 'Throughout all the seasons.'-Stevenson. 'From the *Brāhmaṇa's* gift': the *Brāhmaṇa* here is said to be the *Brāhmaṇācchansī*, one of the sixteen priests employed at sacrifices ; and perhaps his office may have been to hold some ladle or vase in which the offering was present]

Note: Griffith's interpretation of *ṛtūmanu* 'after the seasons' and Slevenson's translation 'throughout all the seasons are not correct. In fact Dayananda renders the exact interpretation as *anuṛtūn* 'season-wise.'

Moreover, *rādhasaḥ* is used as the qualifier of the *brāhmaṇā* agreeing in case and accent with its substantive. So Griffith's interpretation 'from the *Brāhmaṇa's* gift' is again misleading. It should have been 'from the *Brāhmaṇa* who pleases you with oblations of various herbs grown in various seasons' and so the actual intended sense would have been as under 'season-wise *Indra* receive the essence of herbs from the scholars who offered oblations of various *āhutis* (herbs). Your friendship with (*Soma*) essence of somiya herbs is invincible,' as your power is augmented with the various *āhutis* offered to you season-wise daily in sacrificial fire.'

From the above interpretation of the *Mantra*, it can be infered that the science of *yajña* was discovered by the seers at the very outset of the scientific advancement made by them.

२३०. वयं घा ते अपि स्मसि स्तोतार इन्द्र गिर्वणः।
त्वं नो जिन्व सोमपाः॥८॥

O *Indra*, lover of the song, we are the singers of your praise:

O *Soma*-drinker, quicken us!

[*Ṛgveda* VIII. 32. 7. Ascribed to Medhātithi]

२३१. एन्द्र पृक्षु कासु चिन्नृम्णं तनूषु धेहि नः। सत्राजिदुग्र पौंःस्यम्॥९॥

O *Indra*, in each fight and fray give to our bodies manly strength:

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Strong Lord, grant ever-conquering might!

[Not found in the *Ṛgveda*. Ascribed to Vāmadeva]

२३२. एवा ह्यसि वीरयुरेवा शूर उत स्थिरः। एवा ते राध्यं मनः॥ १०॥

For so you are the brave man's friend; a hero, too, are you, and strong:

So may your heart be won to us!

[*Ṛgveda* VIII. 81. 28. Ascribed to Śrutakakṣa or Sukakṣa]

* * *

DECADE V (INDRA)

[The metre is *Bṛhatī*. The *Maruts* are the deities of stanza 9]

२३३. अभि त्वा शूर नोनुमोऽदुग्धा इव धेनवः।

ईशानमस्य जगतः स्वर्दृशमीशानमिन्द्र तस्थुषः॥ १॥

Like kine unmilked we call aloud, hero, to your, and sing your praise,

Looker, on heavenly light, Lord of this moving world, Lord, *Indra*, of what mones not!

[*Ṛgveda* VII. 32. 22. Ascribed to Vasiṣṭha]

२३४. त्वामिद्धि हवामहे सातौ व जस्य कारवः।

त्वां वृत्रेष्विन्द्र सत्पतिं नरस्त्वां काष्ठास्वर्वतः॥ २॥

That we may win us wealth and power we poets, verily, call on you:

In war men call on you, *Indra*, the hero's Lord, in the steed's race-course call on you.

[*Ṛgveda* VI. 46. 1. Ascribed to Śamyu]

२३५. अभि प्र वः सुराधसमिन्द्रमर्च यथा विदे।

यो जरितृभ्यो मघवा पुरूवसुः सहस्रेणेव शिक्षति॥ ३॥

To you will I sing *Indra*'s praise who gives good gifts as well we know;

The praise of *Maghavan* who, rich in treasure, aids his singers with wealth thousandfold.

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[*Rgveda* 8.9.1 Ascribed to Praskaṇva by the *Rgveda* Index, but toVāmadeva by Sāyaṇa's commentary. '*Maghavan*': the rich and liberal one ; a common name of *Indra*]

२३६. तं वो दस्ममृतीषहं वसोर्मन्दानमन्धसः।

अभि वत्सं न स्वसरेषु धेनव इन्द्रं गीर्भिर्नवामहे॥४॥

As cows low to their calves in stalls, so with our songs we glorify

This *Indra*, even your wondrous God who checks attack, who takes delight in precious juice.

[*Rgveda* VIII. 88. 1. Ascribed to Nodhas or Naudhas]

२३७. तरोभिर्वो विदद्वसुमिन्द्रं सबाध ऊतये।

बृहद्गायन्तः सुतसोमे अध्वरे हुवे भरं न कारिणम्॥५॥

Loud singing at the sacred rite where *Soma* flows we priests invoke With haste, that he may help, as the bard's cherisher, *Indra* who find wealth for you

[*Rgveda* VIII. 66. 1. Ascribed to Kali, or, according to Sāyaṇa's commentary , Kāleya. 'We priests invoke': the construction is difficult. I follow Professor Ludwig in taking *huve*, an infinitive, as equivalent to the first person plural]

२३८ तरणिरित्सिषासति वाजं पुरन्ध्या युजा।

आ व इन्द्रं पुरुहूतं नमे गिरा नेमिं तष्टेव सुद्रुवम्॥६॥

With plenty for his true ally the active man will gain the spoil.

Your *Indra*, much-invoked, I bend with song, as bends a wright his wheel of solid wood.

[*Rgveda* VII. 32. 20. Ascribed to Vasiṣṭha. 'Plenty': the deity Purandhi]

२३९. पिबा सुतस्य रसिनो मत्स्वा न इन्द्र गोमतः।

आपिर्नो बोधि सधमाद्ये वृधे३ऽस्माँ अवन्तु ते धियः॥७॥

Drink, *Indra*, of the savoury juice, and cheer you with our milky draught!

Be, for our weal, our friend and sharer of the feast, and let your wisdom guard us well!

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[*Rgveda* VIII. 3. 1. Ascribed to Medhyātithi, or Medhātithi]

२४०. त्वꣳह्येहि चेरवे विदा भगं वसुत्तये।

उद्वावृषस्व मघवन् गविष्टय उदिन्द्राश्वमिष्टये॥ ८॥

For you come the worshipper! - will find great wealth to make us rich.

Fill yourself full, O *Maghavan*, for gain of kine, full, *Indra*, for the gain of steeds!

[*Rgveda* VIII. 61. 7. Ascribed to Bharga]

२४१. न हि वश्चरमं च न वसिष्ठः परिमꣳसते।

अस्माकमद्य मरुतः सुते सचा विश्वे पिबन्तु कामिनः॥ ९॥

Vasiṣṭha will not overlook the lowliest one among you all.

Beside our *Soma* juice effused to-day let all the Maruts drink with eager haste!

[*Rgveda* VII. 59. 3. Ascribed to Vasiṣṭha. The *Rgveda* has: 'O *Maruts*, drink all of you.']

२४२. मा चिदन्यद्वि शꣳसत सखायो मा रिषण्यत।

इन्द्रमित्स्तोता वृषणꣳ सचा सुते मुहुरुक्था च शꣳसत॥ १०॥

Glorify naught besides, O friends; so shall no sorrow trouble you!

Praise only mighty *Indra* when the juice is shed, and say your lauds repeatedly!

[*Rgveda* VIII. 1. 1. Ascribed to Pragātha]

* * *

CHAPTER II

DECADE I (INDRA)

[The metre is *Bṛihatī*]

२४३. नकिष्टं कर्मणा नशद्यश्चकार सदावृधम्।

इन्द्रं न यज्ञैर्विश्वगूर्तमृभ्वसमधृष्टं धृष्णुमोजसा॥ १॥

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No one by deed attains to him who works and strengthens evermore:

No, not by sacrifice, to *Indra* praised of all, resistless, daring, bold in might.

[*Rgveda* VIII. 59. 3. Ascribed to Puruhanman]

२४४. य ऋते चिदभिश्रिषः पुरा जत्रुभ्य आतृदः।

सन्धाता सन्धिं मघवा पुरूवसुर्निष्कर्ता विह्रुतं पुनः॥ २॥

He without ligature, before making incision in the neck,

Closed up the wound again, most wealthy *Maghavan*, who heals the dissevered parts.

[*Ṛgveda* VIII. 1. 12. Ascribed to Medhātithi and Medhyātithi by the *Ṛgveda* Index, but to Pragātha by Sāyaṇa's commentary. According to Stevenson and Benfey the meaning of the stanza is that *Indra* repaired his *vajra* or thunderbolt which had been injured in his combat with the demons. But the preceding verse in the *Ṛgveda* shows that the reference is to the healing of *Indra's* favourite *Etaṣa* who had been wounded-how and why is uncertain-by *Sūrya* the Sun-god]

२४५. आ त्वा सहस्रमा शतं युक्ता रथे हिरण्यये।

ब्रह्मयुजो हरय इन्द्र केशिनो वहन्तु सोमपीतये॥ ३॥

A thousand and a hundred steeds are harnessed to your golden car:

Yoked by devotion, *Indra*, let the long-maned bays bring to you drink the *Soma* juice!

[*Ṛgveda* VIII. 1. 24. Ascribed to the same *Ṛsis* as stanza 2]

२४६. आ मन्द्रैरिन्द्र हरिभिर्याहि मयूररोमभिः।

मा त्वा के चिन्नि येमुरिन्न पाशिनोऽति धन्वेव ताँ इहि॥ ४॥

Come hither, *Indra*, with bay steeds, joyous, with tails like peacocks plumes!

Let no men check your course as fowlers stay the bird: pass over desert lands!

[*Ṛgveda* III. 45. 1. Ascribed to Viśvāmitra. *Indra's* 'bay steeds with tails like peacock's plumes' are the tawny clouds whose skirts are shot with purple and gold]

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२४७. त्वमङ्ग प्र शꣳसिषो देवः शविष्ठ मर्त्यम्।
न त्वदन्यो मघवन्नस्ति मर्डितेन्द्र ब्रवीमि ते वचः॥५॥

You as a God, O mightiest, verily blessed mortal man.

O *Maghavan*, there is no comforter but you: *Indra*, I speak my words to you.

[*Ṛgveda* I. 84. 19. Ascribed to Gotama or Gautama]

२४८ त्वमिन्द्र यशा अस्यृजीषी शवसस्पतिः।
त्वं वृत्राणि हꣳस्यप्रतीन्येक इत्पुर्वनुत्तश्चर्षणीधृतिः॥६॥

O *Indra*, you are far-renowned, impetuous Lord of power and might.

Alone, the never-conquered guardian of mankind, you smite down resistless foes.

[*Ṛgveda* VIII. 90. 5. Ascribed to Nṛmedha and Purumedha, or, according to Sāyaṇa's Commentary, to the latter *Ṛṣi* only. The *Ṛgveda* has, besides other slight variations, 'with the guardian of mankind,' that is, with the thunderbolt with which he slays men's enemies, the demons of drought]

२४९. इन्द्रमिद्देवतातय इन्द्रं प्रयत्यध्वरे।
इन्द्रꣳसमीके वनिनो हवामह इन्द्रं धनस्य सातये॥७॥

Indra for worship of the Gods, *Indra* while sacrifice proceeds,

Indra, as warriors in the battle-shock, we call, *Indra* that we may win the spoil.

[*Ṛgveda* VIII. 3. 5. Ascribed to Medhyātithi, or Medhātithi]

२५०. इमा उ त्वा पुरूवसो गिरो वर्धन्तु या मम।
पावकवर्णाः शुचयो विपश्चितोऽभिस्तोमैरनूषत॥८॥

May these my songs of praise exalt you, Lord, who has abundant wealth!

Men skilled in holy hymns, pure, with the hues of fire, have sung them with their lauds to you.

[*Ṛgveda* VIII. 3.3. 'With the hues of fire': or, radiant as *Agni*]

२५१. उदु त्ये मधुमत्तमा गिर स्तोमास ईरते।
सत्राजितो धनसा अक्षितोतयो वाजयन्तो रथा इव॥९॥

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These songs of ours exceeding sweet, these hymns of praise ascend to you,

Like ever-conquering chariots that display their strength gain wealth and give unfailing help.

[*Rgveda* VIII. 3. 15]

२५२. यथा गौरो अपा कृतं तृष्यन्नेत्यवेरिणम्।
आपित्वे नः प्रपित्वे तूयमा गहि कण्वेषु सु सचा पिब॥ १०॥

Even as the wild-bull, when he thirsts, goes to the desert's watery pool,

Come to us quickly both at morning and at eve, and with the *Kaṇvas* drink your fill!

[*Ṛgveda* VIII. 4. 3. Ascribed to Devātithi. The wild-bull: or *Gaura* (Bos *Gaurus*), a kind of buffalo. 'Both at morning and at eve.': *āpitve....prapitve:* the meaning of these two words in this palce is somewhat uncertain. I have adopted Professor Grassmann's interpretation, but I do not consider it satisfactory. Professor Ludwig translates, 'ob in der nāhe, ob in der ferne,' 'be you near or far away.' Besides the usual meaning *bandhutve*, in friendship, Sāyaṇa assigns to āptive *a different meaning* āpānakāle, *at the time of the banquet. The word* prapitva *is discussed by Professor Geldner in* Vedische Studien, *II pp. 155-179*]

* * *

DECADE II (INDRA AND OTHERS)

[The metre is *Bṛhatī*]

२५३. शग्ध्यू३षु शचीपत इन्द्र विश्वाभिरूतिभिः।
भगं न हि त्वा यशसं वसुविदमनु शूर चरामसि॥ १॥

Indra, with all your saving helps assist us, Lord of power and might!

For after you we follow even as glorious bliss, you, hero, finder-out of wealth.

[*Rgveda* VIII. 61. 5. Ascribed to Bharga]

२५४. या इन्द्र भुज आभरः स्वर्वां असुरेभ्यः।
स्तोतारमिन्मघवन्नस्य वर्धय ये च त्वे वृक्तबर्हिषः॥ २॥

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O *Indra*, Lord of light, what joys you brought from the Asuras,

Prosper therewith, O *Maghavan*, him who lauds that deed, and those whose grass is trimmed for you!

[*Ṛgveda* VIII. 86.1. Ascribed to Rebha. Joys: means of enjoyment; riches. *Asuras*: the word is here used in its later sense; superior demons, the constant enemies of the Gods]

२५५. प्र मित्राय प्रार्यम्णे सचथ्यमृतावसो।

वरूथ्ये३वरुणे छन्द्यं वचः स्तोत्रं राजसु गायत॥ ३॥

To *Aryaman* and *Mitra* sing a reverent song, O pious one,

A pleasant hymn to *Varuṇa* who shelters us: sing you a laud unto the Kings!

[*Ṛgveda* VIII. 101. 5. Ascribed to *Jamadagni*. Varuṇa: the Encompasser, one of the oldest of the Vedic deities, commonly associated with *Mitra* and presiding over the night as *Mitra* over the day. Who *shelters us*: the *Ṛgveda* has *varūthyam* instead of *varūthye*: 'a pleasant hymn that shall protect.' The *kings*: the three *Ādityas*, *Varuṇa*, *Mitra*, and *Aryaman*]

२५६. अभि त्वा पूर्वपीतय इन्द्र स्तोमेभिरायवः।

समीचीनास ऋभवः समस्वरन्रुद्रा गृणनपूर्व्यम्॥ ४॥

Men with their lauds are urging you, *Indra*, to drink the *Soma* first.

The *Ṛbhus* in accord have lifted up their voice, and *Rudras* sung you as the first.

[*Ṛgveda* VIII. 3. 7. The *Ṛṣi* is Medhyātithi, or Medhātithi according to Sāyaṇa's Commentary. The *Ṛbhus*: as deities connected with the seasons which are regulated by the Sun whom *Indra* has caused to shine. 'The *Rudras*': the Storm-gods. sons of Rudra]

२५७. प्र व इन्द्राय बृहते मरुतो ब्रह्मार्चत।

वृत्रं हनति वृत्रहा शतक्रतुर्वज्रेण शतपर्वणा॥ ५॥

Sing to your lofty *Indra*, sing, *Maruts*, a holy hymn of praise!

Let *Śatakratu*, *Vṛtra*-slayer, slay the foe with hundred-knotted thunderbolt!

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[*Ṛgveda* VIII. 89. 3. Ascribed in the *Ṛgveda* Index to Nṛmedha and Purumedha, but in Sāyaṇa's Commentary to Purumedhas. *Maruts*: here and in stanza 6 meaning the singers of the hymn of praise. 'O etherial priests.'-Stevenson]

२५८. बृहदिन्द्राय गायत मरुतो वृत्रहन्तमम्।

येन ज्योतिरजनयन्नृतावृधो देवं देवाय जागृवि॥ ६॥

To *Indra* sing the lofty hymn, *Maruts*! that slays the *Vṛtras* best,

Whereby the holy ones created for the God the light divine that ever wakes.

[*Ṛgveda* VIII. 78. 1. 'The light divine': the Sun, which the holy ones, the *Viṣve Devāḥ*, *Viśvedevas*, or All-gods generated or created for *Indra*]

२५९. इन्द्र क्रतुं न आ भर पिता पुत्रेभ्यो यथा।

शिक्षा णो अस्मिन्पुरुहूत यामनि जीवा ज्योतिरशीमहि॥ ७॥

O *Indra*, give us wisdom as a sire gives wisdom to his sons:

Guide us, O much-invoked, in this our way: may we still live and look upon the light!

[*Ṛgveda* VII. 32. 26. Ascribed to Śakti]

२६०. मा न इन्द्र परा वृणग्भवा नः सधमाद्ये।

त्वं न ऊती त्वमिन्न आप्यं मा न इन्द्र परावृणक्॥ ८॥

O *Indra*, turns us not away: be present with us at our feast!

For you are our protection, yea, you are our kin: O *Indra*, turn us not away!

[*Ṛgveda* VIII. 97. 7. Ascribed to Rebha]

२६१. वयं घ त्वा सुतावन्त आपो न वृक्तबर्हिषः।

पवित्रस्य प्रस्रवणेषु वृत्रहन्परि स्तोतार आसते॥ ९॥

We compass you like waters, we whose grass is trimmed and *Soma* pressed.

Here where the filter pours its stream, your worshippers round you, O *Vṛtra*-slayer, sit.

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[*Rgveda* VIII. 33. 1. Ascribed to Medhyātithi, or to Medhātithi, according to Sāyaṇa's commentary. 'Like waters': the construction is difficult, and the force of the comparison is not obvious. 'As the waters do the continental shores.'-Stevenson. 'The filter': or woollen strainer, through which the *Soma* juice is run to purify it]

२६२. यदिन्द्र नाहुषीष्वा ओजो नृम्णं च कृष्टिषु।
यद्वा पञ्चक्षितीनां द्युम्नमा भर सत्रा विश्वानि पौंस्या॥ १०॥

All strength and valour that is found, *Indra*, in tribes of *Nahuṣasa*,

And all the splendid fame that the Five Tribes enjoy, bring, yea, all manly powers at once!

[*Ṛgveda* VI. 46. 7. Ascribed to Śaṁyu, *Nahuṣas*: people, apparently distinct from the five Āryan tribes par *excellence*-the *Turvaṣas*, *Yadus*, *Anavas*, *Druhyus*, and *Pūrus*-, and dwellers on or near the *Sindhu* or Indus. According to Sāyaṇa, human beings in general are meant, and Professor Roth explains the word as men generally, but with the special sense of strangers, or neighbours. See Muir, *Original Sanskrit Texts*, Vol. I., pp. 179, 180.

DECADE III (INDRA)

[The metre is *Bṛhatī*, the metre of stanza 3 being a longer variety called *Pipīlikamadhyā Bṛhati*]

२६३. सत्यमित्था वृषेदसि वृषजूतिर्नोऽविता।
वृषा ह्युग्र शृण्विषे परावति वृषो अर्वावति श्रुतः॥ १॥

Yea, verily you are a Bull, our guardian, rushing like a bull:

You, mighty one, are celebrated as a Bull, famed as a Bull both near and far.

[*Ṛgveda* VIII. 33. 10. Ascribed to Medhyātithi, or according to Sāyaṇa's commentary to Medhātithi. '*A Bull* ': *vṛṣa*: or, strong and mighty. Some of the Vedic poets delight in the repetition of this word and its derivatives. '*Our guardian*': the *Ṛgveda* has vṛtaḥ instead of '*avitā*: 'whom none may stay.' 'Rushing like a bull': going like a bull whithersoever he will, according to Sāyaṇa: 'the universal perambulator.'-Stevenson]

२६४. यच्छक्रासि परावति यदर्वावति वृत्रहन्।
अतस्त्वा गीर्भिर्द्युगदिन्द्र केशिभिः सुतावाँ आ विवासति॥ २॥

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Whether, O *Sakra*, you be far, or, *Vṛtra*-slayer, near at hand,
Thence by heaven-reaching songs she who has pressed the juice invites you with your long-maned steeds.

[Rgveda VIII. 97. 4. Ascribed to Rebha]

२६५. अभि वो वीरमन्धसो मदेषु गाय गिरा महा विचेतसम्।
इन्द्रं नाम श्रुत्यं शाकिनं वचो यथा॥ ३॥

In the wild raptures of the juice sing to your hero with high laud, to him the wise,

To *Indra* glorious in his name, the mighty one, even as the hymn allows it!

[*Rgveda* VIII. 46. 14. Ascribed to Vaṣa, or, according to Sāyaṇa's commentary, to *Vatsa*. 'As the hymn allows it': in accordance with the metre]

२६६. इन्द्र त्रिधातु शरणं त्रिवरूथं स्वस्तये।
छर्दिर्यच्छ मघवद्भ्यश्च मह्यं च यावया दिद्युमेभ्य:॥ ४॥

O *Indra*, give us for our weal a triple refuge, triply strong!

Bestow a dwelling-place on our rich lords and me, and keep your dart afar from these!

[*Rgveda* VI. 46. 9. Ascribed to Śaṁyu. 'Our rich lords' the Maghavans, or wealthy institutors of sacrifices]

२६७. श्रायन्त इव सूर्यं विश्वेदिन्द्रस्य भक्षत:।
वसूनि जातो जनिमान्योजसा प्रति भागं न दीधिम:॥ ५॥

Turning, as it were, to meet the Sun enjoy from *Indra* all good things!

When he who will be born is born with power we look to treasures as our heritage.

[*Ṛgveda* VIII. 99. 3. Ascribed to Nṛmedha or Nṛmedhas. The stanza is difficult and obscure. Mahīdhara's explanation is: 'The gathering (rays) proceeding to the sun distribute all *Indra*'s treasures (to living beings, sc. as rain, corn, etc.); may we too by our power leave those treasures as an inheritance to him who has been or will be born.' See Professor Cowell's Note in Wilson's Translation of the *Ṛgveda*, V. 201. As I can make nothing of *jāto janimāni* of the text I borrow the *jāte janamāne*, when he who will be born is born, of the *Rgveda*. Sāyaṇa

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takes a somewhat similar liberty. Professor Ludwig remarks that the reading of the *Sāmaveda* is almost impossible to interpret]

२६८. न सीमदेव आप तदिषं दीर्घायो मर्त्यः।

एतग्वा चिद्य एतशो युयोजत इन्द्रो हरी युयोजते॥६॥

The godless mortal gains not this food, O you whose life is long!

But one who yokes the bright-hued horses, *Etaṣas*; then *Indra* yokes his tawny steeds.

[*Ṛgveda* VIII. 70. 7. Ascribed to Puruhanman. 'Thou whose life is long': Immortal *Indra*. *Etaṣas*: Sāyaṇa explains the etaṣo of text by *etaṣau*, the two horses of *Indra*, which would agree with the *etaṣā* of the *Ṛgveda*. He who yokes *Indra*'s horses, means, he who by prayer and sacrifice causes *Indra* to come to him]

२६९. आ नो विश्वासु हव्यमिन्द्रः समत्सु भूषत।

उप ब्रह्माणि सवनानि वृत्रहन्परमज्या ऋचीषम॥७॥

Draw near unto our *Indra* who must be invoked in every fight!

Come, you most mighty *Vṛtra*-slayer, meet for praise, come to libations and to hymns!

[*Ṛgveda* VIII. 90. 1. Ascribed to Nṛmedha and Purumedha. the *Ṛgveda* has havya *Indra* instead of ***havyam Indram, bhūṣatu*** instead of *bhūṣata*, *Vṛtrahā* instead of *Vrtrahan*, and *ṛcīśamaḥ* instead of *ṛcīśama*: 'May *Indra*, who in every fight must be invoked, be near to us. May the most mighty Vṛtra-slayer, meet for praise, come to libations and to hymns.']

२७०. तवेदिन्द्रावमं वसु त्वं पुष्यसि मध्यमम्।

सत्रा विश्वस्य परमस्य राजसि न किष्ट्वा गोषु वृण्वते॥८॥

You, *Indra*, is the lowest wealth, You cherish the midmost wealth,

You ever rule all the highest: in the fray for cattle none resiss you.

[*Ṛgveda* VII. 32. 16. Ascribed to Vasiṣṭha. *Indra* is lord of all treasures, in heaven, on earth, and under the earth]

२७१. क्वेयथ क्वेदसि पुरुत्रा चिद्धि ते मनः।

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अलर्षि युध्म खजकृत्पुरंदर प्र गायत्रा अगासिषुः॥ ९॥

Where are you? Whither are you gone? For many a place attracts your mind.

Haste, warrior, fort-destroyer, Lord of battle's din! haste, holy songs have sounded forth!

[*Ṛgveda* VIII. 1. 7. Ascribed to Medhātithi and Medhyātithi, but by Sāyaṇa's Commentary to Pragātha]

२७२. वयमेनमिदा ह्योऽपीपेमेह वज्रिणम्।

तस्मा उ अद्य सवने सुतं भरा नूनं भूषत श्रुते॥ १०॥

Here, verily, yesterday we let the thunder-wielder drink his fill.

Bring him the juice poured forth in sacrifice to-day. Now range you by the glorious one!

[*Rgveda* VIII. 66. 7. Ascribed to *Kali*, the son of Pragātha. 'In sacrifice: savane': The *Ṛgveda* has *samanā*: - 'So in like manner.']

* * *

DECADE IV (INDRA)

[The Metre is *Bṛhatī*]

२७३. यो राजा चर्षणीनां याता रथेभिरध्रिगुः।

विश्वासां तरुता पृतनानां ज्येष्ठं यो वृत्रहा गृणे॥ १॥

He who as sovran Lord of men moves with his chariots unrestrained,

The *Vṛtra*-slayer, vanquisher of fighting hosts, pre-eminent, is praised in song.

[*Rgveda* VIII. 70. 1. Ascribed to Puruhanman. Pre-eminent: Benfey's text has *jyeṣṭham* which must be taken as meaning the best or noblest thing. The *Ṛgveda* reading is *jyeṣṭho*]

२७४. यत इन्द्र भयामहे ततो नो अभयं कृधि।

मघवञ्छग्धि तव तन्न ऊतये वि द्विषो वि मृधो जहि॥ २॥

Indra, give us security from that whereof we are afraid!

Help us, O *Maghavan*, let your favour aid us thus: drive away foes and enemies!

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[*Rgveda* VIII. 50. 13. Ascribed to Bharga]

२७५. वास्तोष्पते ध्रुवा स्थूणाꣳ सत्रꣳ सोम्यानाम्।
द्रप्सः पुरां भेत्ता शश्वतीनामिन्द्रो मुनीनाꣳसखा॥ ३॥

Strong pillar you, Lord of the home! armour of *Soma-offerers*!

The drop of *Soma* breakes all the strongholds down, and *Indra* is the Ṛṣis friend.

[*Rgveda* VIII. 17. 14. Ascribed to Irimbiṭhi. 'The Ṛṣis' friend: *munīnām sakhā*': friend of the *Munis*, inspired sages, saintly men or ascetics; of us Ṛṣis, according to Sāyaṇa]

२७६. वण्महाꣳ असि सूर्य बडादित्य महाꣳ असि।
महस्ते सतो महिमा पनिष्टम मह्ना देव महाꣳ असि॥ ४॥

Verily, *Sūrya*, you are great; truly, *Āditya*, you are great!

O most admired for greatness of your majesty, God, by your greatness you are great!

[*Rgveda* VIII. 101. 11. Ascribed to *Jamadagni*]

२७७. अश्वी रथी सुरूप इद्गोमान् यदिन्द्र ते सखा।
श्वात्रभाजा वयसा सचते सदा चन्द्रैर्याति सभामुप॥ ५॥

Indra! your friend, when fair of form and rich in chariots, steeds, and kine,

Has ever vital power that gives him strength, and joins the company with radiant men.

[*Ṛgveda* VIII. 4. 9. Ascribed to Devātithi. 'Your friend': the faithful worshipper whom you favour. 'Vital power that gives him strength': 'food accompanied with wealth,' according to Sāyaṇa's explanation. *The company*: the assembly of his friends. 'With radiant men' as one of their number, and radiant or bright and splendid himself]

२७८. यद्द्याव इन्द्र ते शतꣳ शतं भूमीरुत स्युः।
न त्वा वज्रिन्त्सहस्रꣳ सूर्या अनु न जातमष्ट रोदसी॥ ६॥

O *Indra*, if a hundred heavens and if a hundred earths were your-

No, not a hundred suns could match you at your birth, not both the worlds, O Thunderer!

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[*Ṛgveda* VIII. 59. 5 Ascribed to Puruhanman]

२७९. यदिन्द्र प्रागपागुदङ्न्यग्वा हूयसे नृभिः।

सिमा पुरू नृषूतो अस्यानवेऽसि प्रशर्ध तुर्वशे॥७॥

Though, *Indra*, you are called by men eastward and westward, north and south,

You chiefly are with *Ānava* and *Turvaṣa*, brave champion! urged by men to come.

[*Ṛgveda* VIII. 4. 1. Ascribed to Devātithi. *Indra* is invoked by men on all sides, but he comes most frequently to the prayers and sacrifices of the *Ānavas* and *Turvaṣas*, the descendants of the great Āryan eponymi *Anu* and *Turvaṣa*]

२८०. कस्तमिन्द्र त्वा वसवा मर्त्यो दधर्षति।

श्रद्धा हि ते मघवन्पार्ये दिवि वाजी वाजꣳ सिषासति॥८॥

Indra whose wealth is in yourself, what mortal will attack this man?

The strong will win the spoil on the decisive day through faith in you, O *Maghavan*!

[*Ṛgveda* VII. 32. 14. Ascribed to Vasiṣṭha. 'Whose wealth is in yourself': the *Ṛgveda* reads *tvāvasum*:'*Indra*, what mortal will attack the man who has his wealth in you?' 'Through faith' *ṣraddhā*: here an old form of the instrumental case]

२८१. इन्द्राग्नी अपादियं पूर्वागात्पद्वतीभ्यः।

हित्वा शिरो जिह्वया रारपच्चरत् त्रिꣳशत्पदा न्यक्रमीत्॥९॥

First, *Indra*! *Agni*! has this Maid come footless unto those with feet.

Stretching her head and speaking loudly with her tongue, she has gone downward thirty steps.

[*Ṛgveda* VI. 59. 6. Ascribed to Bharadvāja. The original hymn is addressed to the dual deity *Indrāgnī*, that is, *Indra-Agni* or *Indra* and *Agni*. 'This Maid' the text has only the feminine pronoun *iyam* (haec): *Uṣas* or Dawn is intended. *Footless*: moving unsupported in the sky. 'Stretching her head': according to one of Sāyaṇa's explanations, 'having abandoned the head, being herself headless,' which is hardly consistent with what follows. 'Speaking loudly': with her charm of

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earliest birds and the voice of awakened Nature. 'Thirty steps: the thirty divisions of the Indian day and night. 'Passing over the heavens in thirty steps.'-Stevenson]

२८२. इन्द्र नेदीय एदिहि मितमेधाभिरूतिभिः।
आ शंतम शंतमाभिरभिष्टिभिरा स्वापे स्वापिभिः॥ १०॥

Come, *Indra*, very near to us with aids of firmly based resolve:

Come, most auspicious, with your most auspicious help: good kinsman, with good kinsmen come!

[*Ṛgveda*, Vālakhilya 5. 5. Ascribed in the *Ṛgveda* Index to Medhya, but by Sāyaṇa's commentary to Medhātithi]

* * *

DECADE V (INDRA)

[The metre is *Bṛhatī*.]

२८३. इत ऊती वो अजरं प्रहेतारमप्रहितम्।
आशुं जेतारं होतारं रथीतममतूर्तं तुग्रियावृधम्॥ १॥

Call to your aid the eternal one who shoots and none may shoot at him,

Inciter swift, victorious, best of charioteers, unconquered, *Tugriya's* strengthener!

[*Ṛgveda* VIII. 99. 7. Ascribed to Nṛmedha or Nṛmedhas. '*Tugriya's* strengthener': protector of *Bhujyu*, the son of *Tugra*, or of the descendants of that chief in general. The *Ṛgveda* has *tugryā-vṛdham* instead of *tugriyāvṛdham*. 'The increaser of the waters', according to Sāyaṇa]

२८४. मो षु त्वा वाघतश्च नारे अस्मन्नि रीरमन्।
आरात्ताद्वा सधमादं न आ गहीह वा सन्नुप श्रुधि॥ २॥

Let none, no, not your worshippers, delay you far away from us!

Even from far away come you unto our feast, or listen if already here!

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[*Ṛgveda* VII. 32. 1. Ascribed to Vasiṣṭha]

२८५. सुनोता सोमपाव्ने सोममिन्द्राय वज्रिणे।

पचता पक्तीरवसे कृणुध्वमित्पृणन्नित्पृणते मय:॥३॥

For *Indra Soma*-drinker, armed with thunder, press the *Soma* juice!

Make ready your dressed meats: cause him to favour us! The giver blesses him who gives.

[*Ṛgveda* VII. 32. 8. 'The giver blesses him who gives' *Indra* rewards the liberal worshipper]

२८६. य: सत्राहा विचर्षणिरिन्द्रं तं हूमहे वयम्।

सहस्रमन्यो तुविनृम्ण सत्पते भवा समत्सु नो वृधे॥४॥

We call upon that *Indra* who, most active, ever slays the foe:

With boundless spirit, Lord of heroes, manliest one, help thou and prosper us in fight!

[*Ṛgveda* VI. 46. 3. Ascribed to śamyu]

२८७. शचीभिर्न: शचीवसू दिवा नक्तं दिशस्यतम्।

मा वां रातिरुपदसत्कदाचनास्मद्राति: कदाचन॥५॥

You rich in strength, through your great power vouchsafe us blessings day and night!

The offerings which we bring to you shall never fail, gifts brought by us shall never fail.

[*Ṛgveda* I. 139. 5. Ascribed to Parucchepa. The stanza is addressed to the *Aśvins*]

२८८. यदा कदा च मीढुषे स्तोता जरेत मर्त्य:।

आदिद्वन्देत वरुणं विपा गिरा धर्त्तारं विव्रतानाम्॥६॥

Whenever mortal worshipper will sing a bounteous giver's praise,

Let him with song inspired laud *Varuṇa* who supports the folk who follow varied rites.

[Not found in the *Ṛgveda*. Ascribed to Vāmadeva]

२८९. पाहि गा अन्धसो मद इन्द्राय मेध्यातिथे।

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य: संमिश्लो हर्योर्यो हिरण्यय इन्द्रो वज्री हिरण्यय:॥७॥

Drink milk to *Indra* in the joy of *Soma* juice, Medhyātithi!

To golden *Indra* ever close to his bay steeds, the thunder-armed, the golden one!

[*Ṛgveda* VIII. 33. 4. Ascribed to Medhyātithi by the *Ṛgveda* Index, but to Vatsa by Sāyaṇa's commentary. The *Ṛgveda* text is different: 'Medhyātithi, to *Indra* sing, drink of the juice to make you glad. Close-knit to his bay steeds, bolt-armed, beside the juice is he: his chariot is of gold.' Sāyaṇa takes Medhyātithi to be, not the name of the *Ṛsi*, but an appellative of *Indra*, 'guest at sacrifice': 'O *Indra*, who are a guest at our sacrifice, preserve the sacrificial food with the pleasant moon-plant juice for yourself.'-Stevenson]

२९०. उभयं॰ शृणवच्च न इन्द्रो अर्वागिदं वच:।

सत्राच्या मघवान्त्सोमपीतये धिया शविष्ठ आ गमत्॥८॥

Both boons- may *Indra*, hitherward turned listen to this prayer of ours,

And mightiest *Maghavan* with thought inclined to us come near to drink the *Soma* juice!

[*Ṛgveda* VIII. 50. 1. Ascribed to Bharga. 'Both boons': *Indra* is asked to hear the *Ṛṣi's* prayer and to drink the libation]

२९१. महे च न त्वाद्रिव: परा शुल्काय दीयसे।

न सहस्राय नायुताय वज्रिवो न शताय शतामघ॥९॥

Not for an ample price do you, Stone-caster! give yourself away,

Not for a thousand, Thunderer! nor ten thousand, nor a hundred, Lord of countless wealth!

[*Ṛgveda* VIII. 1. 5. Ascribed to Medhātithi and Medhyātithi by the *Ṛgveda* Index, but to Pragātha by Sāyaṇa's commentary. Stone-caster: wielder of the thunderbolt. 'Give yourself away' to our enemies. The *Ṛgveda* has *deyām* instead of *dīyase*: 'O caster of the stone, I would not sell you for a mighty price.' A hundred: meaning an indefinitely large sum. 'By such a gift a hundred times repeated.'-Stevenson]

२९२. वस्यां॰ इन्द्रासि मे पितुरूत भ्रातुरभुञ्जत:।

माता च मे छदयथ: समा वसो वसुत्वनाय राधसे॥१०॥

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O *Indra*, You are more to me than sire or niggard brother is.

You and my mother, O good Lord, appear alike, to give me wealth abundantly.

[*Rgveda* VIII. 1. 6. Ascribed to the same *Rṣis* as the preceding verse]

* * *

BOOK IV

CHAPTER I

DECADE I (INDRA AND OTHERS)

[1. The metre is *Bṛhatī*]

२९३. इम इन्द्राय सुन्विरे सोमासो दध्याशिरः।

तांऽ आ मदाय वज्रहस्त पीतये हरिभ्यां याह्योक आ॥ १॥

These *Soma* juices mixed with curd have been expressed for *Indra* here:

Come with your bay steeds, Thunder-wielder, to our home, to drink them till they make you glad!

[*Rgveda* VII. 32. 4. Ascribed to Vasiṣṭha]

२९४. इम इन्द्र मदाय ते सोमाश्चिकित्र उक्थिनः।

मधोः पपान उप नो गिरः शृणु रास्व स्तोत्राय गिर्वणः॥ २॥

Indra, these *Somas* with their lauds have been prepared for your delight.

Drink of the pleasant juice and listen to our songs; lover of song, reward the hymn!

[Not found in the *Rgveda*. Ascribed to Vāmadeva. 'With their lauds': 'accompanied with sacred hymns.'-Stevenson]

२९५. आ त्वा३द्य सबर्दुघांऽ हुवे गायत्रवेपसम्।

इन्द्रं धेनुंऽसुदुघामन्यामिषमुरुधारामरङ्कृतम्॥ ३॥

I call on you, *Sabardughā*, this day, inspirer of the psalm

Indra! the richly-yielding milch-cow who provides unfailing food in ample stream.

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[*Ṛgveda* VIII. 1. 10. Ascribed to Medhātithi and Medhyātithi by the *Ṛgveda* Index, but to *Soma* by Sāyaṇa's commentary. '*Sabardughā*;' according to Sāyaṇa 'yielding nectar, amṛta, or ambrosia,' the general name of cows which supply the milk required for sacrificial purpose. Here *Indra* himself, the bounteous giver of all blessings, is intended. In the second line the *Ṛgveda* has *Indram* the accusative case instead of the vocative *Indra*]

२९६. न त्वा बृहन्तो अद्रयो वरन्त इन्द्र वीडवः।

यच्छिक्षसि स्तुवते मावते वसु न किष्टदा मिनाति ते॥४॥

Indra, the strong and lofty hills are powerless to bar your way.

None stays that act of your when you would fain give wealth to one like me who sings your praise.

[*Ṛgveda* VIII. 88. 3. Ascribed to Nodhas]

२९७. क ईं वेद सुते सचा पिबन्तं कद्वयो दधे।

अयं यः पुरो विभिनत्त्योजसा मन्दानः शिप्रयन्धसः॥५॥

Who knows what vital power he wins, drinking beside the flowing juice?

This is the fair-cheeked God who, joying in the draught, breaks down the castles in his strength.

[*Ṛgveda* VIII. 33. 7. Ascribed to Medhyātithi by the *Ṛgveda* Index, but to Medhātithi by Sāyaṇa's commentary. 'The castles': the cloud-castles of the demons of drought who withhold the rain, or the strongholds of the non-Āryan inhabitants of the land]

२९८. यदिन्द्र शासो अव्रतं च्यावया सदसस्परि।

अस्माकमंशुं मघवन्पुरुस्पृहं वसव्ये अधि बर्हय॥६॥

What time you cast from his seat and punish the riteless man,

Strengthen for opulence, O *Indra Maghavan*, our plant desired by many a one!

[Not found in the *Ṛgveda*. Ascribed to Tośraravas or Tauraśravasa. 'Our plant': *aṁśum*: the *Soma* plant, meaning sacrifice with libations of *Soma* juice]

२९९. त्वष्टा नो दैव्यं वचः पर्जन्यो ब्रह्मणस्पतिः।

पुत्रैर्भ्रातृभिरदितिर्नु पातु नो दुष्टरं त्रामणं वचः॥७॥

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Let *Tvaṣṭā*, *Brahmaṇaspati*, *Parjanya* guard our heavenly word,

Aditi with her sons, the brothers, guard for us the invincible, the saving word!

[Not found in the *Ṛgveda*. Ascribed to *Tvaṣṭā*. *Tvaṣṭā*: the Hephaistos or Vulcan of the Indian pantheon, the ideal artist, the divine artisan, the most skilful of workmen, versed in all wonderful contrivances. '*Parjanya*': the rain-cloud personified and regarded as a deity. *Aditi*: Infinity; the mother of the *Ādityas*. '*Word*': *meaning prayer*]

Note: According to Sātavalekara's edition and *Sāmavedārseyadīpa* of Bhaṭṭabhāskarādhvar *Indra*, the ṛṣi of this stanza is Vāmadeva of Gotama.

३००. कदा चन स्तरीरसि नेन्द्र सश्चसि दाशुषे।

उपोपेन्नु मघवन्भूय इन्नु ते दानं देवस्य पृच्यते॥ ८॥

Never are you fruitless, *Indra*, never do you desert the worshipper:

But now, O *Maghavan*, your bounty as a God is poured forth ever more and more.

[*Rgveda Rsi* 8, 51.7 Ascribed to Puṣṭigu by the *Ṛgveda* Index, but to Vāmadeva by Sāyaṇa's commentary]

Note: According to Sātavalekar's edition, the ṛṣi is Śruṣṭigu of Kaṇva and Sāmavedārṣeyadīpa ascribes it to Bālakhilyas.

३०१. युङ्क्ष्वा हि वृत्रहन्तम हरी इन्द्र परावतः।

अर्वाचीनो मघवन्त्सोमपीतय उग्र ऋष्वेभिरा गहि॥ ९॥

Best slayer of the *Vṛtras*, yoke your bay steeds, *Indra*, far away!

Come with the high ones hither, *Maghavan*, to us, mighty, to drink the *Soma* juice!

[*Ṛgveda* VIII. 3. 17. The *Ṛṣi* is Medhyātithi, or, according to Sāyaṇa, Medhātithi. 'The high ones': *Indra's* companions the *Maruts* are probably intended]

३०२. त्वामिदा ह्यो नरोऽपीप्यन्वज्रिन्भूर्णयः।

स इन्द्र स्तोमवाहस इह श्रुध्युप स्वसरमा गहि॥ १०॥

O Thunderer, zealous worshippers gave you drink this time yesterday:

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So, *Indra*, listen here to him who offers lauds: come near unto our dwelling-place!

Rgveda VIII. 99. 1. Ascribed to Nṛmedha. 'To him who offers lauds: *stomavāhasa*': the *Ṛgveda* reads *stomavāhasām* 'to those who bring the laud.']

DECADE II (INDRA AND OTHERS)

[The metre is *Bṛhatī*]

३०३. प्रत्यु अदर्श्यायत्यू३च्छन्ती दुहिता दिवः।

अपो मही वृणुते चक्षुषा तमो ज्योतिष्कृणोति सूनरी॥ १॥

Advancing, sending forth her rays, the daughter of the Sky is seen.

The mighty one lays bare the darkness with her eye, the friendly Lady makes the light.

[*Ṛgveda* VII. 81. 1. Ascribed to Vasiṣṭha. The deity is *Uṣas* or Dawn, daughter of Dyans or Heaven. The *Ṛgveda* version differs in the first part of the second line:'Uncovering, that we may see, the mighty gloom.']

३०४. इमा उ वां दिविष्टय उस्रा हवन्ते अश्विना।

अयं वामह्वेऽवसे शचीवसू विशं विशं हि गच्छथः॥ २॥

These morning sacrifices call you, *Aśvins*, at the break of day.

For help have I invoked you rich in power and might: for, house by house, ye visit all.

[*Ṛgveda* VII. 74. 1. Ascribed to Vasiṣṭha. The *Aśvins* are the deities of this and the two following stanzas]

३०५. कुष्ठः को वामश्विना तपानो देवा मर्त्यः।

घ्नता वामश्मया क्षपमाणोंऽशुनेत्थमु आद्वन्यथा॥ ३॥

Where are you, Gods? What mortal man, O *Aśvins*, glows with zeal for you,

Urging you with the crushing stone and with the stalk of *Soma* thus or otherwise?

[Not found in the *Ṛgveda*. Ascribed to Aśvina. The stanza is obscure, and some words of the text seem corrupt]

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३०६. अयं वां मधुमत्तमः सुतः सोमो दिविष्टिषु।

तमश्विना पिबतं तिरोअह्न्यं धत्तंऽरत्नानि दाशुषे॥ ४॥

This sweetest *Soma* juice has been expressed for you at morning rites.

Aśvins, drink this prepared ere yesterday and give treasures to him who offers it!

[*Ṛgveda* I. 47. 1. Ascribed to Praskaṇva by the *Ṛgveda* Index, but to Kutsa by Sāyaṇa's commentary. 'Prepared ere yesterday': pressed from the plant three days ago, and then left to stand and ferment]

३०७. आ त्वा सोमस्य गल्दया सदा याचन्नहं ज्या।

भूर्णिं मृगं न सवनेषु चुक्रुधं क ईशानं न याचिषत्॥ ५॥

Let me not, still beseeching you with might and sound of *Soma* drops,

Anger at sacrifice a fierce wild creature! Who would not beseech the almighty one?

[*Ṛgveda* VIII. 1. 20. Ascribed to Medhātithi and Medhyātithi by the *Ṛgveda* Index, but to Pragātha by Sāyaṇa's commentary. 'With might': *jyā*: probably an old form of the instrumental case]

३०८. अध्वर्यो द्रावया त्वंऽ सोममिन्द्रः पिपासति।

उपो नूनं युयुजे वृषणा हरी आ च जगाम वृत्रहा॥ ६॥

Adhvaryu, let the *Soma* flow, for *Indra* longs to drink thereof.

He even now has yoked his vigorous bay steeds: the *Vṛtra-slayer* has come nigh.

[*Ṛgveda* VIII. 4. 11. Ascribed to Devātithi. *Adhvaryu*: officiating priest; especially one of those whose duty was to provide all that was necessary for the preparation and presentation of *Soma* juice]

३०९. अभीषतस्तदा भरेन्द्र ज्यायः कनीयसः।

पुरूवसुर्हि मघवन्बभूविथ भरेभरे च हव्यः॥ ७॥

Bring you all this unto the good, O *Indra*, to the old and young!

For, *Maghavan*, you are rich in treasures from of old, to be invoked in every fight.

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[*Ṛgveda* VII. 32. 24. Ascribed to Vasiṣṭha]

३१०. यदिन्द्र यावतस्त्वमेतावदहमीशीय।

स्तोतारमिद्दधिषे रदावसो न पापत्वाय रꣳसिषम्॥ ८॥

If I, O *Indra*, were the lord of riches ample as your own,

I would support the singer, God who scatters wealth! and not abandon him to woe.

[*Ṛgveda* VII. 32. 18]

३११. त्वमिन्द्र प्रतूर्तिष्वभि विश्वा असि स्पृधः।

अशस्तिहा जनिता वृत्रतूरसि त्वं तूर्य तरुष्यतः॥ ९॥

You in your battles, *Indra*, are subduer of all hostile bands.

Father are you, all-conquering, cancelling the curse, you victor of the vanquisher!

[*Ṛgveda* VIII. 88. 5. Ascribed to Nṛmedha or Nṛmedhas. 'Cancelling the curse': averting the insults and imprecations of our enemies]

३१२. प्र यो रिरिक्ष ओजसा दिवः सदोभ्यस्परि।

न त्वा विव्याच रज इन्द्र पार्थिवमति विश्वं ववक्षिथ॥ १०॥

For in your might you stretch out beyond the mansions of the sky.

The earthly region, *Indra*, comprehends you not. You have waxed mighty over all.

[*Ṛgveda* VIII. 88. 5. Ascribed to Nodhas. The *Ṛgveda* has 'boundaries' instead of 'mansions,' and 'after your godhead' (*anusvadhām*) instead of 'over all' (*ati viśvam*)]

* * *

DECADE III (INDRA)

[The metre is *Triṣṭup*]

३१३. असावि देवं गोऋजीकमन्धो न्यस्मिन्निन्द्रो जनुषेमुवोच।

बोधामसि त्वा हर्यश्व यज्ञैर्बोधा न स्तोममन्धसो मदेषु॥ १॥

Pressed is the juice divine with milk commingled: thereto has *Indra* ever been accustomed.

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We wake you, Lord of bays, with sacrifices: mark this our laud in the wild joys of *Soma*!

[*Ṛgveda* VII. 21. 1. Ascribed to Vasiṣṭha]

३१४. योनिष्ट इन्द्र सदने अकारि तमा नृभिः पुरुहूत प्र याहि।
असो यथा नोऽविता वृधश्चिद्दो वसूनि ममदश्च सोमैः॥२॥

A home is made for you to dwell in, *Indra*: O much-invoked one, with the men go thither!

You, that you may guard us and increase us, give us wealth and joy in the *Somas*.

[*Ṛgveda* VII. 24.1. Ascribed to Vasiṣṭha. 'With the men': the prists officiating at the sacrifice]

३१५. अदर्दरूत्समसृजो वि खानि त्वमर्णवान्बद्बधानाꣳ अरम्णाः।
महान्तमिन्द्र पर्वतं वि यद्वः सृजद्धारा अव यद्दानवान्हन्॥३॥

The well you clav, set free the fountains, and gave rest to floods that were obstructed.

You, *Indra*, laying the great mountain open, slaying the *Dānava*, did loose the torrents.

[*Ṛgveda* V. 32.1. Ascribed to Gātu. 'The well': the rain-cloud. 'The fountains': the sources of the waters of the firmament. 'The mountain': the massive cloud. The *Dānava*: *Vṛtra*, the son of Danu]

३१६. सुष्वाणास इन्द्र स्तुमसि त्वा सनिष्यन्तश्चित्तुविनृम्ण वाजम्।
आ नो भर सुवितं यस्य कोना तना त्मना सह्याम त्वोताः॥४॥

When we have pressed the juice we laud your, *Indra*, most valorous! even about to win the booty.

Bring us prosperity, and by your great wisdom, under your own protection, may we conquer!

[*Ṛgveda* X. 148. 1. Ascribed to Pṛthu. 'And by thy great wisdom': this is a conjectural translation, suggested by Professor Ludwig, of *yasya konā*. The *Ṛgveda* has *yasya cākan*, meaning apparently 'as each desires it.']

३१७. जगृह्मा ते दक्षिणमिन्द्र हस्तं वसूयवो वसुपते वसूनाम्।
विद्मा हि त्वा गोपतिꣳ शूर गोनामस्मभ्यं चित्रं वृषणꣳ रयिं दाः॥५॥

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Your right hand have we grasped in ours, O *Indra*, longing, you very Lord of wealth, for treasures.

Because we know you, hero, Lord of cattle: vouchsafe us mighty and resplendent riches!

[*Ṛgveda* X. 47. 1. Ascribed to Saptagu, or Sahagu according to Sāyaṇa]

३१८. इन्द्रं नरो नेमधिता हवन्ते यत्पार्या युनजते धियस्ताः।
शूरो नृषाता श्रवसश्च काम आ गोमति व्रजे भजा त्वं नः॥ ६॥

Men call on *Indra* in the armed encounter that he may make the hymns they sing decisive.

Hero in combat and in love of glory, give us a portion of the stall of cattle!

[*Ṛgveda* VII. 27. 1. Ascribed to Vasiṣṭha. 'And in love of glory': the *Ṛgveda* has *śravasaścakāma*, 'rejoicing in your might!' instead of *śravasaśca kāma*. 'Give us a portion, etc.': aid us to capture the cattle of the enemy]

३१९. वयः सुपर्णा उप सेदुरिन्द्रं प्रियमेधा ऋषयो नाधमानाः।
अप ध्वान्तमूर्णुहि पूर्धि चक्षुर्मुमुग्ध्या३स्मान्निधयेव बद्धान्॥ ७॥

Like birds of beauteous wing the *Priyamedhas*, Ṛṣis, imploring, have come nigh to *Indra*.

Dispel the darkness and full fill our vision: deliver us as men whom snares entangle!

[*Ṛgveda* X. 73. 11. Ascribed to Gaurivīti. 'Priyamedhas': members of the family of the *Ṛṣi* Priyamedha]

३२०. नाके सुपर्णमुप यत्पतन्तꣳहृदा वेनन्तो अभ्यचक्षत त्वा।
हिरण्यपक्षं वरुणस्य दूतं यमस्य योनौ शकुनं भुरण्युम्॥ ८॥

They gaze on you with longing in their spirit, as on a strong-winged bird that mount sky-ward;

On you with wings of gold, *Varuṇa's* envoy, the Bird that hasten to the home of *Yama*.

[*Ṛgveda* X. 123. 6. Ascribed to Vena. The original hymn is addressed to Vena, meaning apparently the Sun as he rises in the mist and dew of morning. '*Yama*': the God of the Departed. His home means the dark region of the west]

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३२१. ब्रह्म जज्ञानं प्रथमं पुरस्ताद्वि सीमतः सुरुचो वेन आवः।
स बुध्न्या उपमा अस्य विष्ठाः सतश्च योनिमसतश्च विवः॥ ९॥

First in the ancient time was Prayer engendered: Vena disclosed the bright ones from the summit,

Laid bare this world's lowest and highest regions, womb of the existent and the non-existent.

[Not found in the *Ṛgveda*. Ascribed to Nakula. '*Vena*': the Sun. 'The bright ones': his brilliant rays. 'From the summit': from the loftiest point of the universe. 'Non-existent': what does not yet actually exist, but yet has in itself the latent potentiality of existence]

Note: Sātavalekara's editon ascribes it either to Bṛhaspāti or Vena in confusion, *Sāmavedārṣeyadīpa's* tradition ascribes it to Vāmadeva.

३२२. अपूर्व्या पुरुतमान्यस्मै महे वीराय तवसे तुराय।
विरप्शिने वज्रिणे शन्तमानि वचांस्यस्मै स्थविराय तक्षुः॥ १०॥

They have prepared and fashioned for this hero words never matched, most plentiful, most auspicious,

For him the ancient, great, strong, energetic, the very mighty wielder of the thunder.

[*Ṛgveda* VI. 32. 1. Ascribed to Suhotra. 'They have prepared and fashioned for this hero': according to the *Ṛgveda*: 'I with my lips have fashioned for this hero.']

DECADE IV (INDRA)

[The metre is *Triṣṭup*, except in stanza 6 where it is Virāj consisting of three instead of four *pādas* of eleven syllables each]

३२३. अव द्रप्सो अंशुमतीमतिष्ठदियानः कृष्णो दशभिः सहस्रैः।
आवत्तमिन्द्रः शच्या धमन्तमप स्नीहितिं नृमणा अधद्राः॥ १॥

The black drop sank in *Anṣumatī's* bosom, advancing with ten thousand round about it.

Indra with might longed for it as it panted: the hero-hearted King laid down his weapons.

[*Ṛgveda* VIII. 96. 13. Ascribed to Dyutāna or Tiraṣcī. 'The black drop': the darkened Moon. *Aṇṣumatī*: a mythical river of the air. Ten thousand: probably, demons of darkness; the numerals are without a

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substantive. 'As it panted': while striving against its assailants. 'Laid down his weapons': when he had conquered the demons and liberated the darkened Moon. The *Ṛgveda* has *adhatta* instead of *adhadrāḥ*, of which *rāḥ* appears, as Prof. Ludwig conjectures, to stand for rāṭ: Sāyaṇa gives a different explanation of this stanza and the two that follow it in the *Ṛgveda*. He takes *drapsaḥ kṛṣṇaḥ*, black drop, to mean 'the swift-moving *Kṛṣṇaḥ*,' an *Asura* or demon who with ten thousand of his kind had occupied the banks of the river *Aṇṣumatī*, which he says is the *Yamunā* or *Jumna*, and was there defeated by *Indra*, *Bṛhaspati*, and the *Maruts*. See Prof. Cowell's note in Wilson's Translation, Vol. V., p. 192]

३२४. वृत्रस्य त्वा श्वसथादीषमाणा विश्वे देवा अजहुर्ये सखायः।

मरुद्भिरिन्द्र सख्यं ते अस्त्वथेमा विश्वाः पृतना जयासि॥ २॥

Flying in terror from the snort of *Vṛtra* all deities who were your friends forsook you.

So, *Indra*, with the *Maruts* be your friendship: in all these battles you shalt be the victor.

[*Ṛgveda* VIII. 96. 7. 'With the' *Maruts*: because they alone stood by him and helped him in the battle]

३२५. विधुं दद्राणं समने बहूनां युवानं सन्तं पलितो जगार।

देवस्य पश्य काव्यं महित्वाद्या ममार स ह्यः समान॥ ३॥

The old has waked the young Moon from his slumber who runs his circling course with many round him.

Behold the God's high wisdom in its greatness: he who died yesterday to-day in living.

[*Ṛgveda* X. 55. 5. Ascribed to Bṛhaduktha. Sāyaṇa explains this stanza differently, making *Indra*, identified with Time, the subject. I follow Prof. Ludwig's interpretation. 'With many round him': stars of the asterisms or lunar mansions through which he passes]

३२६. त्वं ह त्यत्सप्तभ्यो जायमानोऽशत्रुभ्यो अभवः शत्रुरिन्द्र।

गूढे द्यावापृथिवी अन्वविन्दो विभुमद्भ्यो भुवनेभ्यो रणं धाः॥ ४॥

Then, at your birth, you were the foeman, *Indra*, of those the seven who never had met a rival.

The hidden pair, heaven and the earth, you found one, and to the mighty worlds you gave pleasure.

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[*Rgveda* VIII. 96. 16. 'The seven': *Kṛṣṇa, Vṛtra, Śambara, Namuci* and others, according to Sāyaṇa]

३२७. मेडिं न त्वा वज्रिणं भृष्टिमन्तं पुरुधस्मानं वृषभꣳ स्थिरप्स्नुम्।

करोष्यर्यस्तरुषीर्दुवस्युरिन्द्र द्युक्षं वृत्रहणं गृणीषे॥५॥

A friend we count you, sharp-edged. thunder-wielder, Steer strong of body, overthrowing many.

You, helping, cause pious tribes to conquer: *Indra*, I laud the heavenly *Vṛtra*-slayer.

[Not found in the *Rgveda*. Ascribed to Vāmadeva. 'A friend': *meḍim*: the exact meaning of the word is uncertain. 'Sharp-edged': 'who wears the crown.'-Stevenson]

३२८. प्र वो महे महे वृधे भरध्वं प्रचेतसे प्र सुमतिं कृणुध्वम्।

विशः पूर्वीः प्र चर चर्षणिप्राः॥६॥

Bring to the wise, the great, who waxes mighty your offerings, and make ready your devotion!

Go forth to many tribes as man's controller!

[*Rgveda* VII. 31. 10. Ascribed to Vasiṣṭha]

३२९. शुनꣳ हुवेम मघवानमिन्द्रमस्मिन्भरे नृतमं वाजसातौ।

शृण्वन्तमुग्रमूतये समत्सु घ्नन्तं वृत्राणि सञ्जितं धनानि॥७॥

Call we on *Maghavan*, auspicious *Indra*, best hero in this fight where spoil is gathered,

Strong, listening to give us aid in battles, who slays the *Vṛtras*, wins and gathers riches!

[*Rgveda* III. 30. 22. Ascribed to Viśvāmitra. The stanza is the concluding verse of many other hymns of the *Rgveda* ascribed to the Viśvāmitras]

३३०. उदु ब्रह्माण्यैरत श्रवस्येन्द्रꣳ समर्ये महया वसिष्ठ।

आ यो विश्वानि श्रवसा ततानोपश्रोता म ईवतो वचाꣳसि॥८॥

Prayers have been offered up through love of glory: *Vasiṣṭha*, honour *Indra* in the battle!

He who with fame extends through all existence hears words which I, his faithful servant, utter.

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[*Ṛgveda* VII. 23. 1. Ascribed to Vasiṣṭha]

३३१. चक्रं यदस्याप्स्वा निषत्तमुतो तदस्मै मध्विच्चच्छद्यात्।
पृथिव्यामतिषितं यदूधःपयो गोष्वदधा ओषधीषु॥ ९॥

May the sweet *Soma* juices make him happy to cast his quoit that lies in depth of waters!

You from the udder which over earth is fastened has poured the milk into the kine and herbage.

[*Ṛgveda*. X. 73. 9. Ascribed to Gaurivīti. 'Quoit': *chakram*: meaning the thunderbolt. 'Waters': the watery clouds. 'The udder': the firmament with its clouds which produce the sweet soft rain which fills the cows mild and the herbs with sap]

* * *

DECADE V (INDRA AND OTHERS)

[The metre is *Triṣṭup*]

३३२. त्यमू षु वाजिनं देवजूतं सहोवानं तरुतारं रथानाम्।
अरिष्टनेमिं पृतनाजमाशुं स्वस्तये तार्क्ष्यमिहा हुवेम॥ १॥

This vigorous one whom deities commission, the conqueror of cars, the strong and mighty,

Swift, fleet to battle, with uninjured fellies, even *Tārkṣya* for our weal will we call hither.

[*Ṛgveda* X. 178. 1. Ascribed to Ariṣṭanemi or Tārkṣya. '*Tārkṣya*': a personification of the Sun, usually described as a devine horse. Cp. *Ṛgveda* I. 89. 6]

३३३. त्रातारमिन्द्रमवितारमिन्द्रं हवेहवे सुहवं शूरमिन्द्रम्।
हुवे नु शक्रं पुरुहूतमिन्द्रमिदं हविर्मघवा वेत्विन्द्रः॥ २॥

Indra the rescuer, *Indra* the helper, hero who listens at each invocation,

Śakra I call, *Indra* invoked of many. May *Indra Maghavan* accept our presents!

[*Ṛgveda* VI. 47. 11. Ascribed to Garga. 'Accept our presents': 'prosper and bless us,' in the *Ṛgveda* version]

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३३४. यजामह इन्द्रं वज्रदक्षिणꣳहरीणाꣳ रथ्यां३विव्रतानाम्।
प्र श्मश्रुभिर्दोधुवदूर्ध्वधा भुवद्वि सेनाभिर्भयमानो वि राधसा॥३॥

Indra whose right hand wields the bolt we worship, driver of bay steeds seeking sundered courses.

Shaking his beard with might he has arisen, terrible with his weapons, with his bounty.

[*Rgveda* X. 23. 1. Ascribed to Vimada. 'Seeking sundered courses': vivratānām: unruly, swerving, or pulling away from each other. According to Sāyaṇa, 'having many functions.']

३३५. सत्राहणं दाधृषिं तुम्रमिन्द्रं महामपारं वृषभं सुवज्रम्।
हन्ता यो वृत्रꣳ सनितोत वाजं दाता मघानि मघवा सुराधाः॥४॥

The ever-slaying, bold and furious *Indra*, the bright bolt's Lord, the strong, the great, the boundless,

Who slays *Vṛtra* and acquires booty, giver of blessings, *Maghavan* the bounteous.

[*Rgveda* IV. 17. 8. Ascribed to Vāmadeva. *Indra*: the accusative case without a governing verb. Sāyaṇa supplies *vayam stotāraḥ stumeti*, 'we worshippers praise.']

३३६. यो नो वनुष्यन्नभिदाति मर्त उगणा वा मन्यमानस्तुरो वा।
क्षिधी युधा शवसा वा तमिन्द्राभी ष्याम वृषमणस्त्वोताः॥५॥

The man who lies in wait and fights against us, deeming himself a giant or a hero-

By battle or with strength destroy him, *Indra*! With your help, manly-souled! may we be victors!

[Not found in the *Rgveda*. Ascribed to Vāmadeva. 'Giant': the meaning of *ugaṇā* here is uncertain, and the translation is conjectural. Stevenson, following Sāyaṇa, translates the first line:'The man who slays us and bestows our goods on others, and who, though a murderous wretch, boasts of his liberality.']

३३७. यं वृत्रेषु क्षितयः स्पर्धमाना यं युक्तेषु तुरयन्तो हवन्ते।
यꣳ शूरसातौ यमपामुपज्मन्यं विप्रासो वाजयन्ते स इन्द्रः॥६॥

He whom men call when striving with their foemen, or speeding onward in array of battle,

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Whom bards incite where heroes win the booty, or in the way to waters, He is *Indra*.

[Not found in the *Ṛgveda*. Ascribed to Vāmadeva]

३३८. इन्द्रापर्वता बृहता रथेन वामीरिष आ वहतं सुवीराः।
वीतं हव्यान्यध्वरेषु देवा वर्धेथां गीर्भिरिडया मदन्ता॥७॥

On a high car, O *Parvata* and *Indra*, bring pleasant viands, with brave heroes, hither!

Enjoy our presents, Gods, at sacrifices: wax strong by hymns, rejoice in our oblation!

[*Ṛgveda* III. 53. 1. Ascribed to Viśvāmitra. Parvata: the Genius of the Mountains, frequently associated with *Indra*]

३३९. इन्द्राय गिरो अनिशितसर्गा अपः प्रैरयत्सगरस्य बुध्नात्।
यो अक्षेणेव चक्रियौ शचीभिर्विष्वक्तस्तम्भ पृथिवीमुत द्याम्॥८॥

In ceaseless flow has he poured forth his praises, as waters from the ocean's depth, to *Indra*,

Who to his car on both its sides securely has fixed the earth and heaven as with an axle.

[*Ṛgveda* X. 89. 4. Ascribed to Reṇu, or Riṇu according to Sāyaṇa, 'Has he': the worshipper. In the *Ṛgveda* the verb is in the first person]

३४०. आ त्वा सखायः सख्या ववृत्युस्तिरः पुरू चिदर्णवां जगम्याः।
पितुर्नपातमा दधीत वेधा अस्मिक्षये प्रतरां दीद्यानः॥९॥

May our friends turn you hitherward to friendship! May you approach us even over many rivers!

May the Disposer, radiant in this mansion with special lustre, bring the father's offspring!

[*Ṛgveda* X. 10. 1. Ascribed to Vasu by Sāyaṇa. the stanza differs widely from that in the *Ṛgveda* which is the commencement of *Yamī's* speech to her brother *Yama* imploring him to make her his wife. The altered stanza seems here to be addressed to *Agni*. 'Our friends': the officiating priests. 'Rivers': waters of the atmosphere. According to Sāyaṇa, *arṇavān* here is an adjective in the nominative case, 'possessing water.' The *Disposer*: apparently the God is entreated to bestow a son upon the institutor of the sacrifice]

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Note: Sātavalekara's edition and *Sāmavedārṣeyadīpa* ascribes it to Vāmadeva Gotama. In fact, *Ṛksarvānukramaṇī's* (*RKS.*) tradition missed the name of actual seer and so conjectured Yamī as its lady seer. *RKS.* cannot be regarded as authentic in this case.

३४१. को अद्य युङ्क्ते धुरि गा ऋतस्य शिमीवतो भामिनो दुर्हृणायून्।

आसन्नेषामप्सुवाहो मयोभून्य एषां भृत्यामृणधत्स जीवात्॥ १०॥

Who yokes to-day unto the pole of Order the strong and passionate steers of checkless spirit,

Health-bringing, bearing in their mouths no fodder? Long shall he live who richly pays their services.

[*Ṛgveda* I. 84. 16. Ascribed to Gotama or Gautama. 'The strong and passionate steers': the zealous and indefatigable priests who are yoked to the chariot-pole of Order or employed in the performance of sacrifice ordained by eternal Law. 'Bearing in their mouths no fodder': that is, prayer and praise, not food for them as steers to eat. I adopt an interpretation suggested by Prof. Ludwig, but the meaning of *apsuvāhaḥ* is uncertain. The reading of the *Ṛgveda* is different: 'With shaft-armed mouths, heart-piercing, health-bestowing,' the words of the priests being the arrows with which their mouths are armed]

* * *

CHAPTER II

DECADE I (INDRA)

[The metre is *Anuṣṭup*, consisting of four octosyllabic *pādas*]

३४२. गायन्ति त्वा गायत्रिणोऽर्चन्त्यर्कमर्किणः।

ब्रह्माणस्त्वा शतक्रत उद्वंशमिव येमिरे॥ १॥

The singers hymn you, they who chant the psalm of praise are lauding you.

The *Brāhmaṇas* have exalted you, O *Śatakratu*, like a pole.

[*Ṛgveda* I. 10. 1. Ascribed to Madhucchandas. Like a pole. 'The concluding phrase, "*twā...ud vanṣam iva yemire*," "they have raised you, like a bamboo," is rather obscure. The Scholiast says, they have elevated *Indra*, as tumblers raise a bamboo-on the summit of which they balance themselves; a feat not uncommon in India: or, as *vaṁś* means, also, a

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family, it may be rendered, as ambitious persons raise their family to consequence.'-Wilson]

३४३. इन्द्रं विश्वा अवीवृधन्त्समुद्रव्यचसं गिरः।

रथीतमं रथीनां वाजानां सत्पतिं पतिम्॥ २॥

All sacred songs have magnified *Indra* expansive as the sea,

Best of all warriors borne on cars, the Lord of heroes, Lord of strength.

[*Ṛgveda* I. 11. 1. Ascribed to Jetar, son of Madhucchandas. 'Expansive as the sea': cf. *Ṛgveda* I. 8. 7. Or the expression may be, as Wilson says, 'a vague mode of indicating the universal diffusion of *Indra* as the firmament.']

३४४. इममिन्द्र सुतं पिब ज्येष्ठममर्त्यं मदम्।

शुक्रस्य त्वाभ्यक्षरन्धारा ऋतस्य सादने॥ ३॥

This poured libation, *Indra*, drink, immortal, gladdening, excellent:

Streams of the bright have flowed to you here at the seat of holy Law.

[*Ṛgveda* I. 84. 4. Ascribed to Gotama. 'The bright': *Soma* juice. 'Seat of holy Law': the place where sacrifice, ordained by *ṛta* or eternal Law or Order, is performed]

३४५. यदिन्द्र चित्र म इह नास्ति त्वादातमद्रिवः।

राधस्तन्नो विदद्वस उभयाहस्त्या भर॥ ४॥

Stone-darting *Indra*, wondrous God, what wealth you have not given me here,

That bounty, treasure-finder! bring, filling full both your hands, to us:

[*Ṛgveda* V. 39. 1. Ascribed to Atri. 'What wealth thou have not given me here': according to the *Ṛgveda*:'What wealth is richly given from you.']

३४६. श्रुधी हवं तिरश्च्या इन्द्र यस्त्वा सपर्यति।

सुवीर्यस्य गोमतो रायस्पूर्धि महां असि॥ ५॥

O *Indra*, hear *Tiraścī's* call, the call of him who serves you!

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Satisfy him with wealth of kine and valiant offspring! Great are you.

[*Rgveda* VIII. 95. 4. Ascribed to Tiraścī]

३४७. असावि सोम इन्द्र ते शविष्ठ धृष्णवा गहि।
आ त्वा पृणक्त्विन्द्रियं रजः सूर्यो न रश्मिभिः॥६॥

This *Soma* has been pressed for you, O *Indra*: bold one, mightiest, come!

May *Indra*-vigour fill you full, as *Sūrya* fills mid-air with rays!

[*Rgveda* I. 84. 1. Ascribed to Gotama or Gautama. *Sūrya*: the Sun]

३४८. एन्द्र याहि हरिभिरुप कण्वस्य सुष्टुतिम्।
दिवो अमुष्य शासतो दिवं यय दिवावसो॥७॥

Come hither, *Indra*, with your bays, come you to *Kaṇva's* eulogy!

You by command of yonder Dyaus, God bright by day! have gone to heaven.

[*Rgveda* VIII. 34. 1. Ascribed to Nipātithi by the *Rgveda* Index, but to Medhātithi by Sāyaṇa's commentary. The exact meaning of the second line, which is the refrain of the first fifteen stanzas of the original hymn, is obscure. 'You' probably means *Indra*'s horses, and 'God bright by day! (*divāvaso*)' *Indra* himself. The Scholiast offers two different explanations, in one case boldly altering two words of the text. See Note in Wilson's Translation of the *Rgveda*]

३४९. आ त्वा गिरो रथीरिवास्थुः सुतेषु गिर्वणः।
अभि त्वा समनूषत गावो वत्सं न धेनवः॥८॥

Song-lover! like the charioteer come songs to you when *Soma* flows.

Together, they have called to you as mother-kine unto their calves.

[*Rgveda* VIII. 95. 1. Ascribed to Tiraṣcī. 'Like a charioteer': straight and swift to their object]

३५०. एतो न्विन्द्रंस्तवाम शुद्धं शुद्धेन साम्ना।
शुद्धैरुक्थैर्वावृध्वांसं शुद्धैराशीर्वान्ममत्तु॥९॥

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Come now and let us glorify pure *Indra* with pure *Sāma* hymn!

Let milk-blent juice delight him made stronger with pure, pure songs of praise!

[*Rgveda* VIII. 95. 7. 'With pure, pure songs of praise': According to the *Ṛgveda* version the second line is- 'Let the pure milky draught delight him strengthened by pure songs of praise]

३५१. यो रयिं वो रयिन्तमो यो द्युम्नैर्द्युम्नवत्तमः।

सोमः सुतः स इन्द्र तेऽस्ति स्वधापते मदः॥ १०॥

That which, most wealthy, makes you rich, in splendours most illustrious,

Soma is pressed: your gladdening drink, *Indra* libation's Lord! is this.

[*Ṛgveda* VI. 44. 1. Ascribed to Śamyu. The *Ṛgveda* version of the beginning of the stanza is different:'That which is wealthiest, wealthy God!']

* * *

DECADE II (INDRA, DADHIKRĀVAN)

[The metre of stanza 2 is irregular, with three octosyllabic *pādas* in the first line and one in the second. In the rest of the hymn it is the regular *Anuṣṭup*]

३५२. प्रत्यस्मै पिपीषते विश्वानि विदुषे भर।

अरङ्गमाय जग्मयेऽपश्चादध्वने नरः॥ १॥

Bring forth oblations to the God who knows all who fain would drink,

The wanderer. lagging not behind the hero, coming nigh with speed!

[*Ṛgveda* VI. 42. 1. Ascribed to Bharadvāja. 'The hero': in the *Ṛgveda* text nare instead of *naraḥ* is in opposition to jagmaye, the wanderer: 'the hero over in the van.']

३५३. आ नो वयो वयःशयं महान्तं गह्वरेष्ठाम्।

महान्तं पूर्विणेष्ठामुग्रं वचो अपावधीः॥ २॥

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To us the mighty, lying in all vital power, who rests in the deep, who stands in the east.

Drive you the awful word away.

[This very obscure stanza, ascribed to Vāmadeva, is not found in the *Ṛgveda*. 'To us ': we call, or something similar, must be supplied]

३५४. आ त्वा रथं यथोतये सुम्नाय वर्तयामसि।

तुविकूर्मिमृतीषहमिन्द्रꣳशविष्ठ सत्पतिम्॥ ३॥

Even as a car to give us aid, we draw you nigh to favour us,

Strong in your deeds, quelling attack, *Indra*, Lord, mightiest! of the brave.

[*Ṛgveda* VIII. 68. 1. Ascribed to Priyamedha]

३५५. स पूर्व्यो महोनां वेनः क्रतुभिरानजे।

यस्य द्वारा मनुः पिता देवेषु धिय आनजे॥ ४॥

With powers of mighty ones has he, the friend, the ancient, been equipped,

Through whom our father *Manu* made prayers efficacious with the Gods.

[*Ṛgveda* VIII. 63. 1. Ascribed to Pragātha. This difficult verse is variously interpreted both by Indian Commentators and European scholars. I follow partly Professor Aufrecht's translation as given by Dr. Muir, and partly Professor Ludwig's Commentary. *See Original Sanskrit Texts,* I. pp. 163, 164; Ludwig's *Ṛgveda*, V. pp. 167, 168; and Wilson's Translation, V. p. 107. 'Mighty ones': the Gods. 'The friend, the ancient': *Soma*, and not *Indra*, seems to be intended]

३५६. यदी वहन्त्याशवो भ्राजमाना रथेष्वा।

पिबन्तो मदिरं मधु तत्र श्रवाꣳसि कृण्वते॥ ५॥

What time the swift and shining steeds, yoked to the chariots, draw them on,

Drinking the sweet delightful juice, there men perform their glorious acts.

[Not found in the *Ṛgveda*. Ascribed to Vāmadeva]

३५७. त्यमु वो अप्रहणं गृणीषे शवसस्पतिम्।

इन्द्रं विश्वासाहं नरꣳशचिष्ठं विश्ववेदसम्॥ ६॥

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Him for your sake I glorify as Lord of Strength who wrongs none,

Indra the hero, mightiest, all-conquering and omniscient.

[*Ṛgveda* VI. 44. 4. Ascribed to *Śaṁyu*. 'Omniscient': *viśvavedasam*: the *Ṛgveda* text has *viśvacarśaṇim*: known to all men, or God of all the tribes]

३५८. दधिक्राव्णो अकारिषं जिष्णोरश्वस्य वाजिनः।

सुरभि नो मुखा करत्र ण आयूꣳषि तारिषत्॥७॥

I with my praise have glorified strong *Dadhikrāvan,* conquering steed.

Sweet may he make our mouths: may he prolong the days we have to live!

[*Ṛgveda* IV. 39. 6. Ascribed to Vāmadeva. '*Dadhikrāvan*': identical with *Dadhikrās* or, in the crude form, *Dadhikrā*, the name of a mythical being often mentioned in the *Ṛgveda* and the actual subject of four hymns. He is described as a kind of divine horse, and probably, like *Tārkṣya* was regarded as a personification of the morning sun, being invoked together with *Agni*, *Uṣas*, and the *Aśvins*. It seems probable that *Dadhikrāvan* may have been originally only a most distinguished race-horse, glorified and deified by the exaggerated praises of the bards of a people who were passionately fond of chariot racing]

३५९. पुरां भिन्दुर्युवा कविरमितौजा अजायत।

इन्द्रो विश्वस्य कर्मणो धर्ता वज्री पुरुष्टुतः॥८॥

Render of forts, the young, the wise, of strength unmeasured, was he born,

Sustainer of each sacred rite, *Indra*, the Thunderer, much-extolled.

[*Ṛgveda* I. 11. 4. Ascribed to Jetar. 'Render of forts': cleaver or destroyer of the cloud-castles which withhold the rain, the strong-holds of *Vṛtra* and other hostile powers of the air]

* * *

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DECADE III (INDRA AND OTHERS)

[The metre is *Anuṣṭup*]

३६०. प्रप्र वस्त्रिष्टुभमिषं वन्दद्वीरायेन्दवे।
धिया वो मेधसातये पुरन्ध्या विवासति॥ १॥

Offer the triple sacred draught to *Indu* hero-worshipper!

With hymn and plenty he invites you to complete the sacrifice.

[*Ṛgveda* VIII. 69. 1. Ascribed to Priyamedha or Priyamedhas. 'Triple sacred draught': *triṣṭubham iṣam:* Professor Ludwig in his commentary takes *pra+iṣam, - praiṣam*, as an infinitive used as a finite verb in the first person singular,'I send forth,' and takes *triṣṭubham* to mean the hymn which accompanies the *Soma* libation. *Indu*: *Soma*. 'Hero-worshipper': *vandadvīrāya*: the praiser of heroes, according to Benfey; having heroes who worship him, according to Ludwig. The reading of the *Rgveda* is *mandadvīrāya*, 'hero-gladdener.']

३६१. कश्यपस्य स्वर्विदो यावाहुः सयुजाविति।
ययोर्विश्वमपि व्रतं यज्ञं धीरा निचाय्य॥ २॥

Those whom they call the attendant pair of *Kaśyapa* who knows the light,

Lords of each holy duty when the wise have honoured sacrifice.

[This obscure stanza, ascribed to Kaśyapa, is not found in the *Rgveda*. 'The attendant pair': probably meaning Heaven and Earth. According to Benfey, who follows Sāyaṇa, the horses of *Indra* are intended. '*Indra*'s pair of courageous horses are said to belong to the creation of the all-wise *Kaśyapa*.'-Stevenson. Praise you, or something similar, must be supplied]

३६२. अर्चत प्रार्चत नरः प्रियमेधासो अर्चत।
अर्चन्तु पुत्रका उत पुरमिद् धृष्ण्वर्चत॥ ३॥

Sing, sing you forth your songs of praise, men, *Priyamedhas*, sing your songs:

Yea, let young children sing their lauds: yea, glorify our firm stronghold!

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[*Ṛgveda* VIII. 69. 8. Ascribed to Priyamedha. 'Our firm stronghold': *Indra*. The *Ṛgveda* has *na*, 'like a strong castle.']

३६३. उक्थमिन्द्राय शंस्यं वर्धनं पुरुनिषिधे।

शक्रो यथा सुतेषु नो रारणत्सख्येषु च॥४॥

To *Indra* must a laud be said, a joy to him who freely gives,

That *Śakra* may be joyful in our friendship and the juice we pour.

[*Ṛgveda* I. 10. 5. Ascribed to Madhucchandas]

३६४. विश्वानरस्य वस्पतिमनानतस्य शवसः।

एवैश्च चर्षणीनामूती हुवे रथानाम्॥५॥

Your Lord of might that never has bent, that rules over all mankind,

I call, that he, as he is wont, may aid the chariots and the men.

[*Ṛgveda* VIII. 68. 4. Ascribed to Priyamedha]

३६५. स घा यस्ते दिवो नरो धिया मर्तस्य शमतः।

ऊती स बृहतो दिवो द्विषो अंहो न तरति॥६॥

Even he who is your own, through thought of Heaven, of mortal man who toils,

He with the help of lofty *Dyaus* comes safe through straits of enmity.

[*Ṛgveda* VI. 2. 4. Ascribed to Bharadvāja. The first line, as it stands in the *Sāmaveda*, is very difficult. The reading of the *Ṛgveda* is different: 'Prosper the man (or, That man succeeds) who travails sore in thought for you the bountiful.']

३६६. विभोष्ट इन्द्र राधसो विभ्वी रातिः शतक्रतो।

अथा नो विश्वचर्षणे द्युम्नं सुदत्र मंहय॥७॥

Wide, *Indra Śatakratu*, spreads the bounty of your ample grace:

So, good and liberal giver, known to all men, send us splendid wealth!

[*Ṛgveda* V. 38. 1. Ascribed to Atri. 'Good and liberal giver': *sudatra:* the *Ṛgveda* has *sukṣatra*, lord of a fair dominion; powerful]

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३६७. वयश्चित्ते पतत्रिणो द्विपाच्चतुष्पादर्जुनि।

उषः प्रारन्नृतूंः रनु दिवो अन्तेभ्यस्परि॥८॥

Bright *Usas*, when your times return, all quadrupeds and bipeds stir,

And round about flock winged birds from all the boundaries of heaven.

[*Ṛgveda* I. 49. 3. Ascribed to Praskaṇva. 'When your' times return': in accordance with the regular times appointed for your reappearance]

३६८. अमी ये देवा स्थन मध्य आ रोचने दिवः।

कद्व ऋतं कदमृतं का प्रत्ना व आहुतिः॥९॥

You Gods who yonder have your home amid the luminous realm of heaven,

What count you right? what endless life? What is the ancient call on you?

[*Ṛgveda* I. 105. 5. Ascribed to Kutsa, or Trita, by the *Ṛgveda* Index, and to Trita only by Sāyaṇa's commentary. The legend says that Trita had fallen, or been thrown, into a well, and this stanza is part of his prayer to the Gods for deliverance. 'Amid the luminous realm': according to the *Ṛgveda*, 'in the three luminous realms;' the world being divided into earth, sky, and heaven, and each of these again being sometimes spoken of as threefold. 'What endless life?': instead of *amṛtam*, endless life or immortality, the *Ṛgveda* has *anṛtam*, the opposite of *ṛtam*, untruth or falsehood; i.e. Do you, Gods make no distinction between truth and falsehood, right and wrong? 'What is the ancient call on you?': the *Ṛgveda* has *kva*, where ? instead of *kā*, what? What has become of all my former prayers to you, and why do you forsake your worshipper?]

३६९. ऋचंः साम यजामहे याभ्यां कर्माणि कृण्वते।

वि ते सदसि राजतो यज्ञं देवेषु वक्षतः॥१०॥

We offer laud and psalm wherewith men celebrate their holy rites.

They govern at the sacred place and bear the sacrifice to Gods.

[Not found in the *Ṛgveda*. No *Ṛsi's* name is given by Sāyaṇa. 'Laud': *ṛcam*. Psalm: *sāma*]

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DECADE IV (INDRA)

[The metre is *Atijagatī*, consisting of four *pādas* of thirteen syllables each, in stanza 1; *Mahāpaṅktī*, consisting of five octosyllabic *pādas*, in stanza 10; and *Jagatī* in the rest of the hymn]

३७०. विश्वा: पृतना अभिभूतरं नर: सजूस्ततक्षुरिन्द्रं जजनुश्च राजसे।

क्रत्वे वरे स्थेमन्यामुरीमुतोग्रमोजिष्ठं तरसं तरस्विनम्॥ १॥

Heroes of one accord brought forth and formed for kingship *Indra* who wins the victory in all encounters,

For power, in firmness, in the field, the great destroyer, fierce and exceeding strong, stalwart and full of vigour.

[*Ṛgveda* VIII. 97. 10. Ascribed to Rebha by the *Ṛgveda* Index, but to Triṣoka by Sāyaṇa's commentary. 'Heroes': *naraḥ*: the Gods. The *Ṛgveda* has *naram*:'Of one accord they (the Gods) made and formed for kingship (or splendour) *Indra* the hero.' 'In the field': of battle; but it is difficult, if not impossible, to find a satisfactory explanation of *vare* here. Instead of *kratve vare sthemanyāmurīm* the *Ṛgveda* has *kratvā variṣṭham vara āmurim*, 'Most eminent by strength, destroyer in the conflict;' but the meaning of *vara*, that is *vare* is still uncertain. According to Professor Grassmann the *Rgveda* text should be translated: 'Most widely extended in power in ample space, and the destroyer': 'den ausgedehntesten an Kraft in weiten Raum und den Vertilger.']

३७१. श्रत्ते दधामि प्रथमाय मन्यवेऽहन्यद्दस्युं नर्यं विवेरप:।

उभे यत्वा रोदसी धावतामनु भ्यसाते शुष्मात्पृथिवी चिदद्रिव:॥ २॥

I trust in you first wrathful deed, O *Indra*, when your slew *Vṛtra* and did work to profit man ;

When the two world-halves fled for refuge unto you, and earth even trembled at your strength, O Thunder-armed!

[*Ṛgveda* X. 147. 1. Ascribed to Suvedas by the *Ṛgveda*. Index, but to Sumedhas by Sāyaṇa's Commentary]

३७२. समेत विश्वा ओजसा पतिं दिवो य एक इद्भूरतिथिर्जनानाम्॥

स पूर्व्यो नूतनमाजिगीषं तं वर्तनीरनु वावृत एक इत्॥ ३॥

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Come all with might together to the Lord of heaven the only one who is indeed the guest of men.

He is the first: to him who fain would come to us all pathways turn; he is in truth the only one.

[Not found in the *Ṛgveda*. Ascribed to Vāmadeva]

३७३. इमे त इन्द्र ते वयं पुरुष्टुत ये त्वारभ्य चरामसि प्रभूवसो।

न हि त्वदन्यो गिर्वणो गिरः सघत्क्षोणीरिव प्रति तद्धर्य नो वचः॥४॥

Your, *Indra*, praised of many, excellently rich, are we who trusting in your help draw near to you.

For none but you, song-lover, shall receive our lauds: as earth loves all her creatures, welcome this our hymn!

[*Ṛgveda* I. 57. 4. Ascribed to Savya, or Satya according to Sāyaṇa. 'As Earth loves all her creatures': this is Sāyaṇa's explanation; but the meaning of *kṣoṇīr* hero is uncertain]

३७४. चर्षणीधृतं मघवानमुक्थ्या३मिन्द्रं गिरो बृहतीरभ्यनूषत।

वावृधानं पुरुहूतं सुवृक्तिभिरमर्त्यं जरमाणं दिवेदिवे॥५॥

High hymns have sounded forth the praise of *Maghavan*, supporter of mankind, of *Indra* meet for lauds;

Him who has waxen mighty, much-invoked with prayers, immortal one whose praise each day is sung aloud.

[*Ṛgveda* III. 51. 1. Ascribed to Viśvāmitra]

३७५. अच्छा व इन्द्रं मतयः स्वर्युवः सध्रीचीर्विश्वा उशतीरनूषत।

परिष्वजन्त जनयो यथा पतिं मर्यं न शुन्ध्युं मघवानमूतये॥६॥

In perfect unison have all your longing hymns that find the light of heaven sounded forth *Indra's* praise.

As wives embrace their lord, the comlly bridegroom, so they compass *Maghavan* about that he may help.

[*Ṛgveda* X. 43. 1. Ascribed to Kṛṣṇa, or Kṛṣṭa according to Sāyaṇa]

३७६. अभि त्यं मेषं पुरुहूतमृग्मियमिन्द्रं गीर्भिर्मदता वस्वो अर्णवम्।

यस्य द्यावो न विचरन्ति मानुषं भुजे मंहिष्ठमभि विप्रमर्चत॥७॥

Make glad with songs that Ram whom many men invoke, worthy of hymns of praise, *Indra* the sea of wealth;

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Whose boons spread like the heavens, the lover of mankind: sing praise to him the Sage, most liberal for our good!

Ṛgveda I. 51. 1. Ascribed to Savya, or Satya according to Sāyaṇa. 'That Ram': *Indra*, courageous as a fighting-ram. According to Sāyaṇa, the reference is to a legend which relates that *Indra* came in the form of a ram to *Medhātithi* sacrifice, and drank up the *Soma* juice. 'Whose boons': boons, is not in the text, but something of the kind must be supplied to make sense. The *Ṛgveda* has *mānuṣā*, 'gracious deeds for men,' instead of *mānuṣam*, 'the lover of mankind.']

३७७. त्यंसु मेषं महया स्वर्विदꣳ शतं यस्य सुभुवः साकमीरते।
अत्यं न वाजꣳ हवनस्यदꣳ रथमिन्द्रं ववृत्यामवसे सुवृक्तिभिः॥ ८॥

I glorify that Ram who finds the light of heaven, whose hundred strong and mighty ones go forth with him.

With prayers may I turn hither *Indra* to mine aid;- the car which like a swift steed hastes to the call!

[*Ṛgveda* I. 52. 1. Ascribed to Savya or Satya. 'Hundred strong and mighty ones': the plentiful draughts of *Soma* juice which inspirit and assist him]

३७८. घृतवती भुवनानामभिश्रियोर्वी पृथ्वी मधुदुघे सुपेशसा।
द्यावापृथिवी वरुणस्य धर्मणा विष्कभिते अजरे भूरिरेतसा॥ ९॥

Filled full of fatness, compassing all things that he, wide, spacious, dropping meath, beautiful in their form,

The heaven and the earth by *Varuṇa's* decree, unwasting, rich in germs, stand parted each from each.

[*Ṛgveda* VI. 70. 1. Ascribed to Bharadvāja. 'Full of fatness': containing *ghṛta*, *ghī*, clarified butter, fatness in general, especially fertilizing rain]

३७९. उभे यदिन्द्र रोदसी आपप्राथोषा इव। महान्तं त्वा महीनाꣳ सम्राजं चर्षणीनाम्। देवी जनित्र्यजीजनद्भद्रा जनित्र्यजीजनत्॥ १०॥

As like the Morning, you have filled, O *Indra*, both the earth and heaven,

So as the mighty one, great King of all the mighty race of men, the Goddess mother brought you forth, the blessed mother gave you life.

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[*Ṛgveda* X. 134. 1. Ascribed to Māndhātā by the *Ṛgveda* Index, but to Medhātithi by Sāyaṇa's Commentary. The Goddess mother: *Aditi*]

३८०. प्र मन्दिने पितुमदर्चता वचो यः कृष्णगर्भा निरहन्नृजिश्वना।
अवस्यवो वृषणं वज्रदक्षिणं मरुत्वन्तं सख्याय हुवेमहि॥ ११॥

Sing, with oblation, praise to him who makes glad, who with *Ṛjiśvan* drove the dusky brood away!

Let us desiring help, call him for friendship, him the strong, the *Marut*-girt, whose right hand wields the bolt!

[*Ṛgveda* I. 101. 1. Ascribed to Kutsa. *Ṛjiṣvan:* a celebrated *rājā* or prince, favoured and protected by *Indra*. 'The dusky brood': the dark-skinned native tribes who opposed the settlement of the Āryan invaders]

* * *

DECADE V (INDRA)

[The metre is *Uṣṇīk*, consisting of two *pādas* of eight syllables each followed by one of twelve syllables]

३८१. इन्द्र सुतेषु सोमेषु क्रतुं पुनीष उक्थ्यम्।
विदे वृधस्य दक्षस्य महां हि षः॥ १॥

When *Somas* flow you make pure, *Indra*, your mind that merits laud

For gain of strength that ever grows: for great is he.

[*Ṛgvedà* VIII. 13. 1. Ascribed to Nārada. The reading of the *Ṛgveda* is *Indraḥ......punīta*, *Indra* purifies. '*He* ' such changes of person are of frequent occurrence]

३८२. तमु अभि प्र गायत पुरुहूतं पुरुष्टुतम्।
इन्द्रं गीर्भिस्तविषमा विवासत॥ २॥

Sing forth to him whom many men invoke, to him whom many laud:

Invite the potent *Indra* with your songs of praise!

[*Ṛgveda* VIII. 15. 1. Ascribed to Goṣūktin and Aśvasūktin]

३८३. तं ते मदं गृणीमसि वृषणं पृक्षु सासहिम्।
उ लोककृत्नुमद्रिवो हरिश्रियम्॥ ३॥

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We sing this strong and wild delight of your which conquers in the fray,

Which, Caster of the Stone! gives room and shines like gold,

[*Rgveda* VIII. 15. 4. 'Strong and wild delight': the rapture caused by draughts of *Soma* juice which inspire *Indra*. 'Room': free space, undisturbed by foes]

३८४. यत्सोममिन्द्र विष्णवि यद्वा घ त्रित आप्त्ये।

यद्वा मरुत्सु मन्दसे समिन्दुभिः॥४॥

Whether you, drink the *Soma* by *Viṣṇu's* or *Trita Āptya's* side,

Or with the *Maruts*, *Indra*! quaff the flowing drops.

[*Rgveda* VIII. 12. 16. Ascribed to Parvata. '*Trita Āptya*': a divine being who dwells in the most distant region of the heavens]

३८५. एदु मधोर्मदिन्तरꣳ सिञ्चाध्वर्यो अन्धसः।

एवा हि वीरस्तवते सदावृधः॥५॥

Come, priest, and of the savoury juice pour forth a yet more gladdening draught:

So is the hero praised who ever prospers us.

[*Rgveda* VIII. 24. 16. Ascribed to Viśvamanas. 'Priest': the *Adhvaryu*, one of the ministering priests, is addressed]

३८६. एन्दुमिन्द्राय सिञ्चत पिबाति सोम्यं मधु।

प्र राधाꣳसि चोदयते महित्वना॥६॥

Pour out the drops for *Indra*; let him drink the meath of *Soma* juice!

He though his majesty sends forth his bounteous gifts.

[*Rgveda* VIII. 24. 13. The second line in the *Ṛgveda* differs slightly:'With bounty (and) with majesty will he further (us)]

३८७. एतो न्विन्द्रꣳ स्तवाम सखायः स्तोम्यं नरम्।

कृष्टीर्यो विश्वा अभ्यस्त्येक इत्॥७॥

Come, sing we praise to *Indra*, friends! the hero who deserves the laud,

Him who with none to aid overcome all tribes of men.

[*Rgveda* VIII. 24. 19]

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३८८. इन्द्राय साम गायत विप्राय बृहते बृहत्।

ब्रह्मकृते विपश्चिते पनस्यवे॥ ८॥

Sing you a psalm to *Indra*, sing a great song to the lofty Sage,
To him who makes prayer, inspired, who loves laud!

[*Ṛgveda* VIII. 87. 1. Ascribed to Nṛmedha. 'To him who makes prayer': *brahmakṛte*. The *Ṛgveda* has *dharmakṛte*, 'To him who makes or observes Law.']

३८९. य एक इद्विदयते वसु मर्ताय दाशुषे।

ईशानो अप्रतिष्कुत इन्द्रो अङ्ग॥ ९॥

He who alone bestows wealth on mortal man who offers gifts
Is *Indra* only, potent Lord whom none resist.

[*Ṛgveda* I. 84. 7. Ascribed to Gotama]

३९०. सखाय आ शिषामहे ब्रह्मेन्द्राय वज्रिणे।

स्तुष ऊ षु वो नृतमाय धृष्णवे॥ १०॥

Companions, let us learn a prayer to *Indra*, to the Thunderer,
To glorify your bold and most heroic friend!

[*Ṛgveda* VIII. 24. 1. Ascribed to Viśvamanas]

* * *

BOOK V

CHAPTER I

DECADE I (INDRA, ĀDITYAS)

[The metre is *Virāj* (11x3) in stanza 8, and *Uṣṇik in the rest of the hymn*]

३९१. गृणे तदिन्द्र ते शव उपमां देवतातये।

यद्धंसि वृत्रमोजसा शचीपते॥ १॥

Indra, this might of your I praise most highly for the sacrifice
That you, O Lord of Power, do slay *Vrtra* with might.

[*Ṛgveda* VIII. 62. 8. Ascribed to Pragātha. For the sacrifice': *devatātaye*: or, for the host of Gods]

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३९२. यस्य त्यच्छम्बरं मदे दिवोदासाय रन्धयन्।
अयः स सोम इन्द्र ते सुतः पिब॥ २॥

For you this *Soma* has been pressed, in whose wild joy you made once
Śambara Divodāsa's prey: O *Indra*, drink!

[*Ṛgveda* VI. 43. 1. Ascribed to Bharadvāja. Śambara: one of the demons of drought. '*Divodāsa*': called also *Atithigva*, a liberal prince protected by *Indra*: 'you saved Kutsa when *Suṣṇa* was smitten down; to *Atithigva* gave Śambara for a prey.' *Ṛgveda* I. 51. 6]

Note: This is also a peculiar type of *mantra*. Here *śambara* is also cloud that yields no rain. The seer Bharadvāja was also able to discover the *somīya* vegetations suitable to inducing rain when offered to *yajñiya* fire. In this verse *divodāsa* doesn't stand for some prince as conjectured by Griffith following the *Aitihāsika* interpretation of the verse renderd by Sāyana. The *padapāṭha* of *divodāsāya* has been given as *divaḥ dāsāya* meaning 'for giving (waters) from sky'. Abl, sg. *divaḥ* stands for 'sky' and *dāsāya* implies *dānāya*. Similarly *somaḥ sutaḥ* '*soma* pressed' stands for *somaḥ sutaḥ somīya* vegetation offered to *yajñiya* fire'. In fact, *hutaḥ* originated from *sutaḥ*. The earliest stages of the Vedic language record this phonetic change of '*s*' in to '*h*' Thus the actual intent of the *mantra* will be 'for you this *somīya* vegetation has been offered to *yajñiya* fire with whose power you made, the non-rain-yielding clouds yield the rain from sky.

Bharadvāja clearly points out that the *somīya* vegetation is helpful in making the clouds precipitate rain. (For detail see author's work '*Vedic Meteorology*)

Semantically it is important to note that in the early stages of the Vedic language *sutaḥ* was meant for '*hutaḥ*'. Only of late *sutaḥ* came to be used for 'pressing' instead of 'sacrificing'.

३९३. एन्द्र नो गधि प्रिय सत्राजिदगोह्य। गिरिर्न विश्वतः पृथुः पतिर्दिवः॥ ३॥

Come unto us, O *Indra* dear, still conquering, unconceable!
Wide as a mountain spread on all sides, Lord of heaven!
[*Ṛgveda* VIII. 98. 4. Ascribed to Nṛmedha]

३९४. य इन्द्र सोमपातमो मदः शविष्ठ चेतति।
येना हꣳसि न्या३त्रिणं तमीमहे॥ ४॥

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Joy, mightiest *Indra*, that percieves, sprung from deep *Soma* draughts, whereby

You smite down the greedy fiend, that joy we crave!

[*Rgveda* VIII. 12. 1. Ascribed to Parvata. Joy: '*madaḥ*': the rapturous exhilaration produced in *Indra* by drinking the *Soma* juice, which perceives the needs of men and incites him to action. Greedy: or tusky]

३९५. तुचे तुनाय तत्सु नो द्राघीय आयुर्जीवसे।

आदित्यासः सुमहसः कृणोतन॥५॥

Ādityas, very mighty ones, grant to our children and our seed

This lengthened term of life that they may live long days!

[*Rgveda* VIII. 18. 18. Ascribed to Irimbiṭhi, or Irimiṭhi according to Sāyaṇa]

३९६. वेत्था हि निर्ऋतीनां वज्रहस्त परिवृजम्।

अहरहः शुन्ध्युः परिपदामिव॥६॥

You knowe, *Indra*, Thunder-armed! how to avoid destructive powers,

As one secure from pitfalls each returning day.

[*Rgveda* VIII. 24. 24. Ascribed to Viśvamanas. 'Destructive powers': the plural of *Nirṛti*, Death or Destruction. I adopt Prof. Ludwig's interpretation of the second line]

३९७. अपामीवामप स्रिधमप सेधत दुर्मतिम्।

आदित्यासो युयोतना नो अंहसः॥७॥

Drive you disease and stife away, drive you away malignity:

Ādityas, keep us far removed from sore distress!

[*Rgveda* VIII. 18. 10. Ascribed to Irimbiṭhi, or Irimiṭhi]

३९८. पिबा सोममिन्द्र मन्दतु त्वा यं ते सुषाव हर्यश्वाद्रिः।

सोतुर्बाहुभ्यां सुयतो नार्वा॥८॥

Drink *Soma*, *Indra*, Lord of bays! and let it cheer you: the stone, like a well-guided courser,

Directed by the presser's arms has pressed it.

[*Rgveda* VII. 22. 1. Ascribed to Vasiṣṭha]

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DECADE II

[The metre is *Kakup*, consisting of three *pādas* of eight, twelve, and eight syllables respectively]

३९९. अभ्रातृव्यो अना त्वमनापिरिन्द्र जनुषा सनादसि। युधेदापित्वमिच्छसे॥ १

Still, *Indra*, from all ancient time rivalless ever and companionless are you:

You seek friendship but in war.

[*Rgveda* VIII. 21. 13. Ascribed to Sobhari, or Saubhari according to Sāyaṇa. 'You seek friendship but in war': befriend your worshippers when they seek your assistance in battle]

४००. यो न इदमिदं पुरा प्र वस्य आनिनाय तमु व स्तुषे।

सखाय इन्द्रमूतये॥ २॥

Him who of old has brought to us this and that blessings, him I magnify for you,

Even *Indra*, O my friends, for help.

[*Rgveda* VIII. 21. 9]

४०१. आ गन्ता मा रिषण्यत प्रस्थावानो माप स्थात समन्यवः।

दृढांचिद्यमयिष्णवः॥ ३॥

Fail not when marching onward: come hither, like-spirited, stay not far away

You who can tame even what is firm!

[*Rgveda* VIII. 20. 1. Ascribed to Sobhari. The stanza is addressed to *Indra's* companions the Maruts. 'Like-spirited': or, friends of one mind. 'You who can tame': *yamayiṣṇavaḥ*: the *Ṛgveda* has ***namayiṣṇavan***, 'you who can Bend.']

४०२. आ याह्ययमिन्दवेऽश्वपते गोपत उर्वरापते। सोमं सोमपते पिब॥ ४॥

Come hither to the dropping juice, O Lord of cornland, Lord of horses, Lord of kine:

Drink you the *Soma*, *Soma's* Lord!

[*Rgveda* VIII. 21. 3. Ascribed to Sobhari or Saubhari]

४०३. त्वया ह स्विद्युजा वयं प्रति श्वसन्तं वृषभ ब्रुवीमहि।

संस्थे जनस्य गोमतः॥ ५॥

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Hero, may we, with you for friend, withstand the man who pants against us in his wrath,

In fight with people rich in kine!

[*Ṛgveda* VIII. 21. 11. Ascribed to Prayoga by Sāyaṇa's Commentary]

४०४. गावश्चिद्धा समन्यवः सजात्येन मरुतः सबन्धवः।

रिहते ककुभो मिथः॥६॥

Yea, kin by common ancestray, the *Maruts*, even the oxen, close united friends!

Are licking one another's back.

[*Ṛgveda* VIII. 20. 21. Ascribed to Sobhari or Saubhari, 'Yea, kin by common ancestry': or, common parentage, as the offspring of *Pṛṣni* and *Rudra*. 'The oxen': the *Maruts*. 'Are licking one another's back': or, 'one another's humps,' (M. Müller), as friends, or as being crowded together in their course]

४०५. त्वं न इन्द्रा भर ओजो नृम्णं शतक्रतो विचर्षणे।

आ वीरं पृतनासहम्॥७॥

O *Indra*, bring great strength to us, bring valour, *Śtakratu*, you most active, bring

A hero conquering in war!

[*Rgveda* VIII. 98. 10. Ascribed to Nṛmedha, or Nṛmedhas according to Sāyaṇa]

४०६. अधा हीन्द्र गिर्वण उप त्वा काम ईमहे ससृग्महे।

उदेव ग्मन्त उदभिः॥८॥

So, *Indra*, friend of song, do we draw nigh to you with longing; we have streamed to you

Coming like floods that follow floods

[*Ṛgveda* VIII. 87. 7. The text of the *Ṛgveda* differs:'Now have we, *Indra*, friend of song, sent our great wishes forth to you.' 'Coming like foods': in crowds. But the half-line is very obscure. 'As men going by water (splash their friends) with handfuls.'-Wilson. 'With the zeal the merchant embarks on the waters.'-Stevenson. The *Ṛgveda* has yanta instead of gmanta]

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४०७. सीदन्तस्ते वयो यथा गोश्रीते मधौ मदिरे विवक्षणे।
अभि त्वामिन्द्र नोनुमः॥ ९॥

Sitting like birds beside your meath, mingled with milk, which gladdens and exalts you,

Indra, to you we sing aloud.

[*Rgveda* VIII. 21. 5. Ascribed to Sobhari, or Saubhari. 'Meath': *Soma* juice]

४०८. वयमु त्वामपूर्व्य स्थूरं न कच्चिद्भरन्तोऽवस्यवः।
वज्रिं चित्रं हवामहे॥ १०॥

We call on you, O matchless one! We, seeking help, possessing nothing firm ourselves,

Call on you, wondrous, Thunder-armed.

[*Ṛgveda* VIII. 21. 1. 'Possessing': literally, bearing; ***bharantaḥ***. 'Thunder-armed': vajrim: the *Ṛgveda* has *vāje*, in battle]

* * *

DECADE III (INDRA)

[The metre is *Paṅkti*, consisting of five octosyllabic *pādas*]

४०९. स्वादोरित्था विषूवतो मधोः पिबन्ति गौर्यः।
या इन्द्रेण सयावरीर्वृष्णा मदन्ति शोभथा वस्वीरनु स्वराज्यम्॥ १॥

The juice of *Soma* thus diffused, sweet to the taste the bright cows drink,

Who travelling in splendour close to mighty *Indra's* side rejoice, good in their own supremacy.

[*Rgveda* I. 84. 10. Ascribed to Gotama. 'The bright cows': *gauryaḥ*: the glossy milk which absorbs or drinks the *Soma* juice with which it is mixed, and which accompanies or is united with *Indra*, when offered to, and accepted by, him in libation. According to Sāyaṇa, *gauryaḥ* are rays of light]

४१०. इत्था हि सोम इन्मदो ब्रह्म चकार वर्धनम्।
शविष्ठ वज्रिन्नोजसा पृथिव्या निः शशा अहिमर्चन्ननु स्वराज्यम्॥ २॥

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Thus has the *Soma*, gladdening draught, produced the prayer that give joy:

You, mightiest, Thunder-armed, has driven by force the Dragon from the earth, lauding your own supremacy.

[*Ṛgveda* I. 80. 1. Ascribed to Gotama by the *Ṛgveda* Index, but to Sammada by Sāyaṇa's Commentary. The reading of the *Ṛgveda* is *soma* (*some*) *inmade brahmā* instead of *soma inmado brahma*: 'Thus in the *Soma*, in wild joy (in the rapture caused by the *Soma* juice) the *Brahman* (the priest) has exalted you.' 'The Dragon': *Ahi*, the great serpent, *Vṛtra*, or a kindred demon of drought]

Note: *Vṛtra* is rain-yielding cloud.

४११. इन्द्रो मदाय वावृधे शवसे वृत्रहा नृभिः।

तमिन्महत्स्वाजिषूतिमर्भे हवामहे स वाजेषु प्र नोऽविषत्॥ ३॥

By men has *Indra* been advanced, the *Vrtra*-slayer, to joy and strength.

Him only we invoke for help in battles whether great or small: be he our aid in deeds of might!

[*Ṛgveda* I. 81. 1. Ascribed to Gotama, or Gautama according to Sāyaṇa. *By* 'men': by the ministering priests who exalt and strengthen the God with oblations]

४१२. इन्द्र तुभ्यमिदद्रिवोनुत्तं वज्रिन्वीर्यम्।

यद्ध त्यं मायिनं मृगं तव त्यन्माययावधीरर्चन्ननु स्वराज्यम्॥ ४॥

Unconquered strength is only yours, *Indra*, Stonecaster, Thunder-armed!

When you with your surpassing power smote to death that guileful beast, lauding your own supremacy.

[*Ṛgveda* I. 80. 7. Ascribed to Gotama, or Gautama. *Stone-caster*: wielder of the thunderbolt. 'That guileful beast': the demon or monster *Vṛtra*]

४१३. प्रेह्यभीहि धृष्णुहि न ते वज्रो नि यंः सते।

इन्द्र नृम्णंः हि ते शवो हनो वृत्रं जया अपोऽर्चन्ननु स्वराज्यम्॥ ५॥

Go forward, meet the foe, be hold; you bolt of thunder is not checked!

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Manliness, *Indra*, is your strength. Slay *Vṛtra*, make the waters your, lauding your own supremacy!

[*Ṛgveda* I. 80. 3. 'The waters': the rain which *Vṛtra* has bostructed]

४१४. यदुदीरत आजयो धृष्णवे धीयते धनम्।

युङ्क्ष्वा मदच्युता हरी कः हनः कं वसौ दधोऽस्माः इन्द्र वसौ दधः॥

When war and battles are on foot, booty is offered to the hold.

Yoke you your widly-rushing bays. Whom will you slay, and whom enrich! Do you, O *Indra*, make us rich!

[*Ṛgveda* I. 81. 3. Ascribed to Gotama, or Gautama]

४१५. अक्षन्नमीमदन्त ह्यव प्रिया अधूषत।

अस्तोषत स्वभानवो विप्रा नविष्ठया मती योजा न्विन्द्र ते हरी॥७॥

Well have they eaten and rejoiced; the friends have risen and passed away:

The sages luminous in themselves have praised you with their latest hymn. Now, *Indra*, yoke your two bay steeds!

[*Ṛgveda* I. 82. 3. Ascribed to Gotama, or Gautama. 'Well have they eaten': referring probably to the institutors of the sacrifice; but, according to Sāyaṇa, to the Manes or Ancestral Spirits. 'Have risen and passed away': this is a conjectural translation, suggested by Prof. Ludwig. According to Benfey, a*vādhūṣata*, means, have nodded or shaken their heads in token of satisfaction. 'Scütteten uns liebes zu, poured blessings upon us.-Grassmann. 'The sages luminous in themselves': probably the *Maruts*]

४१६. उपो षु शृणुही गिरो मघवन्मातथा इव।

कदा नः सूनृतावतः कर इदर्थयास इद्योजा न्विन्द्र ते हरी॥८॥

Graciously listen to our songs. *Maghavan*, be not negligent!

When will you make us glorious? Make this, only this, your end and aim. Now, *Indra*, yoke your two bay steeds!

[8. *Ṛgveda* I. 82. 1]

४१७. चन्द्रमा अप्स्वाऽ३न्तरा सुपर्णो धावते दिवि।

न वो हिरण्यनेमयः पदं विन्दन्ति विद्युतो वित्तं मे अस्य रोदसी॥९॥

Within the waters runs the Moon, he with the beauteous wings in heaven. You lightnings with your golden wheels, men

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find not your abiding-place. Mark this my woe, you Earth and sky!

[*Ṛgveda* I. 105. 1. Ascribed to Kutsa or to Trita Āptya by the *Rgveda* Index, and by Sāyaṇa's Commentary to Trita. See Book iv., Chapter ii., Decade III., Stanza 9, Note. 'Within the waters': in the ocean of air. 'He with the beauteous wings: *supraṇaḥ*': the Sun. 'Mark this my woe': or, Attend to this my hymn]

४१८. प्रति प्रियतमं रथं वृषणं वसुवाहनम्।

स्तोता वामश्विनावृषि स्तोमेभिर्भूषति प्रति माध्वी मम श्रुतं हवम्॥ १०

To meet your treasure-bringing car, the mighty car most dear to us,

Aśvins, the *Ṛsi* is prpared, your worshipper, with songs of praise. Lovers of sweetness, hear my call!

[*Rgveda* V. 75. 1. Ascribed to Avasyu. 'Lovers of sweetness': drinkers of the sweet *Soma* juice. According to Sāyaṇa, masters of the *Madhuvidyā*, or knowledge of sweetness, the knowledge that teaches where *Soma* is to be found]

* * *

DECADE IV (AGNI AND OTHERS)

[The metre is *Āstārapaṅkti* in stanzas 2 and 4, *Upariṣṭādbṛhatī* (8x3+12) in stanza 8, and *Paṅkti* in the rest of the hymn]

४१९. आ ते अग्न इधीमहि द्युमन्तं देवाजरम्।

यद्ध स्या ते पनीयसी समिद्दीदयति द्यवीषं स्तोतृभ्य आ भर॥ १॥

O *Agni*, God, we kindle thee, refulgent, wasting not away,

That this more glorious fuel may send forth for thee its shine to heaven. Bring food to those who sing thy praise!

[*Rgveda* V. 6. 4. Ascribed to Vasuṣruta by the *Rgveda* Index, but to Vatsa by Sāyaṇa's commentary. 'For you': or, belonging to you. 'Bring': or, let him (*Agni*) bring]

४२०. आग्निं न स्ववृक्तिभिर्होतारं त्वा वृणीमहे।

शीरं पावकशोचिषं वि वो मदे यज्ञेषु स्तीर्णबर्हिषं विवक्षसे॥ २॥

With offerings of our own we choose you, *Agni*, as our *Hotā* priest,

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Piercing and brightly shining-at your glad carouse-served with trimmed grass at sacrifice. You wax great.

[*Rgveda* X. 21. 1. Ascribed to Vimada by the *Ṛgveda* Index, but to Vatsa by Sāyaṇa's commentary. 'At your glad carouse': apparently a *Soma*-drinking refrain addressed to the *Viśvedevas*, All-Gods, or all Gods together. You wax great; A similar refrain addressed to *Agni*. Both refrains recur in every stanza of the original hymn]

४२१. महे नो अद्य बोधयोषो राये दिवित्मती।

यथा चिन्नो अबोधयः सत्यश्रवसि वाय्ये सुजाते अश्वसूनृते॥ ३॥

O heavenly Dawn. awaken us to ample opulence to-day.

Even as you did waken us with *Satyasravas*, *Vayaya's* son, high-born! delightful with your steeds!

[*Ṛgveda* V. 79. 1. Ascribed to Satyaśravas by the *Ṛgveda* Index, but to Vatsa by Sāyaṇa's Commentary. With *Satyaśravas*: that is, when he sang to you. 'Delightful with your steeds': pleasant, or glorious, on account of the horses which you bestow. So, in I. 113. 8, the Dawns are called givers of kine and horses, which represent wealth in general]

४२२. भद्रं नो अपि वातय मनो दक्षमुत क्रतुम्।

अथा ते सख्ये अन्धसो वि वो मदे रणा गावो न यवसे विवक्षसे॥ ४॥

Send us a mind that brings delight, send energy and mental power.

Then-at your glad carouse-let men joy in your love, sweet juice! as kine in pasturage. You wax great.

[*Ṛgveda* X. 25. 1. Ascribed by the *Ṛgveda* Index to Vimada or Vasukṛt, but by Sāyaṇa's commentary to Vatsa. The double burden or refrain of stanza 2 is again employed, with little or no connection with the rest of the stanza]

४२३. क्रत्वा महाँ अनुष्वधं भीम आ वावृते शवः।

श्रिय ऋष्व उपाकयोर्नि शिप्री हरिवां दधे हस्तयोर्वज्रमायसम्॥ ५॥

Great, as his nature is, though power, terrible, he has waxed in strength.

Lord of bay steeds, strong-jawed sublime, he in joined hands for glory's sake has grasped his iron thunderbolt.

[*Ṛgveda* I. 81. 4. Ascribed to Gotama]

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४२४. स घा तं वृषणं रथमधि तिष्ठाति गोविदम्।

यः पात्रं हारियोजनं पूर्णमिन्द्र चिकेतति योजा न्विन्द्र ते हरी॥६॥

He, *Indra*, verily will mount the powerful car that finds the kine,

Who thinks upon the well-filled bowl, the tawny courser's harnesser. Now, *Indra*, yoke your two bay steeds!

[*Rgveda* I. 82. 4. Ascribed to Gotama. The meaning is: the man who remembers to offer to *Indra* the libations of *Soma* juice which bring the God to the sacrifice will certainly obtain riches in return]

४२५. अग्निं तं मन्ये यो वसुरस्तं यं यन्ति धेनवः।

अस्तमर्वन्त आशवोऽस्तं नित्यासो वाजिन इषं स्तोतृभ्य आ भर॥७॥

I think of *Agni* who if kind, whom, as their home, the milch-kine seek:

Whom fleet-foot coursers seek as home, and strong enduring steeds home. Bring food to those who sing your praise!

[*Ṛgveda* V. 6. 1. Ascribed to Vasuṛuta. *Strong.....steeds: vājinaṇ:* according to Sāyaṇa, the institutors of sacrifices who bring oblations.]

४२६. न तमंहो न दुरितं देवासो अष्ट मर्त्यम्।

सजोषसो यमर्यमा मित्रो नयति वरुणो अति द्विषः॥८॥

No peril, no severe distress, you Gods, affects the mortal man

Whom *Aryaman* and *Mitra* lead, and *Varuṇa*, of one accord, beyond his foes.

[*Ṛgveda* X. 126. 1. Ascribed to Kulmalabarhiṣa, or Aṅhomuc]

* * *

DECADE V (SOMA PAVAMĀNA)

[The metre in stanzas 2 and 6 is *Anuṣṭup Pipīlikamadhyā* (with a *pāda* of four syllables-the *Vṛtras*; You-following the first octosyllabic *pāda*) ; *Padapaṅkti* (consisting of three *pādas* of five syllables each in the first line and a *Triṣṭup* in the second) in stanza 8 ; *Purauṣṇik* (12+8+8) in stanza 9 ; and *Dvipāda Virāj* (a species of *Gāyatrī* consisting of two *pādas* only, containing 12+8 or 10+10 syllables) in the rest of the hymn]

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४२७. परि प्र धन्वेन्द्राय सोम स्वादुर्मित्राय पूष्णे भगाय॥ १॥

Flow forth, O *Soma*, flow you onward, sweet to *Indra's Mitra's*, *Pūṣan's*, *Bhaga's* taste.

[*Rgveda* IX. 109. 1. Ascribed to the *Agnayo Dhiṣṇyāḥ*, sacrificial *Agnis* or fires, said to be the sons of *Īṣvara* the Supreme Deity of post-Vedic times *Bhaga:* the name of this ancient deity still survives in the Slavonic languages as a general name for God. He is frequently invoked together with *Pūṣan* and the *Ādityas*, and is regarded as the special giver of wealth and prosperity.

Stanzas 1-6 and 10 are addressed to *Soma Pavamāna*, the deified juice of the *Soma*-plant as it undergoes purification by flowing through the wool which is used as a strainer. See Muir, *Original Sanskrit Texts*, V. 258 ff.)]

४२८. पर्यू षु प्र धन्व वाजसातये परि वृत्राणि सक्षणिः।

द्विषस्तरध्या ऋणया न ईरसे॥ २॥

Run forth to battle, conquering the *Vṛtras*; you speed to quell the foes like one exacting debts.

[*Ṛgveda* IX. 110. 1. Ascribed to the princes Tryaruṇa and Trasadasyu, who are frequently mentioned in the *Ṛgveda*]

४२९. पवस्व सोम महान्त्समुद्रः पिता देवानां विश्वाभि धाम॥ ३॥

Flow onward, *Soma*, as a mighty sea, as Father of the Gods, to every form.

[*Rgveda* IX. 109. 4. 'To every from': to all the forms or essences of the Gods into which he enters. See Bergaigne, *La Religion Vedique*, III. p. 212]

४३० पवस्व सोम महे दक्षायाश्वो न निक्तो वाजी धनाय॥ ४॥

Flow onward, *Soma*, flow for mighty strength, as a strong courser, bathed, to win the prize.

[*Ṛgveda* IX. 109. 10. 'For mighty strength': the *Ṛgveda* has:'for wisdom and for power.' 'Bathed': washed and cleansed in the waters used in preparing the juice as a race-horse is washed by his groom]

४३१. इन्दुः पविष्ट चारुर्मदायापामुपस्थे कविर्भगाय॥ ५॥

Fair *Indu* has flowed on for rapturous joy, sage, for good fortune, in the water's lap.

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[*Ṛgveda* IX. 109. 13. *Indu: Soma*. 'In the water's lap': in the water wherein the stalks of the plant are soaked]

४३२. अनु हि त्वा सुतः सोम मदामसि महे समर्यराज्ये।
वाजाः अभि पवमान प्र गाहसे॥६॥

In your, effused, O *Soma*, we rejoice ourselves for great supremacy in fight:

You, *Pavamāna*, enter into mighty deeds.

[*Ṛgveda* IX. 110. 2. 'For great supermacy in fight': *samaryarājye*: the locative being used with a dative signification]

४३३. क ईं व्यक्ता नरः सनीडा रुद्रस्य मर्या अथा स्वश्वाः॥७॥

Who are these radiant men in serried rank. *Rudra's* young heroes, too, with noble steeds?

[*Ṛgveda* VII. 56. 1. Ascribed to Vasiṣṭha. The *Maruts* are the deities. 'In serried rank': literally, of the same nest, dwelling together, closely united]

४३४. अग्ने तमद्याश्वं न स्तोमैः क्रतुं न भद्रः हृदिस्पृशम्।
ऋध्यामा त ओहैः॥८॥

Agni, with hymns may we now accomplish that which you love,

Strength, like a horse, auspicious strength with service.

[*Rgveda* IV. 10. 1. Ascribed to Vāmadeva. 'That': *tam*: *yajñam*, sacrifice, appears to be understood. The stanza is difficult to construe, and the meaning is obscure. 'With service': the meaning of *ohaiḥ* is uncertain. Benfey translates it by 'mit dich erhebenden Liedern,' 'with devotion;' and Prof. Ludwig by 'mit deiner billigung,' 'with your approval.']

४३५. आविर्मर्या आ वाजं वाजिनो अग्मं देवस्य सवितुः सवम्।
स्वर्गाः अर्वन्तो जयत॥९॥

The strong youths have come forth to view, to show their strength, God *Savitār's* quickening energy:

Ye warrior horsemen, win the heavens.

[The stanza is not found in the *Ṛgveda*. 'The strong youths': apparently the *Maruts*. God *Savitā's* quickening energy: to aid the productive power of the Sun]

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४३६. पवस्व सोम द्युम्नी सुधारो महाः अवीनामनुपूर्व्यः॥ १०॥

Soma flow splendid with your copious stream in due succession through the ample fleece.

[*Ṛgveda* IX. 109. 7. 'The ample fleece': the woollen strainer or filter through which the *Soma* juice is run to purify it]

* * *

CHAPTER II

DECADE I (INDRA)

[The metre in stanzas 3 and 7, the only stanzas taken from the *Ṛgveda*, is *Triṣṭup* and *Dvipadā Virāj*, respectively. In the rest of the hymn the metres are irregular]

४३७. विश्वतोदावन्विश्वतो न आ भर यं त्वा शविष्ठमीमहे॥ १॥

Giver from all sides, bring to us from every side, you whom as strong we entreat!

४३८. एष ब्रह्मा य ऋत्विय इन्द्रो नाम श्रुतो गृणे॥ २॥

This *Brahman*, comes at due time, named *Indra*, is renowned and praised.

['This Brahman': *Indra*, regarded as a priest who possesses sacred knowledge: 'The *Brahman* who accepts the prayer.'-*Ṛgveda* VI. 45. 7. '*Indra* is priest and *Ṛṣi*.'-*Ṛgveda* VIII. 16. 7]

४३९. ब्रह्माण इन्द्रं महयन्तो अर्कैरवर्धयन्नहये हन्तवा उ॥ ३॥

The *Brahmans* with their hymns exalting *Indra* increased his strength that he might slaughter *Ahi*.

[*Ṛgveda* V. 31. 4. Ascribed to Avasyu]

४४०. अनवस्ते रथमश्वाय तक्षुस्त्वष्टा वज्रं पुरुहूत द्युमन्तम्॥ ४॥

Anavas wrought a chariot for your courser, and *Tvaṣṭā*, much-invoked! the bolt that glitters:

[Taken from the same stanza as the preceding. '*Anavas;*' descendants of the eponymus *Anu;* the *Bhṛgus* are probably meant. Cf. *Ṛgveda* IV. 16. 20]

४४१. शं पदं मघः रयीषिणो न काममव्रतो हिनोति न स्पृशद्रयिम्॥ ५॥

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Rest, wealth to him who longs for wealth! the riteless stirs not his love nor wins his way to riches.

['The riteless stirs not his love': the man who neglects the worship of the Gods does not move *Indra* to show him affection]

४४२. सदा गाव: शुचयो विश्वधायस: सदा देवा अरेपस:॥६॥

The cows are ever pure and all-supporting, the Gods are ever free from stain and blemish.

['The cows': *gāvaḥ:* meaning, according to Sāyaṇa, the sunbeams, or waters, or the three Vedas. The connection of the line with what precedes or with what follows is not apparent]

४४३. आ याहि वनसा सह गाव: सचन्त वर्तनिं यदूधभि:॥७॥

With all your beauty come! The kine approaching with full udders follow on your path.

[*Rgveda* X. 172. 1. Ascribed to Samvarta. The hymn in the *Rgveda* is addressed to *Uṣas* or Dawn]

४४४. उप प्रक्षे मधुमति क्षियन्त: पुष्येम रयिं धीमहे त इन्द्र॥८॥

May we, inhabiting a meath-rich dwelling, increase our wealth, and think of you, O *Indra*!

४४५. अर्चन्त्यर्कं मरुत: स्वर्का आ स्तोभति श्रुतो युवा स इन्द्र:॥९॥

The *Maruts* with fair hymns chant out their praise-song: this *Indra*, famed and youthful, shouts accordant.

४४६. प्र व इन्द्राय वृत्रहन्तमाय विप्राय गाथं गायत यं जुजोषते॥१०॥

Sing to your *Indra*, mightiest *Vṛtra*-slayer, sing to the Sage the song that he accepts!

* * *

DECADE II (AGNI INDRA)

[The metre of 1 consists of one line, or two *pādas*, of *Paṅkti* ; in 2 and 5 it is *Dvipāda Virāj;* in 6 and 8 *Dvipadā Triṣṭup*; in 3 Quindecasyllabic *Gāyatrī*; 7 consists of two *pādas* of *Gāyatrī*; 10 of one *pāda* of *Gāyatrī;* 4 and 9 are irregular]

४४७. अचेत्यग्निश्चिकितिर्हव्यवाट् न सुमद्रथ:॥ १॥

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Observant *Agni* has appeared, oblation-bearer with his car.
[*Ṛgveda*, 8..56.5. Ascribed to Pṛṣadra]

४४८. अग्ने त्वं नो अन्तम उत त्राता शिवो भुवो वरूथ्यः॥ २॥

O *Agni*, be our nearest friend, yea, our protector and our kind deliverer!

[*Ṛgveda*, V. 24. 1. Ascribed to the Gaupāyanas or Laupāyanas]

४४९. भगो न चित्रो अग्निर्महोनां दधाति रत्नम्॥ ३॥

Like wondrous *Bhaga*, *Agni* deals treasure among the mighty.
[Not found in the *Ṛgveda*]

४५०. विश्वस्य प्र स्तोभ पुरो वा सन्यदि वेह नूनम्॥ ४॥

Far off or present even now, send forth your shouting first of all!

[Ditto. 'Your shouting': the roar of your flames]

४५१. उषा अप स्वसुष्टमः सं वर्तयति वर्तनिꣳ सुजातता॥ ५॥

Dawn drives away her sister's gloom, and through her excellence makes her retrace her path.

[*Ṛgveda* X. 172. 4. 'Her sister's gloom': the darkness of Night]

४५२. इमा नु कं भुवना सीषधेमेन्द्रश्च विश्वे च देवाः॥ ६॥

May we, with *Indra* and the Gods to aid us, bring these existing worlds to full completion:

[*Ṛgveda* X. 157. 1. Ascribed to Bhuvana. 'Bring..... to full completion': through the efficacy of the sacrifice which we are performing]

४५३. वि स्रुतयो यथा पथा इन्द्र त्वद्यन्तु रातयः॥ ७॥

Like the streams of water on their way, let bounties, *Indra*, flow from you:

[Not found in the *Ṛgveda*. 'Streams of water': Sāyaṇa, whom Benfey follows, takes *srutayaḥ* here to mean by-ways. 'As many by-paths meet in the highway, so let all riches meet in you.'-Stevenson]

४५४. अया वाजं देवहितꣳ सनेम मदेम शतहिमाः सुवीराः॥ ८॥

With this may we obtain strength god-appointed, happy with brave sons through a hundred winters!

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[*Rgveda* VI. 17. 15. Ascribed to Bharadvāja. 'With this': *girā*, song, being understood. 'Hundred winters': a hundred years being regarded in Vedic times as the natural duration of human life. See *Rgveda*, General index]

४५५. ऊर्जा मित्रो वरुणः पिन्वतेडाः पीवरीमिषं कृणुही न इन्द्र॥ ९॥

With strength let *Mitra*, *Varuṇa* swell oblations; do you prepare for us rich food, O *Indra*!

[Not found in the *Ṛgveda*]

४५६. इन्द्रो विश्वस्य राजति॥ १०॥

Indra is King of all the world.

[Ditto]

DECADE III (INDRA AND OTHERS)

[The metre is Aṣṭi (16x4-64 syllables) in stanzas 1 and 10; *Atyaṣṭi* (17x4-68) in 3, 5, 7, 9; *Atijagatī* (13x4) in 4 and 6; and irregular in 2 and 8]

४५७. त्रिकद्रुकेषु महिषो यवाशिरं तुविशुष्मस्तृम्पत्सोममपिबद्विष्णुना सुतं यथावशम्। स ईं ममाद महि कर्म कर्तवे महामुरुꣳसैनꣳसश्चद्देवो देवꣳ सत्य इन्दुः सत्यमिन्द्रम्॥ १॥

At the *Trikadrukas* the great and strong enjoyed the barley-brew. With *Viṣṇu* did he drink @the pressed-out *Soma* juice, even as he would.

That has so heightened him the great, the wide to do his mighty work. So did the God attend the God, true *Indu Indra* who is true.

[1. *Ṛgveda* II. 22. 1. Ascribed to Gṛtsamada. '*Trikadrukas*': *the first three days of the religious ceremony called Abhiplava*]

४५८. अयꣳ सहस्रमानवो दृशः कवीनां मतिर्ज्योतिर्विधर्म। ब्रध्नः समीचीरुषसः समैरयदरेपसः सचेतसः स्वसरे मन्युमन्तश्चिता गोः॥ २॥

This God who sees for thousands of mankind, the light, the thought of poets, and the Law,

The brilliant one, has sent forth hither all the Dawns: spotless, one minded, zealous in their home they dwell, with thought upon the the Steer.

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[Not found in the *Ṛgveda*. 'Who sees for thousands of mankind': *sahasramānavo dṛsaḥ:* Sāyaṇa's division of the first word is *sahasramānavo*, but it seems impossible to construe this. 'Spotless, one-minded, zealous': apparently referring to the sunbeams. 'The Steer': the Sun]

४५९. एन्द्र याह्युप नः परावतो नायमच्छा विदथानीव सत्पतिरस्ता राजेव सत्पतिः। हवामहे त्वा प्रयस्वन्तः सुतेष्वा पुत्रासो न पितरं वाजसातये मंहिष्ठं वाजसातये॥ ३॥

Come to us, *Indra*, from afar, conducting us, as, to the gatherings, a Lord of heroes, as an archer King, the heroe's Lord!

We come with gifts of pleasant food, with flowing juice, invoking you, as sons invite a sire, that we may win the spoil, you, bounteous, for gain of spoil.

[*Ṛgveda* I. 130. 1. Ascribed to Paruchchhepa. The hymns attributed to this *Ṛsi* are generally very obscure and frequently unintelligible. One of their peculiarities is 'to reiterate a leading word which occurs the third or fourth from the end of the first line, and sometimes also of the third, and to repeat it as the last word of the line.'- Wilson. See stanza 9, Note. *An archer*: *astā*: the *Ṛgveda* has *astam*, home]

४६०. तमिन्द्रं जोहवीमि मघवानमुग्रꣳ सत्रा दधानमप्रतिष्कुतꣳ श्रवाꣳसि भूरि। मꣳहिष्ठो गीर्भिरा च यज्ञियो ववर्त राये नो विश्वा सुपथा कृणोतु वज्री॥

Loudly, I call that *Indra Maghavan*, the mighty, resistless, evermore possessing many glories.

Holy, most liberal, may be lead us on to riches, through songs, and, thunder-armed, make all our pathways pleasant!

[*Ṛgveda* VIII. 86. 13. Ascribed to Rebha]

४६१. अस्तु श्रौषट् पुरो अग्निं धिया दध आ नु त्यच्छर्धो दिव्यं वृणीमह इन्द्रवायू वृणीमहे। यद्ध क्राणा विवस्वते नाभा सन्दाय नव्यसे। अध प्र नूनमुप यन्ति धीतयो देवाँ अच्छा न धीतयः॥ ५॥

Heard be our prayer! In thought I honour *Agni* first: now straightway we elect this heavenly company, *Indra* and *Vāyu* we elect.

For when our latest thought is raised and on *Vivasvān* centred well, then do our holy songs go forward on their way, our sings as't were unto the Gods.

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[*Ṛgveda* I. 139. 1. Ascribed to Parucchepa. See stanza 3, Note. *Vāyu: God of wind*]

४६२. प्र वो महे मतयो यन्तु विष्णवे मरुत्वते गिरिजा एवयामरुत्।
प्र शर्धाय प्र यज्यवे सुखादये तवसे भन्ददिष्टये धुनिव्रताय शवसे॥६॥

To *Viṣṇu*, to the mighty whom the *Maruts* follow, let your hymns born in song go forth, *Evayāmarut*!

To the strong, very holy band adorned with bracelets, that rushes on in joy and ever roars for vigour!

[*Ṛgveda* V. 87. 1. Ascribed to a supposed *Ṛsi* named Evayāmarut: but this word, whatever its exact meaning may be, is evidently a mere sacrificial exclamation. It recurs, as a sort of burden, in each verse of the original hymn. See *Ṛgveda*, Vol. II., pp. 304, 305. Born in song: developing themselves and taking form in song: 'voice-born.'-Wilson]

४६३. अया रुचा हरिण्या पुनानो विश्वा द्वेषाꣳसि तरति सयुग्वभिः सूरो न सयुग्वभिः। धारा पृष्ठस्य रोचते पुनानो अरुषो हरिः। विश्वा यद्रूपा परियास्यृक्वभिः सप्तास्येभिर्ऋक्वभिः॥७॥

With this his golden splendour purifying him, he with his own allies subdues all enemies, as *Sūra* with his own allies.

Cleansing himself with stream of juice he shines forth yellow-hued and red, when with the praisers he encompasses all forms, with praisers having seven mouths.

[*Ṛgveda* IX. 111. 1. Ascribed to Anānata, son of Parucchepa. He: *Soma* 'All enemies': the fiends of darkness. 'As *Sūra* with his own allies:': as *Sūrya* or the Sun with his attendant beams of light. 'Of juice': the *Ṛgveda* has *sutasya* instead of *pṛsṭhasya* which Sāyaṇa explains by *somasya*, of *Soma*. 'With the praisers': *ṛkvabhiḥ*: perhaps the *Aṅgirasas*, members of the priestly family so named, are intended. 'Having seven mouths': that is, one mouth each, the mouth being mentioned in reference to their singing or to their love of *Soma* juice]

४६४. अभि त्यं देवꣳ सवितारमोण्योः कविक्रतुमर्चामि सत्यसवꣳ रत्नधामभि प्रियं मतिम्। ऊर्ध्वा यस्यामतिर्भा अदिद्युतत्सवीमनि हिरण्यपाणिरमिमीत सुक्रतुः कृपा स्वः॥८॥

I praise this God, parent of heaven and earth, exceeding wise, posssessed of real energy, giver of treasure, thinker dear to all,

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Whose splendour is sublime, whose light shone brilliant in creation, who, wise and golden-handed, in his beauty made the sky.

[Not found in the *Ṛgveda*. Ascribed to Nakula. The deity is *Savitā*, the Sun as generator and vivifier]

४६५. अग्निं होतारं मन्ये दास्वन्तं वसोः सूनुं सहसो जातवेदसं विप्रं न जातवेदसम्। य ऊर्ध्वया स्वध्वरो देवो देवाच्या कृपा। घृतस्य विभ्राष्टिमनु शुक्रशोचिष आजुह्वानस्य सर्पिषः॥ ९॥

Agni, I deem our *Hotā-priest*, munificent wealth-giver, Son of Strength, who knowe all that is, even as the Sage who knowe all.

Lord of fair rites, a God with form erected turning to the Gods, he, when the flame has sprung forth from the holy oil, the offered fatness, longs for it as it glows bright.

[*Ṛgveda* I. 127. 1. Ascribed to Parucchepa. See stanza 3, Note. 'Who know all that is': *jātavedasam*: omniscient *Agni*. 'Thus we have here *sūnum sahaso jātavedasam*, *vipram na Jātavedasam*; this is nothing else than a kind of verbal alliterative jingle, but the Scholiast thinks it necessary to assign to the repeated word a distinct signification.'-Wilson]

४६६. तव त्यन्नर्यं नृतोऽप इन्द्र प्रथमं पूर्व्यं दिवि प्रवाच्यं कृतम्। यो देवस्य शवसा प्रारिणा असु रिणन्नपः। भुवो विश्वमभ्यदेवमोजसा विदेदूर्जं शतक्रतुर्विदेदिषम्॥ १०॥

This, *Indra*! dancer! was your hero deed, your first and ancient work, worthy to be told forth in heaven,

Even their who furthered life with a God's own power, freeing the floods. All that is godless may he conquer with his might, and Lord of Hundred Powers, find for us strength and food!

[*Ṛgveda* II. 22. 4. Ascribed to Gṛtsamada. 'Dancer': active in battle, dancer of the war-dance. 'Life': asum, as in the *Ṛgveda*, appears to be the right reading. 'Freeing the floods': releasing the rain which *Vṛtra* had obstructed]

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DECADE IV (SOMA PAVAMĀNA)

[The metre is *Gāyatrī*]

४६७. उच्चा ते जातमन्धसो दिवि सद्भूम्या ददे। उग्रꣳ शर्म महि श्रवः॥ १॥

High is your juice's birth: though set it heaven, on earth has obtained dread sheltering power and great renown.

[*Ṛgveda* IX. 61. 10. Ascribed to Amahīyu]

४६८. स्वादिष्ठया मदिष्ठया पवस्व सोम धारया। इन्द्राय पातवे सुतः॥ २॥

In the sweetest and most gladdening streams flow pure, O *Soma*, on your way, pressed out for *Indra*, for his drink!

[*Ṛgveda* IX. 1. 1. Ascribed to Madhucchandas]

४६९. वृषा पवस्व धारया मरुत्वते च मत्सरः। विश्वा दधान ओजसा॥ ३॥

Flow onward mighty with your stream, inspiriting the *Maruts* Lord, winning all riches with your power!

[*Ṛgveda* IX. 65. 10. Ascribed to Bhṛgu, son of Varuṇa, or to *Jamadagni* of the family of Bhṛgu]

४७०. यस्ते मदो वरेण्यस्तेना पवस्वान्धसा। देवावीरघशꣳसहा॥ ४॥

Flow onward with that juice of your most excellent, that brings delight, slaying the wicked, dear to Gods!

[*Ṛgveda* IX. 61. 19. Ascribed to Ahamīyu]

४७१. तिस्रो वाच उदीरते गावो मिमन्ति धेनवः। हरिरेति कनिक्रदत्॥ ५॥

Three several words are uttered: kine are lowing, cows who give the milk: the tawny-hued goes bellowing on.

[*Ṛgveda* IX. 33. 4. Ascribed to Trita Āptya. 'Three several words': meaning, according to Sāyaṇa, *trividhā stutiḥ*, praise of three kinds from the three Vedas. Perhaps, as Prof. Ludwig suggests, the three vocal tones or keys are intended. The milk: required for sacrificial purposes. 'The tawny-hued': the yellow *Soma* juice. 'Bellowing': or, roaring: an exaggerated expression for the sound made by the juice, as it drops from the filter]

४७२. इन्द्रायेन्दो मरुत्वते पवस्व मधुमत्तमः। अर्कस्य योनिमासदम्॥ ६॥

For *Indra* girt by *Maruts*, flow, you *Indu*, very rich in meath, to seat you in the place of song!

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[*Ṛgveda* IX. 64. 22. Ascribed to Kaśyapa. 'In the place of song': the *Ṛgveda* has *ṛtasya*, 'of sacrifice,' instead of *arkasya*, 'of song,' or 'of the hymn.']

४७३. असाव्यंꣳ शुर्मदायाप्सु दक्षो गिरिष्ठाः। श्यनो न योनिमासदत्॥७॥

Strong, mountain-born, the stalk has been pressed in the streams for rapturous joy. Hawk-like he settles in his home.

[*Ṛgveda* IX. 62. 4. Ascribed to *Jamadagni*. 'The stalk': the *Soma* plant, which is said to have grown on mountains]

४७४. पवस्व दक्षसाधनो देवेभ्यः पीतये हरे। मरुद्भ्यो वायवे मदः॥८॥

Gold-hued! as one who give strength flow on for Gods to drink, a draught for *Vāyu* and the *Marut* host!

[*Ṛgveda* IX. 25. 1. Ascribed to Dṛḍhacyuta]

४७५. परि स्वानो गिरिष्ठाः पवित्रे सोमो अक्षरत्। मदेषु सर्वधा असि॥९॥

Soma, the dweller on the hills, effused, has flowed into the sieve. All-bounteous are you in carouse.

[*Ṛgveda* IX. 18. 1. Ascribed to Asita, or to Devala. 'The sieve': the strainer, made of twigs and lined with wool]

४७६. परि प्रिया दिवः कविर्वयाꣳसि नप्त्योर्हितः।

स्वानैर्याति कविक्रतुः॥१०॥

The Sage of heaven whose heart is wise, when laid between both hands, with roars, given us delightful powers of life.

[*Ṛgveda* IX. 9. 1. Ascribed to Asita, or to Devala. The Sage of heaven': the *Soma*. 'Both hands': *naptyoḥ:* literally, two granddaughters. According to Sāyaṇa, the two boards used in pressing the *Soma* are intended. 'With roars': *svanaiḥ*: the sound made by the dropping juice. The *Ṛgveda* has *suvāno*, effused]

* * *

DECADE V (SOMA PAVAMĀNA)

[The meter is *Gayatrī*. All the verses are from Book IX. of the *Ṛgveda*]

४७७. प्र सोमासो मदच्युतः श्रवसे नो मघोनाम्। सुता विदथे अक्रमुः॥१॥

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The rapture-shedding *Somas* have flowed forth in our assembly, pressed to glorify our liberal lords.

[Hymn 32. 1. Ascribed to Syavasva. 'Our liberal lords': the institutors of sacrifices]

४७८. प्र सोमासो विपश्चितोऽपो नयन्त ऊर्मयः। वनानि महिषा इव॥ २॥

The *Somas*, skilled in song, the waves, have led the water forward, like buffaloes speeding to the woods.

= [Hymn 33. 1. Ascribed to Trita Āptya. The *Rgveda* has *na yanti* instead of *nayanta*:'Like waves of water, skilled in song the juices of the *Soma* go onward like buffaloes to woods.']

४७९. पवस्वेन्दो वृषा सुतः कृधी नो यशसो जने।

विश्वा अप द्विषो जहि॥ ३॥

Indu, flow on, a mighty juice; glorify us among the folk: drive all our enemies away!

= [Hymn 61. 28. Ascribed to Amahīyu]

४८०. वृषा ह्यसि भानुना द्युमन्तं त्वा हवामहे। पवमान स्वर्दृशम्॥ ४॥

For you are strong by splendour: we, O *Pavamāna*, call on you, the brilliant looke on the light.

[Hymn 65. 4. Ascribed to Bhṛgu or to *Jamadagni*. *Pavamāna*: *Soma* undergoing purification for sacrifical purposes]

४८१. इन्दुः पविष्ट चेतनः प्रियः कवीनां मतिः। सृजदश्वं रथीरिव॥ ५॥

Indu, enlightener, dear, the thought of poets, has flowed clearly, like a charioteer who starts the steed.

[Hymn 64. 10. Ascribed to Kaśyapa. 'The thought': *matiḥ*: the *Rgveda* has *matī*, 'by the thoughts or hymns.']

४८२. असृक्षत प्र वाजिनो गव्या सोमासो अश्वया। शुक्रासो वीरयाशवः॥ ६॥

Through our desire of heroes, kine, and horses, potent *Soma* drops, brilliant and swift, have been effused.

[Hymn 64. 4]

४८३. पवस्व देव आयुषगिन्द्रं गच्छतु ते मदः। वायुमा रोह धर्मणा॥ ७॥

God, working with mankind, flow on; to *Indra* go your gladdening juice: to *Vāyu* mount as Law commands!

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[Hymn 63. 22. Ascribed to Nidhruvi]

४८४. पवमानो अजीजनद्दिवश्चित्रं न तन्यतुम्। ज्योतिर्वैश्वानरं बृहत्॥ ८॥

From heaven has, *Pavamāna* made, as at were, the marvellous thunder, and the lofty light of all mankind.

[Hymn 61. 16. Ascribed to Amahīyu. 'The purified [*Soma*] has generated the great light which is common to all mankind, like the wonderful thundering of the sky.'-Muir, *Original Sanskrit Texts*, IV. 112. The great light common to all men, or *viśvānaram*, or 'the lofty light of all mankind,' is *Agni Vaiśvānara*]

४८५. परि स्वानास इन्दवो मदाय बर्हणा गिरा। मधो अर्षन्ति धारया॥ ९॥

Pressed for the gladdening draught the drops flow forth aboundantly with song, flow onward with the stream of meath.

[Hymn 10. 4. Ascribed to Asita or Devala]

४८६. परि प्रासिष्यदत्कविः सिन्धोरूर्मावधि श्रितः। कारुं बिभ्रत्पुरुस्पृहम्॥ १०

Reposing on the river's wave, the Sage has widely flowed around, bearing the bard whom many love.

[Hymn 14. 1. Ascribed to Asita or Devala. 'On the river's wave': in the *vasatīvarī* waters which are used to sprinkle or soak the stalks of the *Soma* plants. 'Bearing the bard': the Sage, that is omniscient deified *Soma* juice, is said to bear the bard, that is, itself-called bard on account of the sound it makes in dropping. The *Ṛgveda* has *kāram* instead of *kārum*, 'bearing the hymn,' or, perhaps, 'the prize,' *Soma* being regarded as a courser or race-horse]

* * *

BOOK VI

CHAPTER I

DECADE I (SOMA PAVAMĀNA)

= [The metre is *Gāyatrī*. All the references are to Book IX of the *Ṛgveda*]

४८७. उपो षु जातमप्तुरं गोभिर्भङ्गं परिष्कृतम्। इन्दुं देवा अयासिषुः॥ १॥

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The Gods have come to *Indu* well-descended, beautified with milk, the active crusher of the foe.

[Hymn 61. 13. Ascribed to Amahīyu. 'Well-descended': literally, well-born, or well produced]

४८८. पुनानो अक्रमीदभि विश्वा मृधो विचर्षणिः।
शुम्भन्ति विप्रं धीतिभिः॥ २॥

Active, while being purified, he has assiled all enemies: they deck the Sage with holy hymns.

[Hymn 40. 1. Ascribed to Bṛhanmati]

४८९. आविशन्कलशः सुतो विश्वा अर्षन्नभि श्रियः। इन्दुरिन्द्राय धीयते॥ ३॥

Pouring all glories hither, he, effused, has passed within the jar: *Indu* on *Indra* is bestowed.

[Hymn 62. 19. Ascribed to *Jamadagni*. 'The jar': the *kalaśa*, beaker or vaṣe into which the *Soma* juice flows. *Indu* 'on *Indra* is bestowed ': instead of this, the *Ṛgveda* has, '(he) stands like a hero 'mid the kine,' that is, among the enemy's cattle for which he fights]

४९०. असर्जि रथ्यो यथा पवित्रे चम्वोः सुतः। कार्ष्मन्वाजी न्यक्रमीत्॥ ४॥

From the two press-boards is the juice sent, like a car-horse, to the sieve: the steed steps forward to the goal.

[Hymn 36. 1. Ascribed to Prabhūvasu. 'Press-boards': two planks, between which the stalks of the *Soma* plant, after they have been bruised by the pressing-stones, are thoroughly squeezed so that all the juice may be extracted]

४९१. प्र यद्गावो न भूर्णयस्त्वेषा अयासो अक्रमुः।
घ्नन्तः कृष्णामप त्वचम्॥ ५॥

Impetuous, bright have they come forth, unwearied in their speed, like bulls, driving the black skin far away.

[Hymn 41.1 Ascribed to Medhyātithi. 'The black-ski': meaning apparently, both the black pall or covering of night and the *Rākṣasas* or dark-skinned *Dasyus*, the non-Āryan inhabitants of the country]

४९२. अपघ्नन्पवसे मृधः क्रतुवित्सोम मत्सरः। नुदस्वादेवयुं जनम्॥ ६॥

Soma, you flowe chasing foes, finder of wisdom and delight: drive you the godless folk afar!

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[Hymn 63. 24. Ascribed to Nidhruvi]

४९३. अया पवस्व धारया यया सूर्यमरोचय:। हिन्वानो मानुषीरप:॥७॥

Flow onward with that stream wherewith you gave splendour to the Sun, speeding the waters kind to man!

[Hymn 63. 7]

४९४. स पवस्व य आविथेन्द्रं वृत्राय हन्तवे। वव्रिवाꣳसं महीरप:॥८॥

Flow onward you who strengthens *Indra* to slaughter *Vṛtra* who compassed and stayed the mighty floods!

[Hymn 61. 22. Ascribed to Amahiyu]

४९५. अया वीती परि स्रव यस्त इन्दो मदेष्वा। अवाहन्नवतीर्नव॥९॥

Flow onward, *Indu*, with this food for him who in your wild delights battered the nine-and-ninety down!

[Hymn 61. 1. 'The nine-and-ninety': the countless cloud-castles of the demons of drought]

४९६. परि द्युक्षꣳ सनद्रयिं भरद्वाजं नो अन्धसा। स्वानो अर्ष पवित्र आ॥१०॥

Flow, pressed, into the filter, speed the heavenly one who wins wealth, who brings booty through our juice!

[Hymn 52. 1. Ascribed to Ucathya. 'The heavenly one': *dyukṣam:* this and the following epithet are in the nominative case in the *Ṛgveda*. They refere to the juice regarded as distinct from *Soma* who is addressed.]

* * *

DECADE II (SOMA PAVAMĀNA)

[The metre is *Gāyatrī*. All the references are to Book IX. of the *Ṛgveda*]

४९७. अचिक्रददवृषा हरिर्महान्मित्रो न दर्शत:। सꣳसूर्येण दिद्युते॥१॥

The tawny Bull has bellowed, fair as mighty *Mitra* to behold: he gleams and flashes with the Sun.

[Hymn 2. 6. Ascribed to Medhātithi. 'The tawny Bull': the strong, greenish-yellow *Soma* juice. 'The golden-hued showerer of blessings.'-Wilson. 'With the Sun': in rivalry with *Sūrya*, the Sun-god]

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४९८.आ ते दक्षं मयोभुवं वह्निमद्या वृणीमहे। पान्तमा पुरुस्पृहम्॥२॥

We choose to-day that chariot-steed of your, the strong, that brings us bliss, the guardian, the desire of all.

[Hymn 65. 28. Ascribed to Bhrgu or *Jamadagni*. 'That chariot-steed of your': that is, *Soma* itself, which is frequently called *vahni*, carrier, drawer, or horse that carries or draws. 'The guardian': *pāntam:* according to Professor Pischel 'den schwellenden,' the swelling one. See *Vedisce Studien*, I. pp. 191-194]

४९९.अध्वर्यो अद्रिभिः सुतꣳ सोमं पवित्र आ नय। पुनाहीन्द्राय पातवे॥३॥

Adhvaryu, to the filter lead the *Soma* juice expressed with stones: make you it pure for *Indra's* drink.

[Hymn 51. 1. Ascribed to Ucathya]

५००.तरत्स मन्दी धावति धारा सुतस्यान्धसः। तरत्स मन्दी धावति॥४॥

Swift runs this giver of delight, even the stream of flowing juice: swift runs this giver of delight.

[Hymn 58. 1. Ascribed to Avatsāra. 'Swift': *tarat:* 'rescuing (his worshippers from sin).'-Wilson]

५०१. आ पवस्व सहस्रिणꣳ रयिꣳ सोम सुवीर्यम्।
अस्मे श्रवाꣳसि धारय॥५॥

Pour hitherward, O *Soma*, wealth in thousands and heroic strength, and keep renown secure for us!

[Hymn 63. 1. Ascribed to Nidhruvi]

५०२.अनु प्रत्नास आयवः पदं नवीयो अक्रमुः। रुचे जनन्त सूर्यम्॥६॥

The ancient living ones have come unto a newer resting-place. They made the Sun that he might shine.

[Hymn 23. 2. Ascribed to Asita or Devala. 'The ancient living ones': the *Soma*-drops. 'Newer resting-place': a newly prepared place of sacrifice]

५०३.अर्षा सोम द्युमत्तमोऽभि द्रोणानि रोरुवत्। सीदन्योनौ वनेष्वा॥७॥

Soma, flow on exceeding bright with loud roar to the reservoirs, resting in wooden vats, your home!

[Hymn 65. 19. Ascribed to Bhrgu or *Jamadagni*. 'In wooden vats': *vaneṣu:* literally, in woods. According to Sāyaṇa, 'in waters.' In the *Ṛgveda* the last *Pāda* is different:'Falcon-like resting in your home.']

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५०४. वृषा सोम द्युमाः असि वृषा देव वृषव्रतः। वृषा धर्माणि दध्रिषे॥ ८॥

O *Soma*, you are strong and bright, potent, O God, with potent away: you, mighty one, ordain laws.

[Hymn 64. 1. Ascribed to Kaśyapa. 'Strong': *vṛṣā*: see *Vedic Hymns* (Sacred Books of the East), Part I. pp. 139, 140]

५०५. इषे पवस्व धारया मृज्यमानो मनीषिभिः। इन्दो रुचाभि गा इहि॥ ९॥

For food, flow onward with your stream, cleansed and made bright by sapient men: *Indu*, with sheen approach the milk!

[Hymn 64. 13]

५०६. मन्द्रया सोम धारया वृषा पवस्व देवयुः। अव्या वारेभिरस्मयुः॥ १०॥

Soma, flow on with pleasant stream, strong and devoted to the Gods, our friend, unto the woallen sieve.

[Hymn. 6. 1. Ascribed to Asita or Devala]

५०७. अया सोम सुकृत्यया महान्त्सन्नभ्यवर्धथाः। मन्दान इद् वृषायसे॥ ११॥

By this solemnity, *Soma*, you, though great has been incresed: in joy you verily act like a bull!

[Hymn 47. 1. Ascribed to Kavi. In the *Ṛgveda*, '*Soma*' is in the nominative case, and the verbs are in the third peson. 'Actest like a bull': roarest]

५०८. अयं विचर्षणिर्हितः पवमानः स चेतति। हिन्वान आप्यं बृहत्॥ १२॥

Most active and benevolent, this *Pavamāna* sent to us for lofty friendship meditates.

[Hymn 62. 10. Ascribed to *Jamadagni*. 'Meditates': 'is known (by all).'-Wilson]

५०९. प्र न इन्दो महे तु न ऊर्मिं न बिभ्रदर्षसि। अभि देवाः अयास्यः॥ १३॥

Indu, to us for this great rite, bearing as it were your wave to Gods, unwearied, you are flowing on.

[Hymn 44. 1. Ascribed to Ayāsya. 'For this great rits': 'to give us abundant wealth.'-Wilson]

५१०. अपघ्नन्पवते मृधोऽप सोमो अराव्णः। गच्छन्निन्द्रस्य निष्कृतम्॥ १४॥

Chasing our foeman, driving off the godless, *Soma* flows on, going to *Indra's* settled place.

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[Hymn 61. 25. Ascribed to Amahīyu. 'The godless': *arāvṇah*: those who present no sacrificial offerings. 'Settled place': *niṣkṛtam:* the vessel set apart for the *Soma* juice that is to be offered to him]

* * *

DECADE III (SOMA PAVAMĀNA)

[The whole of the hymn is taken from the *Ṛgveda*, Book IX. 107, which is ascribed to the Seven Ṛṣis Bharadvāja, Kaśyapa, Gotama, Atri, Viśvāmitra, Jamadagni, and Vasiṣṭha. The metre is *Bṛhatī*]

५११. पुनानः सोम धारयापो वसानो अर्षसि।

आ रत्नधा योनिमृतस्य सीदस्युत्सो देवो हिरण्ययः॥ १॥

Cleansing you, *Soma*, in your stream, you flow in a watery robe: giver of wealth, you sit in the place of Law, O God, a fountain made of gold.

[Stanza 4. In 'the place of Law': in the place of Law-ordained sacrifice]

५१२. परीतो षिञ्चता सुतꣳसोमो य उत्तमꣳ हविः।

दधन्वाꣳ यो नर्यो अप्स्वा३न्तरा सुषाव सोममद्रिभिः॥ २॥

Hence sprinkle forth the juice effused, *Soma*, the best of sacred gifts, who, friend of man, has run amid the water-streams! He has pressed *Soma* out with stones.

[Stanza 1. He:the priest. Or *suṣāva* may be the first person]

५१३. आ सोम स्वानो अद्रिभिस्तिरो वाराण्यव्यया।

जनो न पुरि चम्वोर्विशद्धरिः सदो वनेषु दध्रिषे॥ ३॥

Expressed by stones, O *Soma*, and urged through the long wool of the sheep, you, entering the press-boards even as men a fort, gold-hued has settled in the vats.

[Stanza 10. 'Press-boards': camū: between which the crushed stalks of the *Soma* were thoroughly squeezed. See Zimmer, Altindisches Leben, p. 277. Others take *camū* to be two saucers or beakers into which the filtered juice dropped: 'the cups.'-Wilson. 'Gefass.'-Grassmann. Benfey translates correctly, 'zur Presse.']

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५१४. प्र सोम देववीतये सिन्धुर्न पिप्ये अर्णसा।
अꣳशोः पयसा मदिरो न जागृविरच्छा कोशं मधुश्चुतम्॥ ४॥

O *Soma*, for the feast of Gods, river-like he has swelled with surge, sweet with the liquor of the stalk, as one who wakes, into the vat that drops with meath.

[Stanza 12. 'O Soma......he': a sort of periphrasis for *Soma* in the nominative case]

५१५. सोम उ ष्वाणः सोतृभिरधि ष्णुभिरवीनाम्।
अश्वयेव हरिता याति धारया मन्द्रया याति धारया॥ ५॥

Pressed out by pressers, *Soma* goes over the fleecy backs of sheep, goes, even as with a mare. In tawny-coloured stream, goes in a sweetly-sounding stream.

[Stanza 8. 'As with a mare': as swift as if he were carried by a race-horse]

५१६. तवाहꣳ सोम रारणꣳसख्य इन्दो दिवेदिवे।
पुरूणि बभ्रो नि चरन्ति मामव परिधीꣳ रति ताꣳ इहि॥ ६॥

O *Soma, Indu*, every day your friendship has been my delight. Many fiends follow me; help me, you tawny-hued: pass on beyond these barriers!

[Stanza 19. 'Many fiends': the text has only *purūṇi*, Many, multa, in the neuter plural. Sāyaṇa supplies *rakṣāṁsi*, Rākṣasas or fiends. 'Pass on beyond these barriers': 'overcome those who surround me.'-Wilson. 'Come within our enclosure.'-Stevenson. The latter appears to be the correct interpretation]

५१७. मृज्यमानः सुहस्त्या समुद्रे वाचमिन्वसि।
रयिं पिशङ्गं बहुलं पुरुस्पृहं पवमानाभ्यर्षसि॥ ७॥

Deft-handed! you when purified lift your voice amid the sea. You, *Pavamāna*, make riches flow to us, yellow, abundant, much desired.

[Stanza 21. 'Amid the sea': *antarikṣe kalaśe vā* 'in the sky or in the beaker or jar,' says Sāyaṇa]

५१८. अभि सोमास आयवः पवन्ते मद्यं मदम्।
समुद्रस्याधि विष्टपे मनीषिणो मत्सरासो मदच्युतः॥ ८॥

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The living drops of *Soma* juice pour, as they flow, the gladdening drink, intelligent drops above the station of the sea, exhilarating, dropping meath.

[Stanza 14. 'The sea': of air, or the vessel into which the juice flows. 'Dropping meath': or, giving rapture. The *Ṛgveda* has *svarvidaḥ*, finding light or heaven]

५१९. पुनानः सोम जागृविरव्या वारैः परि प्रियः।

त्वं विप्रो अभवोऽङ्गिरस्तम मध्वा यज्ञं मिमिक्ष णः॥ ९॥

Somȧ, while you are cleansed, most dear and watchful in the sheep's long wool, most like to *Aṅgiras*! You has become a sage. Sprinkle our sacrifice with mead!

[Stanza 6. 'Most like to *Aṅgiras*': *aṅgirastama*: most richly endowed with the qualities of *Aṅgiras*, the representative of the great family of priestly fathers or typical first sacrificers, frequently mentioned in the *Ṛgveda*. *Mead*: or, rain]

Note: In this stanza the use of *aṅgirastamaḥ* clearly shows that in the ideolect of the *Saptarṣi*, *aṅgiras* is not a proper name, rather it is used as an attributive epithet signifying *Soma pavamāna* i.e. milk, etc milked for *yajña*.

५२०. इन्द्राय पवते मदः सोमो मरुत्वते सुतः।

सहस्रधारो अत्यव्यमर्षति तमी मृजन्त्यायवः॥ १०॥

Soma, the gladdening juice, flows pressed for *Indra* with his *Marut* host: he hastens over the fleece with all his thousand streams: him, him the men make pure and bright.

[Stanza 17. 'The fleece': the woollen strainer]

५२१. पवस्व वाजसातमोऽभि विश्वानि वार्या।

त्वंःसमुद्रः प्रथमे विधर्मं देवेभ्यःसोम मत्सरः॥ ११॥

Flow on, best winner of the spoil, to precious gifts of every sort! You are a sea according to the highest law, joy-giver, *Soma*! to the Gods.

[Stanza 23. The *Ṛgveda* differs: 'Flow on to win the spoil, flow or to lofty lore of every kind. You, *Soma*, as exhilarator was the first to spread the sea abroad for Gods.']

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५२२. पवमाना असृक्षत पवित्रमति धारया।

मरुत्वन्तो मत्सरा इन्द्रिया हया मेधामभि प्रयांऽसि च॥ १२॥

Over the cleansing sieve have flowed the *Pavamāns* in a stream, girt by the *Maruts*, gladdening, steeds with *Indra*'s strength, for wisdom and for dainty food.

[Stanza 25. The *Pavamānas*: 'your purified juices.'-Wilson. 'Dainty food': oblations]

* * *

DECADE IV (SOMA PAVAMĀNA)

(The metre is *Triṣṭup*. All the references are to Book IX of the *Ṛgveda*.)

५२३. प्र तु द्रव परि कोशं नि षीद नृभिः पुनानो अभि वाजमर्ष।
अश्वं न त्वा वाजिनं मर्जयन्तोऽच्छा बर्ही रशनाभिर्नयन्ति॥ १॥

Run onward to the reservoir and seat you: cleansed by the men speed forward to the battle!

Making you glossry like an able courser, forth to the sacred grass with reins they lead you.

[Hymn 87. 1. Ascribed to Uṣaṇā Kāvya. 'Battle': or, booty]

५२४. प्र काव्यमुशनेव ब्रुवाणो देवो देवानां जनिमा विवक्ति।

महिव्रतः शुचिबन्धुः पावकः पदा वराहो अभ्येति रेभन्॥ २॥

The God declares the deities generations, like *Uṣanā*, proclaiming lofty wisdom.

With brilliant kin, far-reaching, sanctifying, the wild boar, singing with his foot, advances.

[Hymn 97. 7. Ascribed to Vṛṣagaṇa, son of Vasiṣṭha. 'The wild boar': *Soma*. 'Singing with his foot': sending out a sound as his drops flow down]

५२५. तिस्रो वाच ईरयति प्र वह्निर्ऋतस्य धीतिं ब्रह्मणो मनीषाम्।
गावो यन्ति गोपतिं पृच्छमानाः सोमं यन्ति मतयो वावशानाः॥ ३॥

Three are the voices that the car-steed utters: he speaks the lore of prayer, the thought of Order.

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To the cows master come the cows inquiring: the hymns with eager longing come to *Soma*.

[Hymn 97. 34. Ascribed to Parāśara. 'Three are the voices': the three Vedas, according to Sāyaṇa. Three tones of the voice are probably intended. 'The car-steed': *Soma*]

५२६. अस्य प्रेषा हेमना पूयमानो देवो देवेभिः समपृक्त रसम्।
सुतः पवित्रं पर्येति रेभन् मितेव सद्म पशुमन्ति होता॥४॥

Made pure by this man's urgent zeal and impulse, the God has with his juice the Gods pervaded.

Pressed, singing, to the sieve he goes, as passes the *Hotā* to enclosures holding cattle.

[Hymn 97. 1. 'This man's': the priest's. 'Impulse': *hemanā*: from the root Āhi. According to Sāyaṇa, 'by gold,' that is by the gold-adorned hand of the priest. 'Singing': the sound of the flowing juice is compared to the priest's recitation of sacred texts. 'Enclosures': literally, measured seats or places: 'the halls prepared (for sacrifice) containing victims.'-Wilson]

५२७. सोमः पवते जनिता मतीनां जनिता दिवो जनिता पृथिव्याः।
जनिताग्नेर्जनिता सूर्यस्य जनितेन्द्रस्य जनितोत विष्णोः॥५॥

Father of holy hymns. *Soma* flows onward, the father of the earth, father of heaven;

Father of *Agni*, *Sūrya's* generator, the father who begat *Indra* and *Viṣṇu*.

[Hymn 96. 5. Ascribed to Pratardana]

५२८. अभि त्रिपृष्ठं वृषणं वयोधामङ्गोषिणमवावशन्त वाणीः।
वना वसानो वरुणो न सिन्धुर्वि रत्नधा दयते वार्याणि॥६॥

To him, praiseworthy, sacred tones have sounded, Steer of the triple height, the life-bestower.

Dwelling in wood, like *Varuṇa*, a river, lavishing treasure, he distributes blessings.

[Hymn 90. 2. Ascribed to Vasiṣṭha. 'Of the triple height': dwelling in the firmament, on the mountain, and on the altar. 'In wood': in wooden vats. 'Like *Varuṇa*, a river': the *Ṛgveda* differs:'as Varuṇa (dwells) in rivers.']

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५२९. अक्रांत्समुद्रः प्रथमे विधर्मं जनयन् प्रजा भुवनस्य गोपाः।

वृषा पवित्रे अधि सानो अव्ये बृहत्सोमो वावृधे स्वानो अद्रिः॥७॥

Guard of all being, generating creatures, loud roared the sea as highest law commanded.

Strong, in the filter, on the fleecy summit, pressed from the stone, *Soma* has waxen mighty.

[Hymn 97. 40. 'The sea': *Soma*. 'The fleecy summit': the woollen strainer. 'From the stone': the *adṛh* of the text is unintelligible, and I adopt Prof. Ludwig's suggestion that *adreḥ* may have been the original reading. Benfey translates 'durch Steine' as though the word were *adṛbhiḥ*]

५३०. कनिक्रन्ति हरिरा सृज्यमानः सीदन्वनस्य जहरे पुनानः।

नृभिर्यतः कृणुते निर्णिजं गामतो मतिं जनयत स्वधाभिः॥८॥

Loud neighs the tawny steed when started, setlling deep in the wooden vessel while they cleanse him.

Led by the men he makes the milk his raiment: then shall be, of himself, engender worship.

[Hymn 95. 1. Ascribed to Praskaṇva. 'Deep in the wooden vessel': literally, 'in the belly of the wood.']

५३१. एष स्य ते मधुमाँ इन्द्र सोमो वृषा वृष्णः परि पवित्रे अक्षाः।

सहस्रदाः शतदा भूरिदावा शश्वत्तमं बर्हिरा वाज्यस्थात्॥९॥

This you own *Soma*, rich meath, O *Indra*, the Strong, has flowed into the Strong One's filter.

The swift steed, bounteous, giving hundreds, thousands, has reached the sacred grass which never fails him.

[Hymn 87. 4. Ascribed to Uṣanā Kāvya. 'The Strong has flowed into the Strong One's filter': the *Ṛgveda* has, 'strong for the strong (that is, for *Indra*) has flowed into the filter.']

५३२. पवस्व सोम मधुमाँ ऋतावापो वसानो अधि सानो अव्ये।

अव द्रोणानि घृतवन्ति रोह मदिन्तमो मत्सर इन्द्रपानः॥१०॥

Flow onward, *Soma*, rich in meath, and holy, enrobed in waters, on the fleecy summit!

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Settle in vessels that are full of fatness, as cheering and most gladdening drink for *Indra*!

[Hymn 96. 13. Ascribed to Pratardana. 'Full of fatness': ghṛtavanti: according to Sāyaṇa, 'containing water.']

* * *

DECADE V (SOMA PAVAMĀNA)

[The metre is *Triṣṭup*. All the references are to Book IX. of the *Ṛgveda*]

५३३. प्र सेनानीः शूरो अग्ने रथानां गव्यन्नेति हर्षते अस्य सेना।

भद्रान् कृण्वन्निन्द्रहवांत्सखिभ्य आ सोमो वस्त्रा रभसानि दत्ते॥ १॥

In forefront of the cars forth goes the hero, the leader, seeking spoil: his host rejoices.

Soma endues his robe of lasting colours, and blesses, for his friends, their calls on *Indra*.

[Hymn 96. 1. Ascribed to Pratardana. 'The hero': *Soma*, as a warrior who goes forth to conquer. 'Seeking spoil': *gavyan:* literally, seeking cows, with allusion, perhaps, to the milk which will be mingled with the juice. 'Of lasting colours': *rabhasāni:* literally, robust. 'Hastily made.'-Wilson. 'Splendid.'-Benfey. 'Brilliant.'-Grassmann]

५३४. प्र ते धारा मधुमतीरसृग्रन्वारं यत्पूतो अत्येष्यव्यम्।

पवमान पवसे धाम गोनां जनयंत्सूर्यमपिन्वो अर्कैः॥ २॥

Thy streams have been poured forth with all their sweetness, when, cleansed, you pass through the wollen filter.

The race of kine you cleanse, *Pavamāna*! You did beget and speed the Sun with splendours.

[Hymn 97. 13. Ascribed to Parāśara. 'You did beget': instead of the active participle *janayan*, begetting, the *Rgveda* has *jajñānaḥ*, being born.']

५३५. प्र गायताभ्यर्चाम देवान्त्सोमं हिनोत महते धनाय।

स्वादुः पवतामति वारमव्यमा सीदतु कलशं देव इन्दुः॥ ३॥

Let us sing praises to the Gods: sing loudly, send you the *Soma* forth for mighty riches!

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Let him flow, sweetly-flavoured, through the filter: let the God *Indu* settle in the beaker!

[Hymn 97. 4. 'Let the God': *Indu*: the *Rgveda* has *devayurnaḥ*, our pious one,' instead of *deva induḥ*]

५३६. प्र हिन्वानो जनिता रोदस्यो रथो न वाजः सनिषन्नयासीत्।

इन्द्रं गच्छन्नायुधा संशिशानो विश्वा वसु हस्तयोरादधानः॥४॥

Urged on, the father of the earth and heaven has gone forth like a car to gather booty,

Going to *Indra*, sharpening his weapons, and in his hands containing every treasure.

[Hymn 90. 1. Ascribed to Vasiṣṭha]

५३७. तक्षद्यदी मनसो वेनतो वाग् ज्येष्ठस्य धर्मं द्युक्षोरनीके।

आदीमायन्वरमा वावशाना जुष्टं पतिं कलशे गाव इन्दुम्॥५॥

When, by the law of the Most High, in presence of heaven and earth, the fond mind's utterance formed him,

Then, loudly lowing, came the cows to *Indu*, the chosen, well-loved master to the beaker.

[Hymn 97. 22. 'In presence of heaven and earth': *dyukṣoranīke:* the *Ṛgveda* has *kṣoranīke*, apparently, 'at the head of,' or 'chief of, food.']

५३८. साकमुक्षो मर्जयन्त स्वसारो दश धीरस्य धीतयो धनुत्रीः।

हरिः पर्यद्रवज्जाः सूर्यस्य द्रोणं ननक्षे अत्यो न वाजी॥६॥

Ten sisters, pouring out the rain together, the sage's quickely-moving thoughts, adorn him

Hither has run the gold-hued child of *Sūrya*, and reached the vat like a fleet vigorous courser.

[Hymn 93. 1. Ascribed to Nodhas. 'Ten sisters': the fingers, which press out the juice of the *Soma* plant. 'Thoughts': the means by which he shows his devotion. 'Child of *Sūrya*': Sāyaṇa explains *jāḥ*, offspring , by *jāyāḥ*, wives, i.e. the quarters of the heavens, called *Sūrya's* wives because they are made manifest by his rays: 'the green-tinted one flows round the wives of the sun.'-Wilson]

५३९. अधि यदस्मिन्वाजिनीव शुभः स्पर्धन्ते धियः सूरे न विशः।

अपो वृणानः पवते कवीयान्व्रजं न पशुवर्धनाय मन्म॥७॥

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When beauties strive for him as for a charger, then strive the songs as people for the sunlight.

A mighty Sage, he flows enrobed in waters and hymns as it were a stall that kine may prosper.

[Hymn 94. 1. Ascribed to Kaṇva Ghaura. The meaning, apparently, is: when the bright and beautifying waters hasten emulously to cleanse *Soma* as though he were a horse, the voices of singing worshippers vie with each other like the shouts of men who are fighting for light and life. *Soma* flows on in his wisdom, blent with the waters and surrounded with hymns into the midst of which he enters as into a stable full of kine in order to make them increase and multiply]

५४०. इन्दुर्वाजी पवते गोन्योघा इन्द्रे सोमः सह इन्वन्मदाय॥

हन्ति रक्षो बाधते पर्यरातिं वरिवस्कृण्वन्वृजनस्य राजा॥ ८॥

Strong *Indu*, bathed in milk, flows on for *Indra*, *Soma* exciting strength, for his carousal.

He quells malignity and slays the damons, King of the homestead, he who gives us comfort.

[Hymn 97. 10. Ascribed to Manyu Vāsiṣṭha. 'Of the homestead': *vṛjanasya:* see Geldner, *Vedisce Studien*, I. pp. 139, 143, 147 ; and Max Müller, *Vedic Hymns*, Part I. pp. 208, 304]

५४१. अया पवा पवस्वैना वसूनि माꣳ श्चत्व इन्दो सरसि प्र धन्व।

ब्रध्नश्चिद्यस्य वातो न जूतिं पुरुमेधाश्चित्तकवे नरं धात्॥ १॥

Pour forth this wealth with this purification: flow onward to the yellow lake, O *Indu*!

Here too, the bright one, wind-swift, full of wisdom, shall give a son to him who comes quickly.

[Hymn 97. 52. Ascribed to Kutsa of the family of Angiras]

५४२. महत्तत्सोमो महिषश्चकारापां यद्गर्भोऽवृणीत देवान्।

अदधादिन्द्रे पवमान ओजोऽजनयत्सूर्ये ज्योतिरिन्दुः॥ १०॥

Soma, the mighty, when, the waters offspring, he chose the Gods, performed that great achievement.

He, *Pavamāna*, granted strength to *Indra*: he, *Indu*, generated light in *Sūrya*.

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[Hymn 97. 41. Ascribed to Parāśara]

५४३. असर्जि वक्वा रथ्ये यथाजौ धिया मनोता प्रथमा मनीषा।
दश स्वसारो अधि सानो अव्ये मृजन्ति वह्निः सदनेष्वच्छ॥ ११॥

As for a chariot-race, the skilful speaker, first hymn, inventor, has with song been started.

The sisters ten upon the fleecy summit adorn the car-horse in the resting-places.

[Hymn 91. 1. Ascribed to Kaśyapa. 'The skilful speaker': *Soma* who makes men eloquent. 'First hymn': chief subject of hymns. The *Ṛgveda* has *prathamo manīṣī*, 'chief, sage,' instead of *prathamā manīṣā*. 'The sisters ten': the priest's fingers]

५४४. अपामिवे दूर्म यस्तर्तुराणाः प्र मनीषा ईरते सोममच्छ।
नमस्यन्तीरुप च यन्ति सं चाच विशन्त्युशतीरुशन्तम्॥ १२॥

Hastening onward like the waves of waters our holy hymns are coming forth to *Soma*.

To him they go with lowly adoration, and, longing, enter him who longs to meet them.

[Hymn 95. 3. Ascribed to Praskaṇva]

* * *

CHAPTER II

DECADE I (SOMA PAVAMĀNA)

[The metre is *Anuṣṭup*. All the references are to Book IX. of the *Ṛgveda*]

५४५. पुरोजिती वो अन्धसः सुताय मादयित्नवे।
अप श्वानं श्नथिष्टन सखायो दीर्घजिह्व्यम्॥ १॥

For first possession of your juice, for the exhilarating drink,

Drive you away the dog, my friends, drive you the long-tongued dog away!

[Hymn 101. 1. Ascribed to Andhīgu. 'Drive you away': prevent dogs, *Rākṣasas* or fiends who disturb and defile sacrifices, from drinking the *Soma* juice]

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५४६. अयं पूषा रयिर्भगः सोमः पुनानो अर्षति।
पतिर्विश्वस्य भूमनो व्यख्यद्रोदसी उभे॥ २॥

As *Pūṣan*, Fortune, *Bhaga*, comes this *Soma* while they make him pure.

He, lord of all the multitude, has looked upon the earth and heaven.

[Hymn 101. 7. Ascribed to Nahuṣa]

५४७. सुतासो मधुमत्तमाः सोमा इन्द्राय मन्दिनः।
पवित्रवन्तो अक्षरन् देवान् गच्छन्तु वो मदाः॥ ३॥

The *Somas*, very rich in sweets, for which the sieve is destined, flow

Effused, the source of *Indra's* joy: may your strong juices reach the Gods!

[Hymn 101. 4. Ascribed to Yayāti]

५४८. सोमाः पवन्त इन्दवोऽस्मभ्यं गातुवित्तमाः।
मित्राः स्वाना अरेपसः स्वाध्यः स्वर्विदः॥ ४॥

For us the *Soma* juices flow, the drops best furtherers of weal,

Effused as friends, without a spot, benevolent, finders of the light.

[Hymn 101. 10. Ascribed to Manu Sāmvaraṇa]

५४९. अभी नो वाजसातमꣳ रयिमर्ष शतस्पृहम्।
इन्दो सहस्रभर्णसं तुविद्युम्नं विभासहम्॥ ५॥

Stream on us riches that are craved by hundreds, best at winning spoil,

Riches, O *Indu*, thousandfold, most splendid, that surpass the light!

[Hymn 98. 1. Ascribed to Ambarīṣa and Ṛjiṣvan]

५५०. अभी नवन्ते अद्रुहः प्रियमिन्द्रस्य काम्यम्।
वत्सं न पूर्व आयुनि जातꣳ रिहन्ति मातरः॥ ६॥

The guileless ones are singing praise to *Indra's* well-beloved friend,

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As, in the morning of its life, the mothers lick the new-born calf.

[Hymn 100. 1. Ascribed to the two Rebhasūnus, sons of Rebha. 'The guileless ones': *the vasatīvarī* waters, used in the preparation of the *Soma* juice]

५५१. आ हर्यताय धृष्णवे धनुष्टन्वन्ति पौंस्यम्।

शुक्रा वि यन्त्यसुराय निर्णिजे विपामग्रे महीयुवः॥७॥

They for the bold and lovely one ply manly vigour like a bow:

Bright, glad, in front of songs they spread to form a vesture for the Lord.

[Hymn 99. 1. Ascribed to the two Rebhasūnus. 'They': the drops of flowing *Some* juice, regarded as distinct from the deity, are the subject. In the *Ṛgveda*, the reading in the second line is *śukrām vayanty asurāya nirṇijam*, 'they weave bright raiment for the Lord,' instead of *śukrā vi yanty asurāya nirṇije*. The *Asura* of *Lord* is *Soma* the God]

५५२. परि त्यं᳖ हर्यतं᳖ हरिं बभ्रुं पुनन्ति वारेण।

यो देवान्विश्वाꣳ इत्परि मदेन सह गच्छति॥८॥

Him with the fleece they purify, brown, golden-hued, beloved of all,

Who with exhilarating juice goes forth to all the deities.

[Hymn 98. 7. Ascribed to Ambarīṣa and Ṛjiṣvan]

५५३. प्र सुन्वानायान्धसो मर्तो न वष्ट तद्वचः।

अप श्वानमराधसं᳖ हता मखं न भृगवः॥९॥

Let him, as mortal, crave this speech, for him who presses, of the juice,

As *Bhṛgu's* sons chased *Makha*, so drive you the niggard hound away!

[Hymn 101. 13. Ascribed to Prajāpati. The stanza is obscure. The *Ṛgveda* has *sunvānasya* instead of *sunvānāya* and *vṛita* instead of *vaṣṭa:* 'Let no mortal hear the sound of the effused *Soma*.'-Wilson. Professor Ludwig's explanation of the *Sāmaveda* text is: As a mortal [let him not be too proud] let him honour [let him have power over, let him dispose of] this speech of the juice for him [in favour of him], who presses-out thereof ; or, Prof. Ludwig suggests, *vaṣṭa* may be referred to the root

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vah, veh-o, to carry. *Makha:* meaning elsewhere, strong, brisk, combatant or champion, is here, apparently, the name or an epithet of a demon who obstructed the Bhrgus' sacriifce. 'The niggard hound': the *Rākṣasa* or demon who offers no oblation to the Gods]

* * *

DECADE II (SOMA PAVAMĀNA)

[The metre is *Jagatī*. All the references are to Book IX. of the *Ṛgveda*]

५५४. अभि प्रियाणि पवते चनोहितो नामानि यह्वो अधि येषु वर्धते।

आ सूर्यस्य बृहतो बृहन्नधि रथं विष्वञ्चमरूहद्विचक्षणः॥ १॥

Graciously-Minded he is flowing on his way to win dear names over which the youthful one grows great.

The mighty and far-seeing one has mounted now the mighty *Sūrya's* car which moves to every side.

[Hymn 75. 1. Ascribed to Kavi of the family of Bhṛgu. 'O'er which': that is, the fresh and strong *Soma* exceeds in greatness even the high titles which he wins by his gracious deeds]

५५५. अचोदसो नो धन्वन्त्विन्दवः प्र स्वानासो बृहद्देवेषु हरयः।

वि चिदश्नाना इषयो अरातयोऽर्यो नः सन्तु सनिषन्तु नो धियः॥ २॥

Spontaneous let our drops of *Soma* juice flow on, pressed out and tawny-coloured, mightily, to the Gods!

Still let our enemies, the godless, be in want, though filled with food; and let our prayers obtain success!

[Hymn 79. 1. Ascribed to Kavi. The second line is conjecturally translated, the meaning of *iṣayo* being unknown. The corresponding line in the *Ṛgveda* has *vi ca naṣas na iṣo arātayo 'rya nassnto*, meaning, perhaps,:`Perish among us they who give no gifts of food: perish the godless!;]

५५६. एष प्र कोशे मधुमाँ२ अचिक्रददिन्द्रस्य वज्रो वपुषो वपुष्टमः।

अभ्यृ३तस्य सुदुघा घृतश्चुतो वाश्रा अर्षन्ति पयसा च धेनवः॥ ३॥

Most beauteous of the beauteous, *Indra's* thunderbolt, this *Soma*, rich in sweets, has clamoured in the vat.

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Dropping with oil, abundant, streams of sacrifice flow unto him, and milch-kine, lowing, with their milk.

[Hymn 77. 1. Ascribed to Kavi. As *Indra's thunderbolt*: as mighty in operation as the bolt in *Indra's* hands. 'And milch-kine': the *Rgveda* has *na*, like, instead of *ca*, and]

५५७. प्रो अयासीदिन्दुरिन्द्रस्य निष्कृतः सखा सख्युर्न प्र मिनाति सङ्गिरम्।
मर्य इव युवतिभिः समर्षति सोमः कलशे शतयामना पथा॥४॥

Indu has started forth for *Indra's* settled place, and slights not, as a friend, the promise of his friend.

Soma comes onward like a youth with youthful maids, and gains the beaker by a course of hundred paths

[Hymn 86. 16. Ascribed to the Ṛsis called Sikatas. 'Settled place': the vessel set apart for libations intended for *Indra*. 'Promise': Sāyaṇa derives *saṅgiram* from *sangṛ*, to swallow: 'the friend leaves not *the* stomach of his friend.'-Wilson. 'Hundred paths': through the interstices of the wood of which the filter is made]

५५८. धर्ता दिवः पवते कृत्व्यो रसो दक्षो देवानामनुमाद्यो नृभिः।
हरिः सृजानो अत्यो न सत्वभिर्वृथा पाजांसि कृणुषे नदीष्वा॥५॥

On flows the potent juice, sustainer of the heavens; the strength of Gods, whom men must hail with shouts of joy.

You, gold-hued, started like a courser by brave men, are lightly showing forth you splendour in the streams.

[Hymn 76. 1. Ascribed to Kavi. 'Lightly': or, spontaneously]

५५९. वृषा मतीनां पवते विचक्षणः सोमो अह्नां प्रतरीतोषसां दिवः।
प्राणा सिन्धूनां कलशां अचिक्रददिन्द्रस्य हार्द्याविशन्मनीषिभिः॥६॥

Far-seeing *Soma* flows, the Steer, the Lord of hymns, the furtherer of days, of mornings, and of heaven.

Breath of the rivers, he has roared into the jars, and with the help of sages entered *Indra's* heart.

[Hymn 86. 19. 'Breath': or, life: the *Ṛgveda* has *krāṇā*, mixt, instead of *prāṇā*]

५६०. त्रिरस्मै सप्त धेनवो दुदुह्रिरे सत्यामाशिरं परमे व्योमनि।
चत्वार्यन्या भुवनानि निर्णिजे चारूणि चक्रे यदृतैरवर्धत॥७॥

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The three-times seven milch-kine in the loftiest heaven have for this *Soma* poured the genuine milky draught.

Four other beauteous creatures has he made for his adornment when he waxed in strength through holy rites.

[Hymn 70. 1. Ascribed to Reṇu. 'The three-times seven milch-kine' are, according to Sāyaṇa, the twelve months, the five seasons, the three worlds, and *Āditya* or the Sun. Probably, as Prof. Ludwig says, the seven celestial rivers, multiplied by three to correspond with the three divisions of heaven, are intended. These supply the genuine draught in contrast with the 'four other beauteous beings,' the *Vasatīvarī* and the three *Ekadhanā* waters, which are terrestrial and factitious, made to adorn or purify *Soma*]

५६१. इन्द्राय सोम सुषुतः परि स्रवापामीवा भवतु रक्षसा सह।

मा ते रसस्य मत्सत द्वयाविनो द्रविणस्वन्त इह सन्त्विन्दवः॥८॥

Flow on to *Indra*, *Soma*, carefully effused: let sickness stay afar together with the fiend!

Let not the double-tongued delight them with your juice: here be your flowing drops laden with opulence!

[Hymn 85. 1. Ascribed to Vena, of the faimly of Bhṛgu]

५६२.असावि सोमो अरुषो वृषा हरी राजेव दस्मो अभि गा अचिक्रदत्।

पुनानो वारमत्येष्यव्ययꣳ श्येनो न योनिं घृतवन्तमासदत्॥९॥

Even as a King has *Soma*, red and tawny Bull, been pressed: the wondrous one has bellowed to the kine.

While purified you pass through the filtering fleece to seat you hawk-like on the place that drops with oil.

[Hymn 82. 1. Ascribed to Vasu, of the family of Bharadvāja. 'That drops with oil': where clarified butter is poured out. Sāyaṇa explains ***ghṛtavantam***, here by ***udakavantam***, 'containing water.']

५६३.प्र देवमच्छा मधुमन्त इन्दवोऽसिष्यदन्त गाव आ न धेनवः।

बर्हिषदो वचनावन्त ऊधभिः परिस्रुतमुस्त्रिया निर्णिजं धिरे॥१०॥

The drops of *Soma* juice, like cows who yield their milk, have flowed forth, rich in meath, unto the deity,

And, seated on the grass, raising their voice, assumed the milk, the covering robe wherewith the udders stream.

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[Hymn 68. 1. Ascribed to Vatsapri. The second line is obscure. According to Sāyaṇa *usriyāḥ* here means cows: 'the lowing kine sitting on the *barhis* grass hold in their udders the pure (juice) welling up.'-Wilson]

५६४. अञ्जते व्यञ्जते समञ्जते क्रतुं रिहन्ति मध्वाभ्यञ्जते।
सिन्धोरुऽछ्वासे पतयन्तमुक्षणं हिरण्यपावाः पशुमप्सु गृभ्णते॥ ११॥

They balm him, balm him over, balm him thoroughly, caress the mighty strength and balm it with the meath.

They seize the flying Steer at the stream's breathing place: cleansing with gold they grasp the animal herein.

[Hymn 86. 43. 'They': the priests. 'Breathing-place': where the stream seems to stay for a moment to recover breath. 'With gold': with gold-ringed fingers. 'The animal': *Soma*]

५६५. पवित्रं ते विततं ब्रह्मणस्पते प्रभुर्गात्राणि पर्येषि विश्वतः।
अतप्ततनूर्न तदामो अश्नुते शृतास इद्वहन्तः सं तदाशत॥ १२॥

Spread is your cleansing filter, '*Brahamaṇaspati*: as prince you enter its limbs from every side.

The raw, whose mass has not been heated, gains not this: they only which are dressed, which bear, attain to it.

[Hymn 83. 1. Ascribed to Pavitra. What *Brahmaṇaspati's* filter is, is not clear. 'The raw': uncooked oblation. 'Which bear': 'bearing (the sacrifice).'-Wilson. *This*, the filter, according to Sāyaṇa. Prof. Ludwig thinks that *tat* means *Agni* or *Sūrya*]

* * *

DECADE III (SOMA PAVAMĀNA)

[The metre is *Uṣṇik* (8+8+12). The references are to Book IX. of the *Ṛgveda*]

५६६. इन्द्रमच्छ सुता इमे वृषणं यन्तु हरयः।
श्रुष्टे जातास इन्दवः स्वर्विदः॥ १॥

To *Indra*, to the mighty one, let these gold-coloured juices go,
Drops born as Law prescribes, that find the light of heaven!

[Hymn 106. 1. Ascribed to *Agni* Cākṣusha. 'As Law prescribes': *śruṣṭe*: the *Ṛgveda* has *śruṣṭī*, rapidly]

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५६७. प्र धन्वा सोम जागृविरिन्द्रायेन्दो परि स्रव।
द्युमन्तꣳ शुष्ममा भर स्वर्विदम्॥ २॥

Flow vigilant for *Indra*, you *Soma*, yea, *Indu*, run you forth:
Bring hither splendid strength that finds the light of heaven!
[Hymn 106. 4. Ascribed to Cakṣus Mānava]

५६८. सखाय आ नि षीदत पुनानाय प्र गायत।
शिशुं न यज्ञैः परि भूषत श्रिये॥ ३॥

Sit down, O friends, and sing aloud to him who purifies himself:
Deck him for glory, like a child, with holy rites!
[Hymn 104. 1. Ascribed to Parvata and Nārada of the family of Kaṇva, or to the two Śikhaṇḍinis, Apsarasas, daughters of Kaśyapa]

५६९. तं वः सखायो मदाय पुनानमभि गायत।
शिशुं न हव्यैः स्वदयन्त गूर्तिभिः॥ ४॥

Friends, hymn your Lord who makes him pure for rapturous carouse: let them
Sweeten him, as a child, with lauds and sacred gifts!
[Hymn 105. 1. Ascribed to Parvata and Nārada. The hymn from which the stanza is taken is a sort of *rifaccimento* of hymn 104]

५७०. प्राणा शिशुर्महीनाꣳ हिन्वन्नृतस्य दीधितिम्।
विश्वा परि प्रिया भुवदध द्विता॥ ५॥

Breath of the mighty Dames, the Child, speeding the plan of sacrifice,
Surpasses all things that are dear, yea, from all old!
[Hymn 102. 1. Ascribed to Trita Āptya. Breath:the *Ṛgveda* has *krāṇā*, blent with, instead of *prāṇā*: cf. preceding Decade, stanza 6. 'Mighty Dames'*mahīnām*, *magnarum*, without a substantive, meaning the rivers. From of old': or *dvitā* may be merely a particle of affirmation - the Greek verily, especially]

५७१. पवस्व देववीतय इन्दो धाराभिरोजसा।
आ कलशं मधुमान्त्सोम नः सदः॥ ६॥

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In might, O *Indu*, with your streams flow for the banquet of the Gods:

Rich in meath, *Soma*, in our beaker take your seat!

[Hymn 106. 7. Ascribed to Manu Āpsava]

५७२. सोमः पुनान ऊर्मिणाव्यं वारं वि धावति।

अग्रे वाचः पवमानः कनिक्रदत्॥७॥

Soma, while filtered, with his wave flows through the long wool of the sheep,

Roaring, while purified, before the voice of song.

[Hymn 106. 10. Ascribed to *Agni* Cākṣuṣa]

५७३. प्र पुनानाय वेधसे सोमाय वच उच्यते।

भृतिं न भरा मतिभिर्जुजोषते॥८॥

The speech is uttered for the Sage, for *Soma* being purified:

Bring meed as't were to one who makes thee glad with hymns!

[Hymn 103. 1. Ascribed to Dvita Āptya]

५७४. गोमन्न इन्दो अश्ववत्सुतः सुदक्ष धनिव।

शुचिं च वर्णमधि गोषु धारय॥९॥

Flow to us, *Indu*, very strong, effused, with wealth of kine and steeds,

And do you lay above the milk your radiant hue!

[Hymn 105. 4. Ascribed to Parvata and Nārada. 'Do you lay': *dhāraya*: the *Rgveda* has *dīdharam*, 'I have laid.']

५७५. अस्मभ्यं त्वा वसुविदमभि वाणीरनूषत।

गोभिष्टे वर्णमभि वासयामसि॥१०॥

Voices have sung aloud to you as finder-out of wealth for us:

We clothe the hue you wear with a robe of milk.

[Hymn 104. 4]

५७६. पवते हर्यतो हरिरति ह्वराꣳसि रꣳह्या।

अभ्यर्ष स्तोतृभ्यो वीरवद्यशः॥११॥

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Gold-hued and lovely in his course through tangles of the wool he flows:

Stream forth heroic fame upon the worshippers!

[Hymn 106. 13. Ascribed to *Agni* Cākṣuṣa. 'Stream forth': the *Ṛgveda* has the present participle instead of the imperative *abhyarṣa*]

५७७. परि कोशं मधुश्चुतं सोमः पुनानो अर्षति।
अभि वाणीर्ऋषीणां सप्ता नूषत॥ १२॥

On though the long wool of the sheep to the meath-dropping vat he flows:

The Ṛṣis sevenfold quire has sung aloud to him.

[Hymn 103. 3. 'Sevenfold quire': *sapta vāṇīh*: literally, seven voices or tones, meaning, according to the Scholiast, the seven generic metres of the Veda]

* * *

DECADE IV (SOMA PAVAMĀNA)

[The metre is *Kakup* (8+12+8), except in stanza 8 where it is *Satobṛhatī* (12+8+12+8) with the last *pāda* lengthened and repeated. The references are all the hymn 108 of Book IX. of the *Ṛgveda*]

५७८. पवस्व मधुमत्तम इन्द्राय सोम क्रतुवित्तमो मदः।
महि द्युक्षतमो मदः॥ १॥

For *Indra*, flow, you *Soma*, on, as most inspiring drink, exceeding rich in sweets,

Great, most celestial, gladdening drink!

[Hymn 108. 1. Ascribed to Gauriviti]

५७९. अभि द्युम्नं बृहद्यश इषस्पते दिदीहि देव देवयुम्।
वि कोशं मध्यमं युव॥ २॥

Make high and splendid glory shine hitherward, Lord of food, God, on the friend of Gods:

Unclose the cask of middle air!

[Stanza 9. Ascribed to ūdhvasadman Āṅgirasa. 'On the friend of Gods': the pious worshipper. The *Ṛgveda* has *devayuḥ*, the nominative case, 'as the friend of Gods,' instead of *devayum*]

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५८०. आ सोता परि षिञ्चताश्वं न स्तोममप्तुरः रजस्तुरम्। वनप्रक्षमुदप्रुतम्॥ ३।

Press you and pour him, like a steed, laud-worthy, speeding through the region and the flood

Who swims in water, dwells in wood!

[Stanza 7. Ascribed to Ṛjiṣvan Bharadvāja. 'Laud-worthy': stomam, laud, hymn, here meaning subject, or worthy of, the hymn. 'Speeding through the region': *rajasturam*: crossing the air. 'In wood': in the tub or vat]

५८१. एतमु त्यं मदच्युतः सहस्रधारं वृषभं दिवोदुहम्।

विश्वा वसूनि बिभ्रतम्॥ ४॥

Him, even this steer who milks the heavens, him with a thousand streams, distilling rapturous joy,

Him who brings all things excellent.

[Stanza 11. Ascribed to Kṛtavaṣas. 'Him.....who milks the heavens': who obtains rain for us. 'We praise' must be understood. Instead of *divoduham*, heaven-milker, the *Ṛgveda* has divo *duhuḥ*: 'they have drained him, the steer of heaven.']

५८२. स सुन्वे यो वसूनां यो रायामानेता य इडानाम्।

सोमो यः सुक्षितीनाम्॥ ५॥

Effused is he who brings good things, who brings us store of wealth and sweet refreshing food,

Soma who brings us quiet homes.

[Stanza 13. Ascribed to Ṛnancaya Āṅgirasa]

५८३. त्वं ह्या३ङ्ग दैव्यं पवमान जनिमानि द्युमत्तमः। अमृतत्वाय घोषयन्॥ ६॥

For, verily, *Pavamāna*, you, divine! endued with brightest splendour calling all

Creatures to immortality.

[Stanza 3. Ascribed to Śakti Vāsiṣṭha. 'Calling': *ghoṣayan*: the *Ṛgveda* has *ghoṣayaḥ*, 'call.' The stanza being incomplete, the Scholiast supplies *stūyase*, 'are lauded.' The *Ṛgveda* has *daivyā* qualifying *janimāni*, generations of the Gods]

५८४. एष स्य धारया सुतोऽव्या वारेभिः पवते मदिन्तमः।

क्रीडन्नूर्मिरपामिव॥ ७॥

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Effused, he flows in a stream, best rapture-giver, in the long wool of the sheep,

Sporting, as't were the waters wave.

[Stanza 5. Ascribed to Ūru Āṅgiras]

५८५. य उस्रिया अपि या अन्तरश्मनि निर्गा अकृन्तदोजसा।

अभि व्रजं तत्निषे गव्यमश्व्यं वर्मीव धृष्णवा रुज।

ॐ वर्मीव धृष्णवा रुज॥ ८॥

He who from out the rocky cavern with his might took forth the red-refulgent cows-

You drew to yourself the stall of kine and steeds: burst it, brave Lord, like one in mail; yea, burst it, O brave Lord, like one in mail!

[Stanza 6. Ascribed to Ṛjiṣvan Bhāradvāja. 'The red-refulgent cows': the beams of light which shine forth when the 'rocky-cavern,' or strong prison of cloud, has been thrown open. Instead of *api yā* the *Ṛgveda* has apyā, watery, dwelling in the mist and vapours of the firmament, as an additional epithet of cows]

* * *

BOOK VII

CHAPTER I

ĀRAṆYA KĀṆḌA

[Metres are *Bṛhati* (1), *Triṣṭup* (2,4,5.9) *Gāyātrī* (3,7,8) and *Ekapājagātī* (6)]

५८६. इन्द्र ज्येष्ठं न आ भर ओजिष्ठं पुपुरि श्रवः।

यद्दिधृक्षेम वज्रहस्त रोदसी उभे सुशिप्र पप्राः॥ १॥

Ultimately turning into thunderstorm, *Indra*, luminous one flow us the most energizing and best thing.

That is kept by both the terrestrial and midspheres.

[*RV.* 6.46.5. Ascribed to Saṁyu of Bṛhaspati (Bharadvāja). Deity is *Indra*. 'Ultimately turning in thunderstorm': *vajrahasta*. 'The most

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energizing and best thing kept by both the terrestrial and midspheres': waters which are more often than not called by seers as *Soma*. *Indra*: the electric charge. Though the three fold i.e. astronomical, psychological and terrestrial (physiological and sociological), translation of stanza is possible, but the astronomical intent is more prominent in Saṁyu's revelation]

५८७. इन्द्रो राजा जगतश्चर्षणीनामधिक्षमा विश्वरूपं यदस्य।

ततो ददाति दाशुषे वसूनि चोदद्राध उपस्तुतं चिदर्वाक्॥ २॥

Of all what is available in variety of forms in the universe and also of living beings *Indra* is the master.

Offers he many life giving and utility things to him whoever professes and tames him for his use.

[*RV*. 7.27.3. Revealed to Vasiṣtha of Mitrāvaruṇa. Deity is *Indra*. In Vasiṣṭha's idiolect psychological sense though seems to be more prominent, yet the astronomical intent is no less obvious. *Indra*: 'electrons' or electric charge in astronomical sense. 'consciousness' in psychological sense. Master: *rājā*: originator, i.e. who brings the things or life into lime-light]

५८८. यस्येदमा रजोयुजस्तुजे जने वनं स्वः। इन्द्रस्य रन्त्यं बृहत्॥ ३॥

Of philanthropics and also of other heavenly bodies most appreciated is *Indra*'s donation of waters.

Indra's gift is the greatest and highest, in fact.

[AV. 6.33.1. *Ṛṣi* is Vāmadeva of Gotama. Deity is *Indra*. In view of seer *Vāmadeva*, gift of water is the highest one of all what is donated by philanthropics in society and heavenly bodies, Sun, Moon, etc., in the celestial sphere]

५८९. उदुत्तमं वरुण पाशमस्मदवाधमं वि मध्यमं श्रथाय।

अथादित्य व्रते वयं तवानागसो अदितये स्याम॥ ४॥

Let loose O *Varuṇa*, the radiation heating from Sun, your laws of high, middle and low vaporization.

Stay we may intact under the cover of your vaporizing laws.

[*RV*. 1.24.15. *Ṛṣi* is Śunaḥśepa of Ṛjigart. Deity is *Varuṇa*. *Aditaye*: intact, non-disturbed, *Āditya*: eipithet of *Varuṇa* signifying its power of vaporization, *ādatte rasaṁ*. *Varuṇa* or *Āditya*, in fact, is the radiation heating from the Sun that engineers evaporation of waters in astronomical sense. *Varata*: Law of evaporation]

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५९०. त्वया वयं पवमानेन सोम भरे कृतं वि चिनुयाम शश्वत्।
तन्नो मित्रो वरुणो मामहन्तामदितिः सिन्धुः पृथिवी उत द्यौः॥५॥

Soma O Rainy waters your flow makes us always full of hopes and choose our duties.

Mitra, *Varuṇa*, *Aditi*, hydrosphere and lithosphere, indeed, appear as if they are adding to our importance.

[Not available in *RV*. *Ṛsi* is Kutsa of Aṅgiras. Deity being *Soma Pavamāna*.

Mitra and Varuṇa: Rain-making agents. For details see author's work 'Vedic Meteorology'. *Aditi*: Radiation heating from Sun leading to evaporization. Adding to our importance: Importance of organic life on the planet. In the idealect of Kutsa *Soma Pavamāna* is Rainy waters that pours down on the Earth]

५९१. इमं वृषणं कृणुतैकमिन्माम्॥६॥

Let all the Gods augment my power and energy.

[Not available in the *RV*. Ascribed to Vāmadeva of Gotama. Stanza is adressed to *Viśvedevās*, or all the Gods]

५९२. स न इन्द्राय यज्यवे मरुद्भ्यः वरिवोवित्परिस्रव॥७॥

Pour down O *Soma*, Rainy waters, abound in prosperity

In the name of *Indra*, *Varuṇa* and *Maruta* to whom oblations were offered by us.

[The *RV*. 9.61.12. Also located in *VS*. 26.25. Ascribed to Amahiya of Aṅgiras. Deity is *Soma pavamāna* 'Rainy waters'. To make it rain, *āhutis*, are offered to *Indra*, *Varuṇa* and *Maruts* among others. It appears that the seer Amahiya found *Indra* (electric charge), *Varuṇa* (radiation heating from the Sun) and *Maruts* (moderately roaring clouds) playing a vital role in the precipitation of rain. Abound in prosperity: *varivo vit*]

५९३. एना विश्वान्यर्य आ द्युम्नानि मानुषाणाम्। सिषासन्तो वनामहे॥८॥

Due to the *Soma* Rainy waters, all sorts of things and, provisions become available to men.

Whom they crave for.

[The *RV*. 9.61.11; *VS*. 26.15. Seer is Amahīyu of Aṅgiras. Addressed to *Soma pavamāna*]

५९४. अहमस्मि प्रथमजा ऋतस्य पूर्वं देवेभ्यो अमृतस्य नाम।

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यो मा ददाति स इदेवमावदहमन्नमन्नमदन्तमद्मि॥ ९ ॥

I, termed as *anna*, food-grains grew first owing the unshattered law of creation, even before the mankind.

I protect his life whoever offeres himself to me or otherwise I eat him.

[Not available in the *RV*. Ascribed to Ātmā. Dedicated to *Anna*. 'Grew first': *prathamajā*. 'Unshattered law of creation': *amṛtasya ṛtasya*. 'Even before mankind': *pūrvaṁ devebhyaḥ*. The seer tells the significance of *anna*, food-grains in life. According to him on being consumed they save the life or otherwise they will consume the life of a person who doesn't consume them. Say, food-grains are must to sustain life]

CHAPTER II

[Metre is *Bṛhati* in stanza 2, 4, 5, 9; *Triṣṭup* in 7; *Gāyātrī* in 7 and 8 and *Ekapājjagāti* in 6]

५९५. त्वमेतदधारयः कृष्णासु रोहिणीषु च। परुष्णीषु रुशत्पयः॥ १॥

Those waters you have stored, *Indra*, in black and brown clouds, are effulgent.

[The *RV*. 8.93.13. *Ṛsi* is Śrutakakṣa of Aṅgiras. Addressed to *Indra*. According to the seer Śrutakakṣa, it is the electric charge that withholds the waters in the clouds. Waters are realeased only when discharge takes place.

In fact, with the charging, coalescence process begins and it keeps on going until and unless discharge takes place. Thus the seer describes the *Indra*, or electric charge as a coalescing factor]

५९६. अरूरुचदुषसः पृश्निरग्रिय उक्षा मिमेति भुवनेषु वाजयुः।

मायाविनो ममिरे अस्य मायया नृचक्षसः पितरो गर्भमादधुः॥ २॥

You make the dawn illustrious O *Soma Pavamāna* (Rainy waters).

You make the clouds thunder and develop the urge of food among living beings.

Constructions or creations of all sort are made with your help. It is you only that make the parents, yearning for posterity conceive.

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[*RV*. 9.83.2. Ascribed to Pavitra of Angiras. Addressed to *Soma pavamāna*. The seer makes the people understand the importance of waters. It is waters only that are behind the creations of all sort]

५९७. इन्द्र इद्धर्योः सचा सम्मिश्ल आ वचोयुजा। इन्द्रो वज्री हिरण्ययः॥ ३॥

The *Indra* combines in it the two charges +ve and -ve. The thundering sound in the clouds fore tells their coming together and *Indra* becomes luminous thunderbolt.

[*RV*. 1.7.2. Revealed to Madhucchandā of Viśvāmitra. Dedicated to *Indra*. 'Two charges': *haryaḥ*. Two horses of *Indra* are the two charges. They are sometimes described by the term *aśvinau*. 'Thundering sound in clouds tells about their coming together': *vaco yujā*. They should be known as united when thundering sound is heared. '*Indra* becomes luminous thunderbolt': *Indra vajrī hiraṇyayaḥ*. The Madhucchandā investigated the two forms of charges. The one (-ve) charge develops at the time of coalescence process in the clouds and another (the +ve one) is induced by the corresponding -ve charge after the coalescence process is accomplished]

५९८. इन्द्र वाजेषु नोऽव सहस्रप्रधनेषु च। उग्र उग्राभिरूतिभिः॥ ४॥

Pungent as you are *Indra*. Protect us from your violent flashes.

Help us in achieving food-grains and prosperity.

[*RV*. 1.7.4. Ascribed to Madhucchandā of Viśvāmitra. Deity is *Indra*. *Indra* was discovered by the seer as the main cause behind the origin and growth of vegetation]

५९९. प्रथश्च यस्य सप्रथश्च नामानुष्टुभस्य हविषो हविर्यत्।
धातुर्द्युतानात्सवितुश्च विष्णो रथन्तरमा जभारा वसिष्ठः॥ ५॥

The *havi* that is given with *Anuṣṭubha chanda* is named as *pratha* and *sapratha*.

The scholiasts composed *rathantara sāma keeping in view the gravitational power and radiation of Savitā* and *Viṣṇu*.

[*RV*. 10.181.1. Ascribed to *Pratha* of Vasiṣtha. Deity is *viśvedevāḥ*. It appears that the seer become known later by the term *pratha* used by him in his *mantra*. The oblations that are made with the *mantras* in *anuṣṭubha* metre are classified in two types, viz. *pratha* and *sapratha*. Composition of *rathantara sāma* also took place keeping in view the gravitational power (*dhātā*), radiation of *savitā* and *viṣṇu*. More

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homework is required for further elaboration of these terms and their intent]

६००. नियुत्वान्वायवा गह्ययं शुक्रो अयामिते। गन्तासि सुन्वतो गृहम्॥६॥

Come O *Vāyu*! carry and place the *Śukra*.

Make your way to the house of *Somayāji*.

[*RV*. 2.41.2. Revealed to Vāmadeva of Gotama. Dedicated to *Vāyu*. *Śukra*: *somāhuti* when offered to fire is known as *Śukra*. Whatever is offered to fire as oblation is diffused in Air. It is carried by wind and is placed wherever required. *Somayāji*: *sunvataḥ* who performs the *yajña* with *Soma*, or various types of vegetation and products of milk. For *Soma-āhutis* see author's work '*Vedic Meteorology*' part II, Experimental Meteorology]

६०१. यज्जायथा अपूर्व्य मघवन्वृत्रहयाय।

तत्पृथिवीमप्रथयस्तदस्तभ्ना उतो दिवम्॥७॥

Indra! O unparalled donor (of waters), you when made the clouds to discharge waters,

The earth became prosperous and the sky appeared to be higher.

[*RV*. 8.89.5. Ascribed to Nṛmedha and Purumedha of Aṅgiras. Addressed to *Indra*. Unparalled donor: *apūrvya maghvan*: *Indra* is unparalled donor, since he donates waters which none other gives. 'The sky appeared to be higher': with the removal of the cover of clouds, the height of sky extended]

* * *

CHAPTER III

[Metre is Anuṣṭup in stanza 1, 7; *Gāyatrī* in 4; *Jagatī* in 8, 9; *Mahāpaṅkti* in 10; and *Triṣṭup* in 2, 3, 5, 6, 7]

६०२. मयि वर्चो अथो यशोऽथो यज्ञस्य यत्पयः।

परमेष्ठी प्रजापतिर्दिवि द्यामिव दृंहतु॥१॥

You, the *Prajāpati*, situated in the celestialsphere, strengthen in me the glow and splendour and the essence of the *yajña*,

What you have founded in the bright sky.

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[Not available in the *RV*. *Ṛsi* is Vāmadeva of Gotama. Deity is *Prajāpati*. *Prajāpati*: the name for Sun given by seer. He calls the Sun *Parameṣṭhī*, since it is situated at the supreme place in celestial sphere. *Yajña*: The neutralization reaction process that is continously going on in the Sun]

६०३. सं ते पयांसि समु यन्तु वाजाः सं वृष्ण्यान्यभिमातिषाहः।
आप्यायमानो अमृताय सोम दिवि श्रवाꣳस्युत्तमानि धिष्व॥ २॥

Waters flow to you, strength and energy flow to you O defeater of foes.

You receive O *Soma* supreme essence from the Sun, expanding at large for living-beings.

[*RV*. 1.91.18. Ascribed to Gotama of Rahūgaṇa. Addressed to *Soma* (vegetations). Waters flow to you: the seer prays that the vegetation should receive water and become spong and energetic enough for the use of living-beings. He knows that most of the essences the vegetation receive from Sun in the form of starch or in the form of waters. Supreme essence: starch]

६०४. त्वमिमा ओषधीः सोम विश्वास्त्वमपो अजनयस्त्वं गाः।
त्वमातनोरुर्वा३न्तरिक्षं त्वं ज्योतिषा वि तमो ववर्थ॥ ३॥

Soma! all the herbs (vegetation) are you, produce you the waters.

Helped you in the expansion of midsphere and helped the dark world become lighted.

[*RV*. 1.91.22. The seer is Gotama of Rahūgaṇa. Deity is *Soma*. The seer takes *Soma* meaning as all the vegetation as well as the +ve *āpastattva* that was the main factor behind the origin of waters and midsphere. As to how did *Soma* helped in the expansion of midsphere, see author's work *Vedic Meteorology* Part I, chapter 2 on *Origin of Midsphere*]

६०५. अग्निमीळे पुरोहितं यज्ञस्य देवमृत्विजम्। होतारꣳ रत्नधातमम्॥ ४॥

Praise I *Agni* who is the precursor of *Yajña*, effulgent and the means of periodic *Yajña*,

Always subjected to the praise, the possessor of gems.

[*RV*. 1.1.1. Ascribed to Madhucchandā of Viśvāmitra. Deity is *Agni*. *Agni* is intended to be the original cause of physical creation and

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accomplisher of the natural process. It is used something like ions in the idiolect of the seer. He praises it to be the precursor or first essential element for the *yajña*, or physical creation. Ions have effulgence. They are, in fact, the main factor behind the accomplishment of periodic *yajña* or natural process. *Yajña* is a term used by Vedic seers for *Agnihotra* as well as for any operation to be carried out or any process that has accomplished or going to be accomplished]

६०६. ते मन्वत प्रथमं नाम गोनां त्रिः सप्त परमं नाम जानन्।

ता जानतीरभ्यनूषत क्षा आविर्भुवन्नरुणीर्यशसा गावः॥५॥

The seers first of all recognized all the elements, afterwards they came to know that they are three and seven (or the multiple thereof) as such.

On recognizing them (the elements), they narrated their characterstics and thus appeared the *ṛcas* as a result of their brilliance.

[*RV*. 4.1.16. Seer is Vāmadeva of Gotams. Deity is *Agni*. The seer Vāmadeva takes *Agni* as meaning ions. *Triḥ gāvaḥ*: Three forms of *Agni* dominating three spheres as *Agni* on earth, *Jātaveda* in midsphere and *Vaiśvānara* in celestial sphere. *Sapta gāvaḥ*: Sun consisting of seven types of rays. The multiple thereof: other elements, the resultant of the above mentioned ones. They are all *āgneya* in essential form, named variously as *Indra*, *Varuṇa*, *Apāṁnpāta* etc. 'Thus appeared *ṛcās* and other chandas as a result of their celebrated efforts': After the process of recognition of various elements (deities) in the natural process as *Agni*, *Vāyu*, *Indra*, etc. etc. was over the ṛcās were dedicated or addressed to these deities by the seers. Vāmadeva here sheds an ample good light as to how the *ṛcās* came into being keeping in view the characteristics of *Agni*. This is why the another seer had it: *Agner Ṛgvedaḥ*

६०७. समन्या यन्त्युपयन्त्यन्याः समानमूर्वं नद्यस्पृणन्ति।

तमू शुचिं शुचयो दीदिवांसमपान्नपातमुप यन्त्यापः॥६॥

Water particles of similar charge get together and water particles of opposite charge come close to them thus unifying together they produce nadan sounds.

Oppositely charged clouds thus obtain the flashes of lightning.

[*RV*. 2.35.3. Ascribed to Gṛtsamada of Śunaka. Dedicated to *Apāṁnapāt*. In the ideolect of the seer Gṛtsamada lightning is meant

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apāṁnpāt being the relative of *āpāḥ* i.e. charged water particles. First of all the water particles of similar charge coalesced with each other and collide with those charged oppositely. This collision between two oppositely charged clouds give rise to lightning. *Śuci*: charge. *Nadyaḥ*: clouds producing *nadan* sound]

६०८. आ प्रागाद्भद्रा युवतिरह्नः केतून्त्समीर्त्सति।

अभूद्भद्रा निवेशनी विश्वस्य जगतो रात्री॥७॥

The gentle and rejuvenating night has dawned rolling up the daylight.

This gentle night relaxes the whole world.

[Not treaceable to the extant *Saṁhitās*. Ascribed to Vāmadeva of Gotama. Dedicated to *rātrī* or night. *Yuvatiḥ*: rejuvenating used as attributive epithet of *rātrī*. *Viśvasya jagato niveśani*: relaxing the whole world. The seer eulogizes the night]

६०९. प्रक्षस्य वृष्णो अरुषस्य नू महः प्र नो वचो विदथा जातवेदसे।

वैश्वानराय मतिर्नव्यसे शुचिः सोम इव पवते चारुरग्नये॥८॥

Generator of provisions, the treasure of light we have all our praises for you. Keeping in view your vital roles in the ongoing *sṛṣṭiyajña* or natural process as *Agni* in terrestrial sphere, *Jātaveda*s in midsphere and *Vaiśvānara* in celestial sphere the words flow for you from our surcharged mind like that of *Soma* flows to you.

[*RV*. 6.8.1. *Ṛsi* is Bharadvāja of Bṛhaspati. Deity is *Agni*. This *mantra* also points out the fact as to how the *ṛcās* flow from the surcharged minds of seers in praise for *Agni*]

६१०. विश्वे देवा मम शृण्वन्तु यज्ञमुभे रोदसी अपां नपाच्च मन्म।

मा वो वचाꣳसि परिचक्ष्याणि वोचꣳ सुम्नेष्विद्वो अन्तमा मदेम॥९॥

Hear my prayers O *Viśvedevāḥ*, all the deities, abiding between terrestrial sphere and celestial sphere, hear my thoughts O lightning.

May I not speak any untruthful regarding you, so that having known your exact properties and applied them for our use we may rejoice in comforts.

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[*RV*. 6.52.14. Ascribed to Ṛjiśvā of Bharadvāja. Dedicated to *Viśvedevās*, all the deities. *Yajña*: operation hymns or hymns dedicated to the deities. *Manma*: *mananāni* or say *mantrāṇi*, i.e. thoughts. Here the seer wants to be very particular in relating the properties of various deities, so that right knowledge regarding them may help exploit them rightly for the use of living-beings and so they may rejoice in comfort]

६११. यशो मा द्यावापृथिवी यशो मेन्द्रबृहस्पती।
यशो भगस्य विन्दतु यशो मा प्रतिमुच्यताम्।
यशसा३स्याः सःसदोऽहं प्रवहिता स्याम्॥ १०॥

Let me know the character of *Dyau*. and *Pṛthivi*, character of *Indra* and *Bṛhaspati*, let the character of *Bhaga* be known to me, let I not forget it. Equipped with the knowledge of their actual character, I should become their advocate.

[Not available elsewhere. Revealed to Vāmadeva of Gotama. Addressed to *liṅgoktāḥ* (character of deities). The seer prays to have the exact knowledge of the character of various deities, so that he may become their lawful advocate]

६१२. इन्द्रस्य नु वीर्याणि प्रवोचं यानि चकार प्रथमानि वज्री।
अहन्नहिमन्वपस्ततर्द प्र वक्षणा अभिनत्पर्वतानाम्॥ ११॥

Let me narrate the functions of *Indra* that the thunderbolt holder carried out at first.

He destroyed clouds to discharge the blocked waters of the clouds.

[*RV*. 1.32.1. Ascribed to Hiraṇyastupa of Aṅgiras. Deity is *Indra*. The seer describes the process of rain-formation]

६१३. अग्निरस्मि जन्मना जातवेदा घृतं मे चक्षुरमृतं म आसन्।
त्रिधातुरर्को रजसो विमानोऽजस्रं ज्योतिर्हविरस्मि सर्वम्॥ १२॥

Originally *Agni* I am, *Jātavedas* (lightning) abiding in midsphre is my essence. Immortals are my eyes.

In ionized form always measuring the sky I reside in celestial sphere as Sun incessantly undergoing neutralization reaction process.

[*RV*. 3.26.7. Ascribed to Viśvāmitra of Gāthī. Deity is *Agni* or Ātmā.

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Agni: consciousness or Ātmā. Lightning and Sun are *Agni*'s manifestations. *Tridhātu*: three forms of ion, electrons (*sattva*) protons (*rajas*) and neutrons (*tamas*). Sun is called in ionized or tridhātu form. *Havi*: It is called a *havi*, i.e. undergoing the process of neutralization reaction continuously]

६१४. पात्यग्निर्विपो अग्रं पदं वेः पाति यह्वश्चरणं सूर्यस्य।

पाति नाभा सप्तशीर्षाणमग्निः पाति देवानामुपमादमृष्वः॥ १३॥

Agni, the surcharged one, is the custodian of movements, the great *Agni* guards the various phases of Sun.

In the midsphere, *Agni*, guards seven *Maruts*, the great *Agni* is also the guardian of life of deities.

[*RV*. 3.5.5. *Ṛṣi* is Viśvāmitra of Gāthī. Deity is *Agni*. The seer visualises *Agni* as the custodian of the whole natural phenomena and processes]

* * *

CHAPTER IV

[Metre is *Paṅktī* in stanza 1 & 2; *Triṣṭup* in stanzas 8, 11 and 12. Rest of the stanzas have been composed in *Anuṣṭup*]

६१५. भ्राजन्त्यग्ने समिधान दीदिवो जिह्वा चरत्यन्तरासनि।

स त्वं नो अग्ने पयसा वसुविद्रयिं वर्चो दृशेऽदाः॥ १॥

Blazing fire, O celestial one, your effulgent rays like tongue in the mouth consumes the waters from the earth.

Grant us waters and prosperity also your effulgence for our sights, O *Vasuvit*.

[Not available in the *RV*. Ascribed to Vāmadeva of Gotama. Deity is *Agni*. By *Agni*, the seer means Sun *Vasuvit*: *Vāsayitā* that which makes the life flourish on the planet. In fact, Sun is also one of the eight *Vasus*, or the factors that make the organic life flourish on the Earth]

६१६. वसन्त इन्नु रन्त्यो ग्रीष्म इन्नु रन्त्यः।

वर्षाण्यनु शरदो हेमन्तः शिशिर इन्नु रन्त्यः॥ २॥

Due to *Agni*, the Sun, the spring and summer seasons came into being.

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The rainy, winter, *hemanta* and autmn seasons also set in.

[Not available in the *RV*. *Ṛsi* is Vāmadeva of Gotama. Deity is *Agni*. The seer visualizes Sun as the creator of six seasons]

६१७. सहस्त्रशीर्षा: पुरुष: सहस्राक्ष: सहस्रपात्।

स भूमिं सर्वतो वृत्वात्यतिष्ठद्दशाङ्गुलम्॥३॥

Manifesting into thousands of heads, eyes and legs.

Puruṣa, the universal consciousness, is pervading the physical body consisting of ten organs. It is also exvading it.

[*RV*. 10.90.1. Ascribed to Nārāyaṇa. Deity is *Puruṣa*, the consciousness. Ten organs: 5 sense organs plus 5 motor organs. The consciousness exists in two forms individuated as well as universal. In its individuated form it is pervading the physical body and in its universal form it is pervading the whole universe. Hence, from the point of a physical body, it may be described as pervading it as well as exvading it]

६१८. त्रिपादूर्ध्व उदैत्पुरुष: पादोऽस्येहाभवत्पुन:।

तथा विष्वङ् व्यक्रामदशनानशने अभि॥४॥

Three fourth of the consciousness is without creation and one fourth is within the process of creation and decreation.

It has pervaded the living and non-living creation individually as well as universally.

[*RV*. 10.90.4. Ascribed to Narain. Addressed to *Puruṣa*]

६१९. पुरुष एवेदं सर्वं यद्भूतं यच्च भाव्यम्।

पादोऽस्य सर्वा भूतानि त्रिपादस्यामृतं दिवि॥५॥

The present creations or future creations owe to the consciousness.

One fourth of the consciousness is within creation and three fourth remains without creation.

[*RV*. 10.90.2. *Ṛsi is Narain*. *Deity is Puruṣa*]

६२०. तावानस्य महिमा ततो ज्यायांश्च पूरुष:।

उतामृतत्वस्येशानो यदन्नेनातिरोहति॥६॥

It in fact is greater than its greatness.

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It is the master of both the created as well as non-created worlds.

[*RV*. 10.90.3. Revealed to Narain. Addressed to *Puruṣa*]

६२१. ततो विराडजायत विराजो अधि पूरुषः।
स जातो अत्यरिच्यत पश्चाद्भूमिमथो पुरः॥७॥

One fourth of the consciousness which remains under the process of creation and decreation converts into *virāṭ* form. This *virāṭ* form is possessed by the remaining three fourth part of consciousness.

The *virāṭ* form diversified giving rise to stars and planets and thereafter organic life.

[*RV*. 10.90.5. Revealed to Narain. Addressed to *Puruṣa*. *Puruṣa* in the ideolect of Narain, is pure consciousness and that part of consciousness which is utilized in the process of creation, or decreation is termed by the seer as *Virāṭ puruṣa*. *Virāṭ puruṣa*, or *virāṭ* form was also described by Shri Kṛṣṇa to the disappointed and dejected Arjuna]

६२२. मन्ये वां द्यावापृथिवी सुभोजसौ ये अप्रथेथाममितमभि योजनम्।
द्यावापृथिवी भवतं स्योने ते नो मुञ्चतमंहसः॥८॥

O star and planet I consider you to be the good colleagues, your expansion is about unmeasurable *yojanas* (kilometerages).

May you be harbinger of well being and prosperity for us and relieve us of the unconveniences.

[Taken from *AV*. 4.26.1. Ascribed to Vāmadeva of Gotama. Deity is *Dyāvāpṛthivī* (star and planet)]

६२३. हरी त इन्द्र श्मश्रूण्युतो ते हरितौ हरी।
तं त्वा स्तुवन्ति कवयः पुरुषासो वनर्गवः॥९॥

O Sun, your moustaches have turned pale i.e., you have developed yellow patches in you. Your rays have also become yellow.

The Astronomers or Astrophysicists call you *Vanargava* i.e. he who is endowed with dazzling rays.

[Not available elsewhere. Ascribed to Vāmadeva of Gotama. Deity is *Indra*. The seer takes *Indra* as meaning 'Sun' whereas other seers have used the same term as meaning 'electric charge']

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६२४. यद्वर्चो हिरण्यस्य यद्वा वर्चो गवामुत।
सत्यस्य ब्रह्मणो वर्चस्तेन मा सꣳसृजामसि॥ १०॥

The glow what is contained in the core of star, the glow what is released by the rays.

The glow what the truth seaker scholar is endowed with should form me.

[Not available in the *RV*. or elsewhere. Seer is Vāmadeva of Gotama. Deity is *Indra* meaning star or sun]

६२५. सहस्तन्न इन्द्र दद्ध्योज ईशे ह्यस्य महतो विरप्शिन्।
क्रतुं न नृम्णꣳ स्थविरं च वाजं वृत्रेषु शत्रून्त्सहना कृधी नः॥ ११॥

O Sun you are the master of great power and lustre.

Let that power and lustre pass on to us, so that we may be able to face hazzards that pose before us in our life, or that come our way to work.

[Not available elsewhere. *Ṛṣi* is Vāmadeva of Gotama. Deity is *Indra*, the Sun]

६२६. सहर्षभाः सहवत्सा उदेत विश्वा रूपाणि बिभ्रतीर्द्व्यूध्नीः।
उरुः पृथुरयं वो अस्तु लोक इमा आपः सुप्रपाणा इह स्त॥ १२॥

Come to us O clouds along with your thundering sound, along with waters, wearing many looks, with the doubled capacity of retaining water.

Let you cast over this world and the waters, potable, flow down.

CHAPTER V

[Metre is *Jagātī* in stanza 2 and *Triṣṭup* in 3. Rest of the stanzas are composed in *Gāyatrī*]

६२७. अग्न आयूꣳषि पवस आ सुवोर्जमिषं च नः।
आरे बाधस्व दुच्छुनाम्॥ १॥

Bless us O *Agni* with long life, grant us power and food Remover our ill-fates.

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[*RV*. 9.66.19. *Ṛṣi* is Sataṁ of Vakhānas. Deity is *Agni pavamāna*. In the ideolect of the seer *Agni-pavamāna* is sun-light that converts into starch in plants. The seer visualizes vitality into sun-light]

६२८. विभ्राड् बृहत्पिबतु सोम्यं मध्वायुर्दधद्यज्ञपतावविह्रुतम्।

वातजूतो यो अभिरक्षति त्मना प्रजाः पिपर्ति बहुधा वि राजति॥ २॥

The illustrious Sun consumes aquous substances, imparts it the troubleless life to those who offers oblations to him.

Inspired by winds it protects all the species, supplies foods and shines in various forms.

[*RV*. 10.170.1. Ascribed to Vibhrāṭ of *Sūrya*. Deity is Sun. It seems that the seer has assigned himself the name of the object of his specialized study and research]

६२९. चित्रं देवानामुदगादनीकं चक्षुर्मित्रस्य वरुणस्याग्नेः।

आप्रा द्यावापृथिवी अन्तरिक्षꣳ सूर्य आत्मा जगतस्तस्थुषश्च॥ ३॥

With various rays the Sun has arisen. It makes *Mitra*. *Varuṇa* and *Agni* visible (They are manifestations of the Sun)

It fills up the terrestrial sphere, midsphere and celestial sphere with his light. It is in fact the essence of organic and inorganic life.

[*RV*. 1.115.1. Seer is Kutsa of *Aṅgiras*. Deity is Sun. In the opinion of Kutsa, all the heavenly bodies are but the manifestations of Sun. The Sun is also the essence of organic as well as inorganic life]

६३०. आयं गौः पृश्निरक्रमीदसदन्मातरं पुरः। पितरं च प्रयन्त्स्वः॥ ४॥

The Sun has arisen, first it enters oceans

Afterwards it converts into food.

In the context of Ātmā, it would mean as:

The consciousness first enters into waters, or watery substance (into mother's womb), afterwards converts into *annamayakośa* or physical body.

[*RV*. 10.189.1; *VS*. 3.6. Ascribed to Sārparājñī. Deity is *Sūrya* or *Ātmā*]

६३१. अन्तश्चरति रोचनास्य प्राणादपानती। व्यख्यन्महिषो दिवम्॥ ५॥

Sun: The Sun is traversing the space, rising and setting.

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It has illumined the celestial sphere with its rays.

Ātmā: The consciousnes travels in the body in the form of *prāṇa* (inhalation) and *āpana* (exhalation).

It has illumined the physical body of living-beings.

[*RV*. 10.189.2; *VS*. 3.7. Seer is Sārparājñī. Deity is *Sūrya* or *Ātmā*]

६३२. त्रिःशद्धाम वि राजति वाक्पतङ्गाय धीयते। प्रति वस्तोरह द्युभिः॥६॥

The day has thirty *Muhurtas*, fifteen of day time are enlightened by your rays.

We offer our prayers for Sun.

[*RV*. 10.189.3; *VS*. 3.8. Ascribed to Sārparājñī. Deity is *Sūrya* or *Ātmā*]

६३३. अप त्ये तायवो यथा नक्षत्रा यन्त्यक्तुभिः। सूराय विश्वचक्षसे॥७॥

When the Sun rises, stars alongwith night go into hiding like those of thieves.

[*RV*. 1.50.2; *AV*. 13.2.17; 20.47.14. Ascribed Praskaṇva of Kaṇva. Deity is *Sūrya*]

६३४. अदृश्रन्नस्य केतवो वि रश्मयो जनाः अनु। भ्राजन्तो अग्नयो यथा॥८॥

Rays of the Sun appears to the people like the flames of burning fire.

[*RV*. 1.50.3; *AV*. 13.2.18; 20.47.15. Ascribed to Praskaṇva of Kaṇva. Deity is *Sūrya*]

६३५. तरणिर्विश्वदर्शतो ज्योतिष्कृदसि सूर्य। विश्वमाभासि रोचनम्॥९॥

You are fast and visible O Sun, radiator of light

You give light to all the luminous objects.

[*RV*. 1.50.4; *AV*. 13.2.19; 20.47.16. Ascribed to Praskaṇva of Kaṇva. Deity is *Sūrya*]

६३६. प्रत्यङ् देवानां विशः प्रत्यङ्ङुदेषि मानुषान्। प्रत्यङ् विश्वं स्वर्दृशे॥१०॥

You rise for learned, laity and all others to give light.

[*RV*. 1.50.5; *AV*. 13.2.20; 20.47.17. *Ṛṣi* is Praskaṇva of Kaṇva. Deity is *Sūrya*]

६३७. येना पावक चक्षसा भुरण्यन्तं जनाः अनु। त्वं वरुण पश्यसि॥११॥

O Sun, purifier, you nourish the organic life with your light.

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[*RV*. 1.50.6; *AV*. 13.2.21; 20.47.18. *Ṛṣi* is Praskaṇva of Kaṇva. Deity is *Sūrya*. *Varuṇa*: Varuṇa is the form of Sun, hence the seer calls the Sun by the name of his form, *Varuṇa*, the readiation heating from Sun]

६३८. उद्द्यामेषि रजः पृथ्वहा मिमानो अक्तुभिः। पश्यञ्जन्मानि सूर्य॥ १२॥

You rise in the vast sky replacing the night by day

[*RV*. 1.50.7; *AV*. 13.2.22; 20.47.19. Seer is Praskaṇva of Kaṇva. Deity is *Sūrya*]

६३९. अयुक्त सप्त शुन्ध्युवः सूरो रथस्य नप्त्यः।
ताभिर्याति स्वयुक्तिभिः॥ १३॥

You have yoked to your chariot seven types of purifying rays O Sun.

You traverse the whole world with their help.

[*RV*.1.50.9; *AV*. 13.2.24; 20.47.21. *Ṛṣi* is Praskaṇva of Kaṇva. Deity is *Sūrya*]

६४० सप्त त्वा हरितो रथे वहन्ति देव सूर्य। शोचिष्केशं विचक्षण॥ १४॥

O luminous Sun, radiator of light, you are driven by chariot of seven rays, which are purifiers.

[*RV*. 1.50.8; *AV*. 13.2.23; 20.47.20. Ascribed to Praskaṇva of Kaṇva. Deity is *Sūrya*]

MAHĀNĀMNYĀRCIKA

I

INDRA TRAILOKYĀTMA

[Metre is *Śakvarī*. *Ṛṣi* is Prajāpati]

६४१. विदा मघवन् विदा गातुमनुशꣳसिषो दिशः।
शिक्षा शचीनां पते पूर्वीणां पुरूवसो॥ १॥

You know O *Maghvan* treadable path, so guide the right direction.

You are the source of primary power and abound in prosperity.

६४२. आभिष्ट्वमभिष्टिभिः स्वा३ऽन्नांशुः।

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प्रचेतन प्रचेतयेन्द्र द्युम्नाय न इषे॥ २॥

Illustrious as Sun, O *Indra*, extremely powerful charge through your spark and discharge process make us equip with glow and food-grains.

६४३. एवा हि शक्रो राये वाजाय वज्रिवः।

शविष्ठ वज्रिन्नृञ्जसे मंहिष्ठ वज्रिन्नृञ्जसे। आ याहि पिब मत्स्व॥ ३॥

O water donor, holder of thunderbolt, you are powerful and capable.

Make us prosperous in wealth and goods. Come hither, induce your opposite charge (+ve *Soma*) and get overjoyed.

६४४. विदा राये सुवीर्यं भवो वाजानां पतिर्वशाꣳ अनु।

मंहिष्ठ वज्रिन्नृञ्जसे यः शविष्ठः शूराणाम्॥ ४॥

O water donor, holder of thunderbolt, you are the source of power, you are most powerful among lustrous objects.

You grant capabilities to raise more and more food-grains and so we attain prosperity. On being tamed, you grant us capabilities.

[*Maṁhiṣṭha*: donor (of waters)]

६४५. यो मंहिष्ठो मघोनामꣳशुर्न शोचिः।

चिकित्वो अभि नो नयेंद्रो विदे तमु स्तुहि॥ ५॥

You are the greatest donor (since there is no donation greatest than water) your glow equals the glow of self-glowing objects like Sun.

You are a charge *Indra*, you guideus the right path. We have all our praises for you.

६४६. ईशे हि शक्रस्तमूतये हवामहे जेतारमपराजितम्।

स नः स्वर्षदति द्विषः क्रतुश्छन्द ऋतं बृहत्॥ ६॥

He is capable and powerful enough to grant prosperity. We offer him oblations. He is unconquered conqueror

He removes all calamities. He is creator, protector and greatest controller.

६४७. इन्द्रं धनस्य सातये हवामहे जेतारमपराजितम्।

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स नः स्वर्षदति द्विषः स नः स्वर्षदति द्विषः॥७॥

For prosperity's sake we perform sacrifice for *Indra* who is unconquered onqueror. He removes all calamities that liquidate organic life from the Earth.

६४८. पूर्वस्य यत्ते अद्रिवोऽऽशुर्मदाय। सुम्न आ धेहि नो वसो पूर्तिः शविष्ठ शस्यते। वशी हि शक्रो नूनं तन्नव्यं संन्यसे॥८॥

O resident of clouds, inhabitor, give us whatever you have (i.e. waters) for our happiness and comfort, since the power of making up deficiency is always lauded O powerful *Indra*.

You are really capable of providing resources. That is why I invoke you.

८४९. प्रभो जनस्य वृत्रहन्त्समर्येषु ब्रवावहै।

शूरो यो गोषु गच्छति सखा सुशेवो अद्वयुः॥९॥

Capable of killing *Vṛtra*, you are always the subject matter of people's discussion

That the resident of clouds, our unique friend *Indra* is very useful for us.

६५०. एवाह्येऽ३ऽ३ऽ३व। एवा ह्यग्ने। एवाहीन्द्र।

एवा हि पूषन्। एवा हि देवाः ॐ एवाहि देवाः॥१०॥

It is exactly the same what I have said about you above. You are exactly the *Agni*. You are exactly the same O *Indra*.

You are exactly the giver of prosperity, you are attributed with all the divine powers.

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PART II
BOOK I
CHAPTER I

OM. Glory to the *Sāmaveda*! to Lord Gaṇeśa glory! OM.

I

(SOMA PAVAMĀNA)

[The triplet is taken from *Rgveda* IX. 11.1. -3, ascribed to Asita or Devala. The metre is *Gāyatrī*]

६५१. उपास्मै गायता नरः पवमानायेन्दवे। अभि देवाँ इयक्षते॥ १॥

Sing forth to *Indu*, O you man, to him who now is purified,
Fain to pay worship to the Gods!

६५२. अभि ते मधुना पयोऽथर्वाणो अशिश्रयुः। देवं देवाय देवयु॥ २॥

Together with your pleasant juice the *Atharvans* have commingled milk,
Divine, God-loving, for the God.

[*The Atharvans*: the priests who perform the duties of the *Adhvaryus*]

६५३. स नः पवस्व शं गवे शं जनाय शमर्वते। शँ राजन्नोषधीभ्यः॥ ३॥

Bring health to cattle with your flow, health to the people, health to steeds, Health, O you King, to growing plants!

[King: the usual designation of *Soma* in the *Brāhmaṇa*]

II (SOMA PAVAMĀNA)

[The triplet is taken from *Rgveda* IX. 64. 28-30, ascribed to Kaśyapa. The metre is *Gāyatrī*]

६५४. दविद्युतत्या रुचा परिष्टोभन्त्या कृपा। सोमाः शुक्रा गवाशिरः॥ १॥

Bright are these *Somas* blent with milk, with light that flashes brilliantly,
And form that shout all around.

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६५५. हिन्वानो हेतृभिर्हित आ वाजं वाज्यक्रमीत्। सीदन्तो वनुषो यथा॥ २॥

Roused by his drivers and sent forth, the strong Steed has come nigh for spoil,

As warriors when they stand arrayed.

[Form: *Krpā:* stream, according to Sāyaṇa]

६५६. ऋधक्सोम स्वस्तये संजग्मानो दिवा कवे। पवस्व सूर्यो दृशे॥ ३॥

Specially, *Soma*, Sage, by day, coming together for our weal,

Like *Sūrya*, flow for us to see!

['Specially': *ṛdhak:* said by Yāska to be the Vedic form of *pṛthak*, and to be used in the sense of prospering. 'Zum Segen.'-Benfey. 'Sage': the *Ṛgveda* has *kaviḥ*, the nominative case, instead of *kave*, the vocative. 'By day': *divā:* the *Ṛgveda* has *divaḥ* from heaven]

III (SOMA PAVAMĀNA)

[The triplet is taken from *Rgveda* IX. 66. 10-12, ascribed to the Śataṁ Vaikhānasas, said to have been a race of saintly hermits. The metre is *Gāyatrī*]

६५७. पवमानस्य ते कवे वाजिन्त्सर्गा असृक्षत। अर्वन्तो न श्रवस्यव:॥ १॥

The streams of *Pavamāna*, your, Sage, mighty one, have poured them forth,

Like coursers eager for renown.

६५८. अच्छा कोशं मधुश्चुतमसृग्रं वारे अव्यये। अवावशन्त धीतय:॥ २॥

They have been poured upon the fleece towards the meath-distilling vat:

The holy songs have rung aloud.

६५९. अच्छा समुद्रमिन्दवोऽस्तं गावो न धेनव:। अग्मन्नृतस्य योनिमा॥ ३॥

Like milch-kine coming home, the drops of *Soma* juice have reached the lake,

Have reached the shrine of sacrifice.

'The *lake*': *samudram*: meaning the *droṇakalaṣa*, or reservoir.

* * *

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IV

[The triplet is taken from *Ṛgveda* IX. 66. 10-12, ascribed to the *Agni* Śataṁ Vaikhānasas, said to have been a race of saintly hermits. The metre is *Gāyatrī*]

६६०. अग्न आ याहि वीतये गृणानो हव्यदातये। नि होता सत्सि बर्हिषि॥ १॥

Come, *Agni*, praised with song to feast and sacrificial offerings: sit
As *Hotā* on the holy grass!

६६१. तं त्वा समिद्भिरङ्गिरो घृतेन वर्धयामसि। बृहच्छोचा यविष्ठ्य॥ २॥

So, *Aṅgiras*, we make you strong with fuel and with holy oil.
Blaze high, you youngest of the Gods!

Note: The seer Śataṁ Vaikhānas calls *Agni* as aṅgirā.

६६२. स नः पृथु श्रवाय्यमच्छा देव विवाससि। बृहदग्ने सुवीर्यम्॥ ३॥

For us you win, *Agni*, God, heroic strength exceeding great,
Far-spreading and of high renown.

V (MITRA-VARUṆA)

[The triplet is taken from *Ṛgveda* III. 62. 16-18, ascribed to Viśvāmitra. The metre is *Gāyatrī*]

६६३. आ नो मित्रावरुणा घृतैर्गव्यूतिमुक्षतम्। मध्वा रजाꣳसि सुक्रतू॥ १॥

Varuṇa, *Mitra*, sapient pair, pour fatness on our pastures, pour
Meath on the regions of the air!

६६४. उरुशꣳसा नमोवृधा मह्ना दक्षस्य राजथः। द्राघिष्ठाभिः शुचिव्रता॥ २॥

Gladdened by homage, ruling far, you reign by majesty of might,
Pure in your ways, for evermore.

६६५. गृणाना जमदग्निना योनावृतस्य सीदतम्। पातꣳ सोममृतावृधा॥ ३॥

Lauded by *Jamadagni's* song, sit in the shrine of sacrifice:
Drink *Soma*, you who strengthen Law!

[*Jamadagni* may, according to Sāyaṇa, be in this place an epithet of Viśvāmitra, and mean 'by whom the fire has been kindled,' or the famous *Ṛsi Jamadagni* may be intended]

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Note: *Mitra* and *Vauṇa* are rain-making agents. Their deficiency is augmented with the help of their respective *āhutis* offerved to fire. *Soma* here significes, both types of *āhutis*, i.e. *āhuti* partaining to *mitra* and *āhuti* pertaining to *Varuṇa*. Both are co-ordinated in a particular ratio to make it rain. For more detail, see authors work *Vedic Meteorology*.

VI (INDRA)

[The triplet is taken from *Ṛgveda* VIII. 17. 1-3, ascribed to Irimbiṭhi, of the family of Kaṇva. The metre is *Gāyatrī*]

६६६. आ याहि सुषुमा हि त इन्द्र सोमं पिबा इमम्। इदं बर्हिः सदो मम॥ १॥

Come, we have pressed the juice for you; O *Indra*, drink this *Soma* here:

Sit you on this my sacred grass!

६६७. आ त्वा ब्रह्मयुजा हरी वहतामिन्द्र केशिना। उप ब्रह्माणि नः शृणु॥ २॥

O *Indra*, let your long-maned bays, yoked by prayer, bring you hitherward:

Give ear and listen to our prayers!

[Yoked 'by prayer': *brahmayujā:* the worshipper's prayer brings *Indra* to the sacrifice]

६६८. ब्रह्माणस्त्वा युजा वयं सोमपामिन्द्र सोमिनः। सुतावन्तो हवामहे॥ ३॥

We *Soma*-bearing *Brahmans* call you *Soma*-drinker with your friend,

We, *Indra*, bringing *Soma* juice.

['With your friend': yujā: with your companion, the thunderbolt. With suitable praise.'-Wilson. 'In appropriate hymns of praise.'-Stevenson. 'Allesamt.' 'Altogether.'-Benfey]

VII (INDRA-AGNI)

[The triplet is taken from *Ṛgveda* III. 12. 1-3, ascribed to Viśvāmitra. The metre is *Gāyatrī*]

६६९. इन्द्राग्नी आ गतं सुतं गीर्भिर्नभो वरेण्यम्। अस्य पातं धियेषिता॥ १॥

Indra and *Agni*, moved by songs, come to the juice, the precious dew:

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Drink you thereof, impelled by prayer!

['*Indra* and *Agni*': here addressed conjointly, in a compound, *indrāgnī*, as a dual deity. 'Dew': or cloud]

६७०. इन्द्राग्नी जरितुः सचा यज्ञो जिगाति चेतनः।

अया पातमिमं सुतम्॥ २॥

Indra and *Agni*, with the man who lauds comes visible sacrirfice:

So drink you both this flowing juice!

६७१. इन्द्रमग्निं कविच्छदा यज्ञस्य जूत्या वृणे। ता सोमस्येह तृम्पताम्॥ ३॥

With force of sacrifice I seek *Indra*, *Agni* who love the wise:

With *Soma* let them sate them here!

['Who love the wise': *kavicchadā*: Prof. Ludwig takes the word as an epithet of *jūtyā*, 'durch die von den weisen gebilligte aufforderung des opfers.' 'Die Sangerfreunde wahl' ich mir, *Indrāgni*, in des Opfer's Drang.'-Grassmann]

* * *

VIII (SOMA PAVAMĀNA)

[The triplet is taken from *Ṛgveda* IX. 61. 10, 12, 11, ascribed to Amahīyu. The metre is *Gāyatrī*]

६७२. उच्चा ते जातमन्धसो दिवि सद्भूम्या ददे। उग्रं शर्म महि श्रवः॥ १॥

High is your juice's birth: though set in heaven, on earth it has obtained

Dread sheltering power and great renown.

[This stanza is repeated from I. v. ii. 4.1]

६७३. स न इन्द्राय यज्यवे वरुणाय मरुद्भ्यः। वरिवोवित्परि स्रव॥ २॥

Finder of room and freedom, flow for *Indra* whom we must sdore,

For *Varuṇa* and the *Marut* host!

['Whom we must adore': *yajyave:* the meaning of the word is uncertain: *īndrāya yājyave* seems to mean 'to the chasing *Indra*.'-Max Müller, V. H., I. 328]

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६७४. एना विश्वान्यर्य आ द्युम्नानि मानुषाणाम्। सिषासन्तो वनामहे॥ ३॥

Striving to win, with him we gain all riches from the enemy,
Yea, all the glories of mankind.

IX SOMA PAVAMĀNA

[The two stanzas, the first of which is repeated from I. vi. i. 3. 1, are taken from *Rgveda* IX. 107, 4, 5, ascribed to the Seven Ṛṣis. The metre is *Prāgātha*, that is, stanza 1 is *Bṛhatī* and stanza 2 *Satobṛhatī*]

Note: *Saptarṣi* is the proper name. Griffith has mistakingly offered a literal translation as seven ṛṣis. In fact, they were not seven ṛṣis as conjuctured by Griffith. It is rather a name of one single ṛṣi.

६७५. पुनानः सोम धारयापो वसानो अर्षसि।
आ रत्नधा योनिमृतस्य सीदस्युत्सो देवो हिरण्ययः॥ १॥

Cleansing you, *Soma*, in your stream, you flow in a watery robe.

Giver of wealth, you sit in the place of Law, O God, a fountain made of gold.

['Law': Law-ordained sacrifice]

६७६. दुहान ऊधर्दिव्यं मधु प्रियं प्रत्नं सधस्थमासदत्।
आपृच्छ्यं धरुणं वाज्यर्षसि नृभिर्धौतो विचक्षणः॥ २॥

He, milking for dear meath the heavenly udder, has sat in the ancient gathering-place.

Washed by the men, far-sighted, strong, you stream to the honourable reservoir.

['You stream': the *Rgveda* has *arṣati*, he streams. 'To the honourable reservoir': or dharuṇam may be an adjective, meaning nutritious, *annam*, food, being understood:'You stream forth commendable nutritious food.']

X (SOMA PAVAMĀNA)

[*Rgveda* IX. 87. 1, 2. Ascribed to Uṣanā Kāvya. The metre is *Trṣṭup*. Stanza 1 is a repetition of I. vi. i. 4. 1]

६७७. प्र तु द्रव परि कोशं नि षीद नृभिः पुनानो अभि वाजमर्ष।
अश्वं न त्वा वाजिनं मर्जयन्ताऽच्छा बर्ही रशनाभिर्नयन्ति॥ १॥

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Run onward to the reservoir and seat you: cleansed by the men speed forward to the battle:

Making you glossy like an able courser, forth to the sacred grass with reins they lead you

६७८. स्वायुधः पवते देव इन्दुशस्तिहा वृजना रक्षमाणः।

पिता देवानां जनिता सुदक्षो विष्टम्भो दिवो धरुणः पृथिव्याः॥ २॥

Indu, the well-armed God is flowing onward, he who averts the curse and guards the homesteads,

Father, begetter of the Gods, most skilful, the buttress of the heavens and earth's supporter.

६७९. ऋषिर्विप्रः पुर एता जनानामृभुर्धीर उशना काव्यने।

न चिद्विवेद निहितं यदासामपीच्याः३ गुह्यं नाम गोनाम्॥ ३॥

Farsighted, skilful (among other people) meteorologist recognizes you *Soma* (waters) hiding into clouds.

XI (INDRA)

[*Rgveda* VII. 32. 22, 23. Ascribed to Vasiṣṭha. The metre is *Bṛhatī* in stanza 1 and *Satobṛhati* in stanza 2. Stanza 1 is a repetition of I. iii. i. 5. 1]

६८०. अभि त्वा शूर नोनुमोऽदुग्धा इव धेनवः।

ईशानमस्य जगतः स्वर्दृशमीशानमिन्द्र तस्थुषः॥ १॥

Like kine unmilked we call aloud, hero, to you, and sing your praise,

Looker on heavenly light, Lord of this moving world, Lord, *Indra*! of what move not.

६८१. न त्वावाः अन्यो दिव्यो न पार्थिवो न जातो न जनिष्यते।

अश्वायन्तो मघवन्निन्द्र वाजिनो गव्यन्तस्त्वा हवामहे॥ २॥

None other like to you, of earth or of the heavens, has been or ever will be born.

Desiring horses, *Indra Maghavan*! and kine, as men of might we call on you.

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XII (INDRA)

[The triplet-stanza 1 being a repetition of I. ii. ii. 3. 5-is taken from *Ṛgveda* IV. 31. 1-3, ascribed to Vāmadeva. The metre is *Gāyatrī*, stanza 3 being in the Pādanicṛt variety with seven syllables instead of eight in each *pāda*]

६८२. कया नश्चित्र आ भुवदूती सदावृधः सखा। कया शचिष्ठया वृता॥ १॥

With what help will he come to us, wonderful, everwaxing friend ?

With what most mighty company ?

[He: *Indra*]

६८३. कस्त्वा सत्यो मदानां मꣳहिष्ठो मत्सदन्धसः। दृढा चिदारुजे वसु॥ २॥

What genuine and most liberal draught will spirit you with juice to burst

Open even strongly-guarded wealth ?

['Genuine and most liberal': producing good results and causing you to be most bountiful. 'Strongly-guarded wealth': the treasure-houses of our enemies ; or the precious waters shut up in the clouds]

६८४. अभी षु णः सखीनामविता जरितृणाम्। शतं भवास्यूतये॥ ३॥

Do you who are protector of us your friends who praise you
With hundred aids approach us!

XIII (INDRA)

Ṛgveda VIII. 77. 1, 2. Ascribed to Nodhas. The metre is *Prāgātha* Stanza 1 is a repetition of I. iii. i. 5. 4.

६८५. तं वो दस्ममृतीषहं वसोर्मन्दानमन्धसः।

अभि वत्सं न स्वसरेषु धेनव इन्द्रं गीर्भिर्नवामहे॥ १॥

As cows low to their calves in stalls, so with our songs we glorify

This *Indra* even your wondrous God who checks attack, who takes delight in precious juice.

[As cows: the cows which are milked for sacrificial purposes, whose calves are shut up during the performance of the ceremony]

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६८६. द्युक्षं सुदानुं तविषीभिरावृतं गिरिं न पुरुभोजसम्।

क्षुमन्तं वाजं शतिं शतिनं सहस्त्रिणं मक्षू गोमनतमीमहे॥ २॥

Celestial, bounteous giver, girt about with might, rich, mountain-like, in pleasant things-

Him swift we seek for foodful booty rich in kine, brought hundredfold and thousandfold.

XIV (INDRA)

[*Rgveda* VIII. 55. 1, 2. Ascribed to Kali, son of Pragātha. The metre is *Prāgātha*. Stanza 1 is a repetition of I. iii. i. 5. 5]

६८७. तरोभिर्वो विदद्वसुमिन्द्रं सबाध ऊतये।

बृहद्गायन्तः सुतसोमे अध्वरे हुवे भरं न कारिणम्॥ १॥

Loud-singing at the sacred rite where *Soma* flows, we priests invoke

With haste, that he may help, as the bard's cherisher, *Indra* who find wealth for you.

['We priests invoke': the construction is difficult. I follow Professor Ludwig, and take *huve*, an infinitive, as equivalent to the first person plural]

Note: Here the reference of *sutasome adhvare* clearly indicates the meaning of *suta* as *huta*, thus *suta some adhavare* would the *yajña* in which *Soma* (essence of harbs) has been of fered oblation.

६८८. न यं दुध्रा वरन्ते न स्थिरा मुरो मदेषु शिप्रमन्धसः।

य आदृत्या शशमानाय सुन्वते दाता जरित्र उक्थ्यम्॥ २॥

Whom, fair of cheek, in rapture of the juice, the firm resistless slayers hinder not:

Giver of glorious wealth to him who sings his praise, honouring him who toils and pours.

[Fair of cheek: or, with fair helm. I follow the reading of the *Rgveda*, *made suśipram*, instead of *madeṣu śipram*, which is unintelligible. *Slayers: muro:* the word is difficult, meaning 'mortals': according to Sāyaṇa, 'walls' according to Benfey, destroyers' or 'enemies according to Grassmann. See Geldner, *Vedische Studien*, II. pp. 16-22]

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XV (SOMA PAVAMĀNA)

[The triplet is taken from *Ṛgveda* IX. 1. 1-3. Ascribed to Madhucchandas. The metre is *Gāyatrī*. Stanza 1 is a repetition of I. v. ii. 4. 2]

६८९. स्वादिष्ठया मदिष्ठया पवस्व सोम धारया। इन्द्राय पातवे सुतः॥ १॥

In sweetest and most gladdening stream flow pure, O *Soma*, on your way,

Pressed out for *Indra*, for his drink!

६९०. रक्षोहा विश्वचर्षणिरभि योनिमयोहते। द्रोणे सधस्थमासदत्॥ २॥

Fiend-queller, friend of all men, he has reached his shrine, his dwelling-place

Within the iron-hammered vat.

['Within the iron-hammerd vat': within the tub or vat that has been hammered or formed with a tool of ayas, iron or other metal. The *Rgveda* has *ayohatam*, instead of *ayohate*, agreeing with *yonim*, and *druṇā*, with the plank (of the *Soma* press), instead of *droṇe*: 'he has with the plank attained unto His shrine, his iron-fashioned home.']

६९१. वरिवोधातमो भुवो मꣳहिष्ठो वृत्रहन्तमः। पर्षि राधो मघोनाम्॥ ३॥

Be you best *Vṛtra*-slayer, best granter of room, most liberal:

Promote our wealthy princes gifts!

[*Vṛtra*-slayer: or, 'slayer of the foe.']

Note: Vedic word *Vṛtrahantamaḥ* is found recorded in Avesta as verethrazanstema'. It also reaches Mod. English in the form of 'victorious' via many other I.E. languages. From the above fact it can inhesitatingly be inferred that the Vedic language speaking people often called as Aryans migrated outside India after the composition of the Vedas took place in their home land India.

XVI (SOMA PAVAMĀNA)

(*Ṛgveda* IX. 108. 1, 2, ascribed to Gaurivīti. The metre is *kakup* in stanza 1, and *Satobṛhatī* in 2. Stanza 1 is a repetition of I. vi. ii. 4. 1.)

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६९२. पवस्व मधुमत्तम इन्द्राय सोम क्रतुवित्तमो मदः।
महि द्युक्षतमो मदः॥ १॥

For *Indra* flow, you *Soma*, on, as most inspiring drink, most rich in sweets,

Great, most celestial, gladdening drink!

Note: The Vedic term *pavasva* is still perserved in the Bāṅgaru dialect of Haryana in its corrupt form '*pausānā*' 'to milk' Thus taking a cue from its cognate '*pausānā*' it can be inferred that *Soma pavasva* here was uttered by the seer Gauravīti Śāktya to address the 'milk of cow' Since milk was also included in *āhutis* that were offered to *yajñiya* fire in order to augment, the defficient potential of *Indra*, the rain promoting factor'. In fact, the oblations or *āhutis* were known by the name of *Soma*. In this way, *Soma* included essence of herbs.(*Soma āhutināma rasaḥ*) milk and whatever offered to yajñīya fire as oblations to *Indra*. The intent of the stanza would be read as under. 'To augment the defficent potential of *Indra*, flow you *Soma*. You are most sweet and inspiring one; you are most wanted into the *yajña*, you are great, most divine, and energizing drink.'

६९३. यस्य ते पीत्वा वृषभो वृषायतेऽस्य पीत्वा स्वर्विदः।

स सुप्रकेतो अभ्यक्रमीदिषोऽच्छा वाजं नैतशः॥ २॥

You of whom having drunk the Steer acts like a steer: having drunk this that finds the light,

He, excellently wise, has come anear to food and booty, even as *Etaṣa*.

['The Steer acts like a steer': *vṛṣābho vṛṣāyate*: the manly hero *Indra* shows his manly might. *Etaṣa*: one of the horses of the Sun; or a horse is general:'as a horse comes to the battle.'-Sāyaṇa]

Note: This verse supports the above view of the author. Here it is clearly mentioned by Gauravīti of Śākti that whose (milk) having drunk the bull becomes capable of breeding. It is crystal clear that bulldrink nothing but milk only.

One more thing to be noticed in this stanza is that the name of seer is Gauravīti. The name litrally points out two animals *gau* and *avi* (sheep). May be the seer derived his name after cow and sheep keeping in view of usefulness of their milk in *yajña*.

In fact *Soma pavamāna* in the ideolect of Gauravīti is pointer to the milk of milch-animals like cow or sheep. In 688 the seer observes:

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pavasva Soma dhārayā 'flow, you, milk, on with your sharp stream (while milking)'. This very first stanza clearly indicates that the milk is intended by the term *Soma pavamāna*.

XVII (INDRA)

[*Rgveda* IX. 106. 1-3. Ascribed to *Agni* Cākṣuṣa. The metre is *Uṣnik*. Stanza 1 is a reption of I. vi. ii. 3. 1]

६९४. इन्द्रमच्छ सुता इमे वृषणं यन्तु हरयः।
श्रुष्टे जातास इन्दवः स्वर्विदः॥ १॥

To *Indra*, to the mighty let these golden-coloured juices go,
Drops born as Law prescribes, that find the light of heaven!

६९५. अयं भराय सानसिरिन्द्राय पवते सुतः।
सोमो जैत्रस्य चेतति यथा विदे॥ २॥

This juice that gathers spoil flows, pressed, for *Indra*, for his maintenance.

Soma bethinks him of the conqueror, as he knows.

['For his maintenance': *bharāya:* or, for battle. *The conqueror: Indra*]

६९६. अस्येदिन्द्रो मदेष्वा ग्राभं गृभ्णाति सानसिम्।
वज्रं च वृषणं भरत्समप्सुजित्॥ ३॥

Yea, *Indra* in the joys of this obtains the grasp that gathers spoil,

And, winning waters, wields the mighty thunderbolt. ['Joys of this': reptures produced by draughts of *Soma*]

XVIII (SOMA PAVAMĀNA)

[*Rgveda* IX. 101. 1-3. Ascribed to Andhīgu and others. The metre is *Anuṣṭup* in stanza 1, which is a repetition of I. vi. ii. 1. 1, and *Gāyatrī* in 2 and 3]

६९७. पुरोजिती वो अन्धसः सुताय मादयित्नवे।
अप श्वानं श्नथिष्टन सखायो दीर्घजिह्व्यम्॥ १॥

For first possession of your juice, for the exhilarating drink,

Drive you away the dog, my friends, drive you the long-tongued dog away!

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६९८. यो धारया पावकया परिप्रस्यन्दते सुतः। इन्दुरश्वो न कृत्व्यः॥ २॥

He who with purifying stream, effused, comes flowing hitherward,

Indu, is like an able steed.

Note: The seer Andhigu Śyāvāśvi knows the diffusing capacity of fire. This is why he observes as ``On being offered to fire (*sutaḥ*) who speeds all around (in the atmosphere) with his purifying stream. The sacrificed (*kṛtvyaḥ*) *Soma* reaches like that of a horse.'

Here the simili of sacrified milk with the fast running horse is pointer to the fact that *aśva* was the fastest means of transport by the time of the composition of this stanza. These days also racing power of machines is caluclated as horse-power.

६९९. तं दुरोषमभी नरः सोमं विश्वाच्या धिया। यज्ञाय सन्त्वद्रयः॥ ३॥

With prayer all-reaching let the men tend unassailable *Soma*: be

The stones prepared for sacrifice!

['The stones': with which the *Soma* stems are crushed. Instead of *yajñāya santvadrayaḥ* the *Rgveda* has *yajñam hinvanty adribhiḥ*: 'The men with all-pervading prayer send unassilable *Soma* forth, by means of stones, to sacrifice.']

Note: In this stanza the seer declares 'the people with their far sightedness find *Soma* as the remover of dearth. This is why, they have regards for *yajña*'.

Here *adrayaḥ* doesn't mean stones as conjectured by Griffith. In fact respect or regard towards *Soma* is intended by this term.

XIX (SOMA PAVAMĀNA)

[*Rgveda* IX. 75. 1-3. Ascribed to Kavi. The metre is *Jagatī*. Stanza 1 is a repetition of I. vi. ii. 2. 1]

७००. अभि प्रियाणि पवते चनोहितो नामानि यह्वो अधि येषु वर्धते।
आ सूर्यस्य बृहतो बृहन्नधि रथं विष्वञ्चमरुहद्विचक्षणः॥ १॥

Graciously minded he is flowing on his way to win dear names over which the youthful one grows great.

The mighty and far-seeing one has mounted now the mighty *Sūrya's* car which moves to every side.

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Note: In the ideolect of Kavi of Bhrgu, *Soma pavamān* is the vegetation or other liquid material offered to *yajñiya* fire. He visualizes: '*Soma* as grain on being offered to fire increases greatly in volume and flows to the targetted deities mounting on great *surya's* charriot i.e. with the help of sun rays'.

In fact it was a great secret that was visualized by the seer in the first phase of human awakening on the globe. The author's work '*Vedic Science of weather Modification*' is an elaboration on the fact revealed by the seer named Kavi.

७०१. ऋतस्य जिह्वा पवते मधु प्रियं वक्ता पतिर्धियो अस्या अदाभ्यः।
दधाति पुत्रः पित्रोरपीच्यां३नाम तृतीयमधि रोचनं दिवः॥२॥

The speaker, unassailable master of this prayer, the tongue of sacrifice, pours forth the pleasant meath.

As son he sets the name of mother and of sire in the far distance, in the third bright realm of heaven.

[*Soma* is called *speaker* because he makes priests eloquent, and 'tongue of sacrifice' on account of the sound made by the drops of falling juice. The second line is obscure, meaning perhaps that *Soma* glorifies and exalts to the distant skies the names of his parents, that is the *yajamāna* or institutor of the sacrifice and his wife. The reading of the *Ṛgveda* is somewhat different, necessitating the taking of *tṛtīyam* with *nāma*. According to Sāyaṇa, the *son* is the sacrificer, who takes a third priestly name, such as *Somayājin*, or *Somayāga* sacrificer, a name not recognized by his parents as not having been given at his birth ; the first being his own proper name and the second that of the constellation under which he was born. The third bright realm: a threefold division of the *rocanas*, skies or luminous realms, is frequently mentioned in the *Ṛgveda*. See *Ṛgveda*, General Index, 'Three. Milkers': the priests who press and draw out the sacrificial juice. 'Lord of three heights': dwelling in three high places, heaven, the mountain-top, and the altar or place of sacrifice]

Note: The meaning speculated by Griffith is quite misleading Actually, the seer has composed this stanza in continuation of the earlier one. He observes as: The sacrificed *Soma* (material) flows in the air as the tongue of *yajña*. Itis sweet, pleasent, unassailable and master of this *yajña*. It produces sound when offered to fire. It reaches far away in the bright celestial sphere, and as son of terrestial sphere, he brings his parents' name in celestial sphere.

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७०२. अव द्युतानः कलशाँ अचिक्रदन्नृभिर्येमाणः कोश आ हिरण्यये।
अभी ऋतस्य दोहना अनूषताधि त्रिपृष्ठ उषसो वि राजसि॥ ३॥

Sending forth flashes he has bellowed to the jars, led by the men into the golden reservoir.

The milkers of the sacrifice have sung to him; Lord of three heights, you shin brightly over the Dawns.

* * *

XX (AGNI)

[*Ṛgveda* VI. 48. 1. 2. Ascribed to Śamyu. The metre is *Bṛhatī* in stanza 1, which is a repetition of 1. i. i. 4. 1, and *Satobṛhatī* in stanza 2]

७०३. यज्ञायज्ञा वो अग्नये गिरागिरा च दक्षसे।
प्रप्र वयममृतं जातवेदसं प्रियं मित्रं न शंसिषम्॥ १॥

Sing to your *Agni* with each song, at every sacrifice for strength!

Come, let us praise the wise and everlasting God, even as a well-beloved friend:

७०४. ऊर्जो नपातँ स हिनायमस्मयुर्दाशेम हव्यदातये।
भुवद्वाजेष्वविता भुवद्वृध उत त्राता तनूनाम्॥ २॥

The Son of Strength; for is he not our gracious Lord? Let us serve him who bears our gifts!

In battles may he be our help and strengthener, yea, be the saviour of our lives!

['The Son of Strength': produced by violent agitation of the fire-sticks. Who bears our gifts: who presents our oblations to the Gods. 'Lives': literally, bodies or selves]

XXI (AGNI)

[*Ṛgveda* VI. 16. 16-18. Ascribed to Bharadvāja. Stanza 1 is a repetition of 1. i. i. 1. 7]

७०५. एह्यू षु ब्रवाणि तेऽग्न इत्थेतरा गिरः। एभिर्वर्धास इन्दुभिः॥ १॥

O *Agni*, come; far other songs of praise will I sing forth to you.

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Wax mighty with these *Soma* drops!

७०६. यत्र क्व च ते मनो दक्षं दधस उत्तरम्। तत्र योनिं कृणवसे॥ २॥

Wherever your mind applies itself, vigour pre-eminent have you:

There will you gain a dwelling-place.

७०७. न हि ते पूर्तमक्षिपद्भुवन्नेमानां पते। अथा दुवो वनवसे॥ ३॥

Not for a moment only lasts your bounty, lord of many men:

Our service therefore shall you gain.

['Not for a moment only': Sāyaṇa understands this differently: 'Let not your full (blaze) be distresting to the eye.'-Wilson]

XXII (INDRA)

[*Ṛgveda* VIII. 21. 1, 2. Ascribed to Sobhari. The metre is *Kakup* in stanza 1, which is a repetition of I. v. i. 2. 10, and *Satobṛhatī* in stanza 2]

७०८. वयमु त्वामपूर्व्य स्थूरं न कच्चिद्भरन्तोऽवस्यवः।वज्रिं चित्र हवामहे॥ १॥

We call on you, O matchless one. We, seeking help, possessing nothing from ourselves,

Call on you, wondrous, thunder-armed:

७०९. उप त्वा कर्मन्नूतये स नो युवोग्रश्चक्राम यो धृषत्।
त्वामिध्यवितारं ववृमहे सखाय इन्द्र सानसिम्॥ २॥

On you for aid in sacrifice, This youth of ours, the bold, the terrible, has gone forth.

We therefore, we your friends, *Indra*, have chosen you, spoil winner, as our succourer.

['This youth of ours': apparently the noble institutor of the sacrifice. 'Gone forth': to battle]

XXIII (INDRA)

[*Ṛgveda* VIII. 87. 7-9. Ascribed to Nṛmedha. The metre is *Kakup* in stanza 1, which is a repetition of I. v. i. 2. 8, *Uṣṇik* in 2, and *Purauṣṇik* (12+8+8) in 3]

७१०. अधा हीन्द्र गिर्वण उप त्वा काम ईमहे ससृग्महे।
उदेव ग्मन्त उदभिः॥ १॥

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So, *Indra*, friend of song, do we draw near to you with longing; we have streamed to you.

Coming like floods that follow floods.

७११. वार्ण त्वा यव्याभिर्वर्धन्ति शूर ब्रह्माणि।

वावृध्वाꣳसं चिदद्रिवो दिवेदिवे॥ २॥

As rivers swell the ocean, so, hero, our prayers increase your might,

Though of yourself, O Thunderer, waxing day by day.

७१२. युञ्जन्ति हरी इषिरस्य गाथयोरौ रथ उरुयुगे वचोयुजा।

इन्द्रवाहा स्वर्विदा॥ ३॥

With holy song they bind to the broad wide-yoked car the bay steeds of the quickening God.

Bearers of *Indra*, yoked by word.

* * *

CHAPTER II

I (INDRA)

[*Ṛgveda* VIII. 81, 1-3. Ascribed to Śrutakakṣa or Sukakṣa. The metre is *Anuṣṭup* in stanza 1, which is repetition of I. ii. ii. 2. 1, and *Gāyatrī* in 2 and 3]

७१३. पान्तमा वो अन्धस इन्द्रमभि प्र गायत।

विश्वासाहꣳ शतक्रतुं मꣳहिष्ठं चर्षणीनाम्॥ १॥

Invite you *Indra* with a song to drink your draught of *Soma* juice,

All-conquering *Śatakratu*, most munificent of all who live!

७१४. पुरुहूतं पुरुष्टुतं गाथान्यां३ सनश्रुतम्। इन्द्र इति ब्रवीतन॥ २॥

Lauded by many , much-invoked, leader of song renowned of old:

His name is *Indra*, tell it forth!

७१५. इन्द्र इन्नो महोनां दाता वाजानां नृतुः। महाꣳ अभिज्ञ्वा यमत्॥ ३॥

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Indra, the dancer, be to us the giver of abundant wealth: The mighty bring it us knee-deep!

['The dancer': active in battle, dancer of the war-dance. 'Knee-deep': *abhijñu*: or, close to us, into our lap]

II (INDRA)

[*Ṛgveda* VII. 31. 1-3. Ascribed to Vasiṣṭha. The metre is *Gāyatrī*. Stanza 1 is a repetition of i. ii. ii. 2. 2]

७१६. प्र व इन्द्राय मादनः हर्यश्वाय गायत। सखायः सोमपाव्ने॥ १॥

Sing you a song, to make him glad, to *Indra*, Lord of tawny steeds,

The *Soma*-drinker, O my friends!

['Good Lord': or, *Vasu*]

७१७. शःसेदुक्थः सुदानव उत द्युक्षं यथा नरः। यकृमा सत्यराधसे॥ २॥

To him, the bounteous, say the laud, and let us glorify, as men

May do, the giver of true gifts!

७१८. त्वं न इन्द्र वाजयुस्त्वं गव्युः शतक्रतो। त्वं हिरण्ययुर्वसो॥ ३॥

O *Indra*, Lord of boundless might, for us you seek spoil and kine,

You seek gold for us, good Lord!

* * *

III (INDRA)

[*Ṛgveda* VIII. 2. 16-18. Ascribed to Medhātithi and Priyamedhas. The metre *Gāyatrī*. Stanza 1 is a repetition of I. ii. ii. 2. 3]

७१९. वयमु त्वा तदिदर्था इन्द्र त्वायन्तः सखायः। कण्वा उक्थेभिर्जरन्ते॥ १॥

This even this, O *Indra*, we implore: as my devoted friends,

The *Kaṇvas* praise you with their hymns.

७२०. न घेमन्यदा पपन वज्रिन्नपसो नविष्टौ। तवेदु स्तोमैश्चिकेत॥ २॥

Naught else, O Thunderer, have I praised in the skilled singer's eulogy;

On your laud only have I thought.

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७२१. इच्छन्ति देवा: सुन्वन्तं न स्वप्नाय स्पृहयन्ति। यन्ति प्रमादमतन्द्रा:॥ ३॥

The Gods seek him who presses out the *Soma*; they desire not sleep:

They punish sloth unweariedly.

['They punish sloth unweariedly': or, as Sāyaṇa explains, who is followed by Benfey and Grassmann:'Alert they come to the carouse.']

IV (INDRA)

[*Rgveda* VIII. 81. 19-21. Ascribed to Śrutakakṣa or Sukakṣa. The metre is *Gāyatrī*. Stanza 1 is a repetition of I. ii. ii. 2. 4]

७२२. इन्द्राय मद्वने सुतं परि ष्टोभन्तु नो गिर:। अर्कमर्चन्तु कारव:॥ १॥

For *Indra*, lover of carouse, loud be our songs about the juice;

Let poets sing the song of praise

७२३. यस्मिन्विश्वा अधि श्रियो रणन्ति सप्त सꣳसद:।

इन्द्रꣳ सुते हवामहे॥ २॥

We summon *Indra* to the draught, in whom all glories rest, in whom

The seven communities rejoice.

['Seven communities': or assemblages *sapta saṁsadaḥ*: septem consessus: probably meaning all the congregation of worshippers. According to Sāyaṇa, 'the seven associated priests.']

७२४. त्रिकद्रुकेषु चेतनं देवासो यज्ञमत्नत। तमिद्वर्धन्तु नो गिर:॥ ३॥

At the *Trikadrukas* the Gods span sacrifice that stirs the mind:

Let our songs aid and prosper it!

[*Trikadrukas*: according to Sāyaṇa these are the first three days of the *Abhiplava* ceremony. According to some modern scholars they are probably three peculiar *Soma*-vessels, or an oblation consisting of three offerings of *Soma*. 'Span sacrifice': the due performance of sacrifice is regarded as an unbroken thread. 'Stirs the mind': attracts the attention of he Gods]

V (INDRA)

[*Rgveda* VIII. 17. 11-13. Ascribed to Irimbiṭhi. The metre is *Gāyatrī*. Stanza 1 is a repetition of I. ii. ii. 2. 5]

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७२५. अयं त इन्द्र सोमो निपूतो अधि बर्हिषि। एहीमस्य द्रवा पिब॥ १॥

Here, *Indra*, is your *Soma* draught, made pure upon the sacred grass:

Run hither, come and drink thereof!

७२६. शाचिगो शचिपूजनायं रणाय ते सुतः। आखण्डल प्र हूयसे॥ २॥

Strong-rayed! adored with earnest hymns! this juice is shed for your delight:

You are invoked, *Ākhaṇḍala*!

['Strong-rayed': the words *śācigo* and *śācipūjana* have not been satisfactorily explained by the commentator, and their meaning is still uncertain. According to Sāyaṇa the former may mean 'you whose cattle are strong,' of 'you whose radiance is renowned' and the latter ' you of renowned adoration' or 'whose hymns are renowned. '*Ākhaṇḍala:* meaning, perhaps, destroyer (of enemies). This appellation of *Indra* does not occur again in the *Ṛgveda*]

७२७. यस्ते शृङ्गवृषो णपात्प्रणपात्कुण्डपाय्यः। न्यस्मिन् दध्र आ मनः॥ ३॥

To *Kuṇḍapāyya*, grandson's son, grandson of *Śṛngavṛṣ*! to you,

To him have I addressed my thought.

[*Kuṇḍapāyya* and *Śṛngavṛs* appear here to be names of men. According to Sāyaṇa, *kuṇḍapāyya* is the name of a certain *Soma*-ceremony, and the grandson or offspring of *Śṛngavṛṣ* is *Indra* himself. (*Indra*) who was the offspring of Śṛngavṛṣ, of whom the *kuṇḍapāyya* rite was the protector, (the sages) have fixed (of old) their minds upon this ceremony.' See Professor Wilson's note who observes that 'the construction is loose, and the explanation not very satisfactory.' Professor Grassman places the stanza in his Appendix as having no connection with the rest of the original hymn]

VI (INDRA)

[*Ṛgveda* VIII. 70. 1-3. Ascribed to Kusīdin. The metre is *Gāyatrī*. Stanza 1 is a repetition of I, ii. ii. 3. 3]

७२८. आ तू न इन्द्र क्षमन्तं चित्रं ग्राभं सं गृभाय। महाहस्ती दक्षिणेन॥ १॥

Indra, as one with mighty arm, gather for us with your right hand

Manifold and nutricious spoil!

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७२९. विद्मा हि त्वा तुविकूर्मिं तुविदेष्णं तुवीमघम्। तुविमात्रमवोभिः॥ २॥

We know you mighty in your deeds, of mighty bounty, mighty wealth,

Mighty in measure, prompt to aid.

७३०. न हि त्वा शूर देवा न मर्तासो दित्सन्तम्। भीमं न गां वारयन्ते॥ ३॥

Hero when you would give your gifts, neither the Gods nor mortal men

Restrain you like a fearful bull.

* * *

VII (INDRA)

[*Ṛgveda* VIII. 45. 22-24. Ascribed to Triśoka. The metre is *Gāyatrī*. Stanza 1 is a repetition of I. ii. ii. 2. 7]

७३१. अभि त्वा वृषभा सुते सुतꣳ सृजामि पीतये। तृम्पा व्यश्नुही मदम्॥ १॥

Hero, the *Soma* being shed, I pour the juice for you to drink;

Sate you and finish your carouse!

७३२. मा त्वा मूरा अविष्यवो मोपहस्वान आ दभन्।

मा कीं ब्रह्मद्विषं वनः॥ २॥

Let not the fools, or those who mock, beguile you when they seek your aid:

Love not the enemy of prayer!

['The enemy of prayer': *brahmadviṣam*: him who hates *Brāhmans*, according to Sāyaṇa]

७३३. इह त्वा गोपरीणसं महे मन्दन्तु राधसे। सरो गौरो यथा पिब॥ ३॥

Here let them cheer you well supplied with milk to great munificence:

Drink as the wild bull drinks the lake!

['Wild bull': the gaura (Bos Gaurus), a kind of wild buffalo]

VIII (INDRA)

[*Ṛgveda* VIII. 2. 1-3. Ascribed to Medhātithi and Priyamedhas. The metre is *Gāyatrī*. Stanza 1 is a repetition of I. ii. i. 3. 10]

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७३४. इदं वसो सुतमन्धः पिबा सुपूर्णमुदरम्। अनाभयिन्नरिमा ते॥ १॥

Here is the *Soma* juice expressed: O *Vasu*, drink till you are full!

Undaunted God, we give it you!

७३५. नृभिर्धौतः सुतो अश्नैरव्या वारैः परिपूतः। अश्वो न निक्तो नदीषु॥ २॥

Washed by the men, pressed out with stones, strained through the filter made of wool,

'It is like a courser bathed in streams.

['Strained through the filter made of wool': more literally, ' well cleansed by tail-wool of the sheep, ' the material of which the sieve, strainer, or filter used for clearing and purifying the *Soma* juice was made]

७३६. तं ते यवं यथा गोभिः स्वादुमकर्म श्रीणन्तः।

इन्द्र त्वास्मिन्त्सधमादे॥ ३॥

This juice have we made sweet for you like barley, blending it with milk.

Indra, I call you to our feast.

['Like barley': or, like the sacrificial cake made of barley-meal]

* * *

IX (INDRA)

[*Rgveda* III. 51. 10-12. Ascribed to Viśvāmitra. The metre is *Gāyatrī*. Stanza 1 is a repetition of I. ii. ii. 3. 1.

७३७. इदꣳ ह्यन्वोजसा सुतꣳ राधानां पते। पिबा त्वा३स्य गिर्वणः॥ १॥

So, Lord of affuent gifts, this juice has been expressed for you with strength;

Drink of it, you who love song!

७३८. यस्ते अनु स्वधामसत्सुते नि यच्छ तन्वम्। स त्वा ममत्तु सोम्य॥ २॥

Incline your body to the juice which suits your godlike nature well:

Your, *Soma*-lover! let it cheer!

'*Soma* lover! *somya*': the *Ṛgveda* has the accusative *somyam*]

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७३९. प्र ते अश्नोतु कुक्ष्योः प्रेन्द्र ब्रह्मणा शिरः। प्र बाहू शूर राधसा॥३॥

O *Indra*, let it enter both your flanks, enter your head with prayer,

With bounty, hero! both your arms!

['Your flanks': to feed your. 'Your head': to fill it with gracious thoughts. 'your arms': to strengthen you to win wealth for us]

X (INDRA)

[*Ṛgveda* I. 5. 1-3. Ascribed to Madhucchandas. The metre is *Gāyatrī*. Stanza 1 is a repetition of I. ii. ii. 2. 10]

७४०. आ त्वेता नि षीदतेन्द्रमभि प्र गायत। सखाय स्तोमवाहसः॥१॥

O Come you hither, sit you down; to *Indra* sing you forth your song,

Companions, bringing hymns of praise,

['Companions': the call is addressed to the ministering priests.

७४१. पुरूतमं पुरूणामीशानं वार्याणाम्। इन्द्रं᳭ सोमे सचा सुते॥२॥

Laud *Indra*, richest of the rich, who rules over noblest wealth,

Beside the flowing *Soma* juice!

७४२. स घा नो योग आ भुवत्स राये स पुरन्ध्या। गमद्वाजेभिरा स नः॥३॥

May he stand near us in our need with all abundance, for our wealth:

With strength may he come nigh to us!

['With all abundance': the *Ṛgveda* has ***purandhyām***, in all abundance ; that is, even when the God's assistance may not seem to be needed. 'With strength'; *vājebhiḥ*: or with riches]

XI (INDRA)

[*Ṛgveda* I. 30. 7, 9, 8. Ascribed to *Śunaḥśepa*. The metre is *Gāyatrī*. Stanza 1 is a repetition of I. ii. ii. 2. 9]

७४३. योगेयोगे तवस्तरं वाजेवाजे हवामहे। सखाय इन्द्रमूतये॥१॥

In every need, in every fray we call, as friends to succour us, *Indra*, the mightiest of all.

७४४. अनु प्रत्नस्यौकसो हुवे तुविप्रतिं नरम्। यं ते पूर्वं पिता हुवे॥२॥

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I call him, mighty to resist, the hero of our ancient home, You whom my sire invoked of old.

['The hero of our ancient home': the tutelary God of our family. According to Sāyaṇa, the ancient home is heaven. 'You': *tve - tvām*. Or the meaning may be, 'Him whom your sire invoked of old. See Ludwig's Commentary, V. p. 12]

७४५. आ घा गमद्यदि श्रवत्सहस्रिणीभिरूतिभिः। वाजेभिरुप नो हवम्॥ ३॥

If he will hear us, let him come with succour of a thousand kinds,
With strength and riches, to our call!

XII (INDRA)

[*Rgveda* VIII. 13. 1-3. Ascribed to Nārada. The metre is *Uṣṇik*. Stanza 1 is a repetition of I. iv. ii. 5. 1]

७४६. इन्द्र सुतेषु सोमेषु क्रतुं पुनीष उक्थ्यम्।
विदे वृधस्य दक्षस्य महाꣳ हि षः॥ १॥

When *Somas* flow you make pure, *Indra*, you mind that merits laud,
For gain of strength that ever grows: for great is he.

७४७. स प्रथमे व्योमनि देवानाꣳ सदने वृधः।
सुपारः सुश्रवस्तमः समप्सुजित्॥ २॥

In heaven's first region, in the seat of Gods, is he who brings success,
Most glorious, prompt to save, who wins the waterfloods.

['In heaven's first region': in the highest heaven]

७४८. तमु हुवे वाजसातय इन्द्रं भराय शुष्मिणम्।
भवा नः सुम्ने अन्तम् सखा वृधे॥ ३॥

Him I invoke, to win the spoil, even mighty *Indra* for the fray.
Be you most near to us for bliss, a friend to aid!

* * *

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XIII (AGNI)

[*Rgveda* VII. 16. 1, 2. Ascribed to Vasiṣṭha. The metre is *Bṛhatī* in stanza 1, which is a reptition of I. i. i. 5. 1. and *Satobṛhatī* in 2]

७४९. एना वो अग्निं नमसोर्जो नपातमा हुवे।

प्रियं चेतिष्ठमरतिं स्वध्वरं विश्वस्य दूतममृतम्॥ १॥

With this mine homage I invoke *Agni* for you, the Son of Strength.

Dear, wisest envoy, skilled in noble sacrifice, immortal, messenger of all.

७५०. स योजते अरुषा विश्वभोजसा स दुद्रवत्स्वाहुतः।

सुब्रह्मा यज्ञः सुशमी वसूनां देवं राधो जनानाम्॥ २॥

His two red horses, all-supporting, let him yoke; let him, well-worshipped, urge them fast!

Then has the sacrifice good prayers and happy end, the heavenly gift of wealth to men.

XIV (DAWN)

[*Rgveda* VII. 81. 1, 2. Ascribed to Vasiṣṭha. The metre is *Bṛhatī* in stanza 1, which is a repetition of I. iv. i. 2. 1, and *Satobṛhatī* in 2]

७५१. प्रत्यु अदर्श्यायत्यू३च्छन्ती दुहिता दिवः।

अपो मही वृणुते चक्षुषा तमो ज्योतिष्कृणोति सूनरी॥ १॥

Advancing, sending forth her rays, the daughter of the Sky is seen.

The mighty one lays bare the darkness with her eye, the friendly Lady makes the light.

७५२. उदुस्रियाः सृजते सूर्यः सचा उद्यन्नक्षत्रमर्चिवत्।

तवेदुषो व्युषि सूर्यस्य च सं भक्तेन गमेमहि॥ २॥

The Sun ascending, the refulgent star, pours down his beams together with the Dawn.

O Dawn, at your arising, and, the Sun's, may we attain the share allotted us!

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XV (AŚVINAU)

[*Ṛgveda* VII. 74. 1, 2. Ascribed to Vasiṣṭha. The metre is *Bṛhatī* in stanza I, which is a repetition of I. iv. i. 2. 2. and *Satobṛhatī* in 2]

७५३. इमा उ वां दिविष्टय उस्रा हवन्ते अश्विना।

अयं वामह्वेऽवसे शचीवसू विशंविशः हि गच्छथः॥ १॥

These morning sarfices call you, *Aśvins*, at the break of day.

For help have I invoked you rich in power and might: for, house by house, one visit all.

७५४. युवं चित्रं ददथुर्भोजनं नरा चोदथाः सूनृतावते।

अर्वाग्रथः समनसा नि यच्छतं पिबतः सोम्यं मधु॥ २॥

You, heroes, have bestowed wonderful nourishment: send it to him whose song are sweet!

One-minded, both of you, drive your car down to us; drink you the savoury *Soma* juice!

* * *

XVI (SOMA PAVAMĀNA)

[*Ṛgveda* IX. 54. 1-3. Ascribed to Avatsāra. The metre is *Gāyatrī*]

७५५. अस्य प्रत्नामनु द्युतः शुक्रं दुदुह्रे अह्रयः। पयः सहस्रसामृषिम्॥ १॥

After his ancient splendour, they, the hold, have drawn the bright milk from

The Sage who wins a thousand spoils.

[*They, the bold:* the *Soma* pressers, who roughly burise the plant. 'The Sage': or *ṛṣī*: the *Soma* plant]

Note: In the ideolect of Avatsāra seer *Soma pavamāna* is the rainy waters.

७५६. अयः सूर्य इवोपदृगयः सराःसि धावति। सप्त प्रवत आ दिवम्॥ २॥

In aspect he is like the Sun; he runs forward to the lakes:

Seven currents flowing to the sky.

['The lakes': according to Sāyaṇa, thirty *ukthapātras*, vessels or libations offered during the recitation of an *uktha*. 'Seven currents': corresponding in number to the seven great rivers known to the early

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Aryans, Indus, the five rivers of the Panjāb (*Vitaṣā*, *Asikni*, *Paruṣnī Vipāṣ*, *Śutudri*), and *Sarasvatī* or *Kubhā*]

७५७. अयं विश्वानि तिष्ठति पुनानो भुवनोपरि। सोमो देवो न सूर्य:॥ ३॥

He, while they purify him, stands high over all things that exist-

Soma, a God as *Sūrya* is.

XVII (SOMA PAVAMĀNA)

[Stanza 1 is taken from *Ṛgveda* IX. 3. 9, ascribed to Śunaḥśepa, and stanza 2 in part and stanza 3 are taken from hymn 42. 2, 4 of the same Book, ascribed to Medhātithi. The metre is *Gāyatrī*]

७५८. एष प्रत्नेन जन्मना देवो देवेभ्य: सुत:। हरि: पवित्रे अर्षति॥ १॥

By generation long ago this God, engendered for the Gods,

Flows tawny to the straining cloth.

७५९. एष प्रत्नेन मन्मना देवो देवेभ्यस्परि। कविर्विप्रेण वावृधे॥ २॥

According to primeval plan this poet has been strengthened by,

The Sage as God for all the Gods.

['This poet': the wise *Soma*. 'The sage': the priest. The reading of the *Ṛgveda* differs: 'this *Soma* with his stream, effused, Flows purely on, a God for Gods.']

७६०. दुहान: प्रत्नमित्पय: पवित्रे परि षिच्यसे। क्रन्दं देवाः अजीजन:॥ ३॥

Shedding the ancient fluid you are poured into the cleansing sieve:

Roaring, you has produced the Gods.

[The *Ṛgveda* has 'he is poured,' 'he has produced.']

XVIII (SOMA PAVAMĀNA)

[Stanza I is taken from *Ṛgveda* IX. 19. 6, ascribed to Asita or Devala. The metre is *Gāyatrī*. The fragments 2 and 3 are taken from I. vi. I. I. 1. and II. i. i. I. I, respectively]

७६१. उप शिक्षापतस्थुषो भियसमा धेहि शत्रवे। पवमान विदा रयिम्॥ १॥

Bring near us those who stand aloof: strike fear into our enemy;

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O *Pavamāna*, find us wealth!

['Those who stand aloof': who refuse to take part in our religious ceremonies, or are otherwise unfriendly]

७६२. उपो षु जातमप्तुरं गोभिर्भङ्गं परिष्कृतम्। इन्दुं देवा अयासिषु:॥ २॥

To him the active, nobly born.

['To him': the Gods have come to *Indu*]

७६३. उपास्मै गायता नर: पवमानायेन्दवे। अभि देवाँ इयक्षते॥ ३॥

Sing you your songs to him, O men!

* * *

XIX (SOMA PAVAMĀNA)

[*Ṛgveda* IX. 33. 1-3. Ascribed to Trita. The metre is *Gāyatrī*. Stanza 1 is repetition of I. v. ii. 5. 2]

७६४. प्र सोमासो विपश्चितोऽपो नयन्त ऊर्मय:। वनानि महिषा इव॥ १॥

The *Somas* skilled in song, the waves have led the water forward, like

Buffaloes speeding to the woods.

['The *Somas*...........the waves'; that is, the *Soma* juices in waves.

Note: The seer Tṛta uses *Soma pavamāna* for *āhuti-dravya* offered to *yajñiya* fire.

७६५. अभि द्रोणानि बभ्रव: शुक्रा ऋतस्य धारया। वाजं गोमन्तमक्षरन्॥ २॥

With stream of sacrifice the brown bright drops have flowed with strength in store

Of kine into the wooden vats.

७६६. सुता इन्द्राय वायवे वरुणाय मरुद्भ्य:। सोमा अर्षन्तु विष्णवे॥ ३॥

To *Indra*, *Vāyu*, *Varuṇa* to *Viṣṇu* and the *Maruts* let The *Soma* juices flow expressed.

[In the *Ṛgveda* the verb is in the indicative mood, arṣant instead of *arṣantu*]

Note: Here also *sūtā* expresses the sense of *hutā*.

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XX (SOMA PAVAMĀNA)

[*Ṛgveda* IX. 107. 12, 13. Ascribed to the Seven Ṛṣis. The metre is *Prāgātha*. Stanza 1 is a repetition of I. vi. i. 3. 4]

७६७. प्र सोम देववीतये सिन्धुर्न पिप्ये अर्णसा।

अꣳशोः पयसा मदिरो न जागृविरच्छा कोशं मधुश्चुतम्॥ १॥

O *Soma,* for the feast of Gods, river-like he has swelled with surge,

Sweet with the liquor of the stalk, as one who wakes, into the vat that drops with meath.

['O *Soma*........he': a sort of periphrasis for *Soma*]

७६८. आ हर्यतो अर्जुनो अत्के अव्यत प्रियः सूनुर्न मर्ज्यः।

तमीꣳ हिन्वन्त्यपसो यथा रथं नदीष्वा गभस्त्योः॥ २॥

Like a dear son how must be decked, the bright and shining one has clad him in his robe.

Men skilful at their work drive him forth, like a car, into the rivers from their hands.

['The bright': in the *Rgveda* the adjective qualifies robe, meaning the milk that covers the *Some* juice]

XXI (SOMA PAVAMĀNA)

[*Ṛgveda* IX. 32. I, 3, 2. Ascribed to Śvāvāśva. The metre is *Gāyatrī*. Stanza I is a repetition of I. v. ii. 5.1]

७६९. प्र सोमासो मदच्युतः श्रवसे नो मघोनाम्। सुता विदथे अक्रमुः॥ १॥

The rapture-shedding *Somas* have flowed forth in our assembly, pressed.

To glorify our liberal lords.

७७०. आदीꣳ हꣳसो यथा गणं विश्वस्यावीवशन्मतिम्।

अत्यो न गोभिरज्यते॥ २॥

Now like a swan he make all the company sing each his hymn:

He like steed is bathed in milk.

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['Like a swan': as a sentinel *haṁsa* or swan at the approach of danger sounds a note of alarm which is answered by all the rest. - Ludwig]

७७१. आदीं त्रितस्य योषणो हरिं हिन्वन्त्यद्रिभिः। इन्दुमिन्द्राय पीतये॥ ३॥

And *Trta's* maidens coward urge the tawny-coloured with the stones,

Indu for *Indra*, for his drink.

['*Tṛta's* maidens': as *Trita* is the celestial purifier of the heavenly *Soma* for *Indra*, the fingers of the earthly purifiers are called his dames or maidens]

Note: *Indu* also denotes *Soma* in the ideolect of *Syāvāśva* and others.

XXII (SOMA PAVAMĀNA)

[Stanza 1 is taken from *Ṛgveda* IX. 106. 14, ascribed to *Agni* Cākṣuṣa. The metre is *Uṣṇik* in the *Ṛgveda*, but here *pādas* 2 and 3 are transposed. The fragments 2 and 3 are taken from I vi. ii. 3. 11, and I vi. ii. 1. 9, respectively]

७७२. अया पवस्व देवयू रेभन्पवित्रं पर्येषि विश्वतः। मधोर्धारा असृक्षत॥ १॥

Herewith flow on, you friend at Gods! Singing, you run round the sieve on every side.

The streams of meath have been effused.

७७३. पवते हर्यतो हरिरति ह्वरांसि रंह्या। अभ्यर्ष स्तोतृभ्यो वीरवद्यशः॥ २॥

Lovely, glod-cloured, on he flows.

७७४. प्र सुन्वानायान्धसो मर्तो न वष्ट तद्वचः।

अप श्वानमराधसं हता मखं न भृगवः॥ ३॥

For him who presses, of the juice.

* * *

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BOOK II

CHAPTER I

I (SOMA PAVAMĀNA)

[*Rgveda* IX. 62. 25-27, Ascribed to *Jamadagni*. The metre is *Gāyatrī*]

७७५. पवस्व वाचो अग्रियः सोम चित्राभिरूतिभिः।

अभि विश्वानि काव्या॥ १॥

Soma, as leader of the song, flow onward with your wondrous aid.

For holy lore of every sort!

['Holy love': or, sage-like thoughts]

७७६. त्वं समुद्रिया अपोऽग्रियो वाच ईरयन्। पवस्व विश्वचर्षणे॥ २॥

Do you as leader of the song, stirring the waters of the sea,

Flow onward, known to all mankind!

['Known to all mankind': *viśvacarṣane*: the *Rgveda* has *viśvamejaya*, 'you who movs all]

७७७. तुभ्येमा भुवना कवे महिम्ने सोम तस्थिरे। तुभ्यं धावन्ति धेनवः॥ ३॥

O *Soma*, O you Sage, these worlds stand ready to enhance your might:

The milch-kine run for you behoof.

['The milch kine': which supply the milk which is mixed with the *Soma* juice. The *Rgveda* has *sindhavaḥ* 'the rivers.']

II (SOMA PAVAMĀNA)

[*Rgveda* IX. 61. 28-30. Ascribed to Amahīyu. The metre is *Gāyatrī*. Stanza I is a repetition of I. v. ii. 5. 3]

७७८. पवस्वेन्दो वृषा सुतः कृधी नो यशसो जने। विश्वा अप द्विषो जहि॥ १॥

Indu, flow on, a mighty juice; glorify us among the folk:

Drive all our enemies away!

७७९. यस्य ते सख्ये वयꣳ सासह्याम पृतन्यतः। तवेन्दो द्युम्न उत्तमे॥ २॥

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And, in your friendship, *Indu*, most sublime and glorious, may we
Subdue all those who war with us!

७८०. या ते भीमान्यायुधा तिग्मानि सन्ति धूर्वणे। रक्षा समस्य नो निद:॥ ३॥

Those awful weapons which you have, sharpened at point to strike men down-
Guard us therewith from every foe!

III (SOMA PAVAMĀNA)

[*Rgveda* IX. 64. 1-3. Ascribed to Kaśyapa. The metre is *Gāyatrī*. Stanza I is a repetition of I. vi. i. 2. 8]

७८१. वृषा सोम द्युमाः असि वृषा देव वृषव्रत:। वृषा धर्माणि दध्रिषे॥ १॥

O *Soma*, you are strong and bright, potent, O God, with potent sway,

७८२. वृष्णस्ते वृष्ण्यः शवो वृषा वनं वृषा सुत:। स त्वं वृषन्वृषेदसि॥ २॥

Steer-strong your might is like a steer's, steer-strong the wood, steer-strong the juice:
A steer indeed, O steer, are you.

[The original is:*vṛṣṇas te vṛṣṇyam śavo vṛṣā vanam vṛṣā sutaḥ sa tvaṁ vṛṣan vṛṣed asi*. Some of the Vedic poets delight in the repetition of the word *vṛṣan* , signifying male, masculine, manly, hero, as well as bull, stallion, etc]

७८३. अश्वो न चक्रदो वृषा सं गा इन्दो समर्वत:।
वि नो राये दुरो वृधि॥ ३॥

You, *Indu*, as a vigorous horse, have neighed together steeds and kine:
Unbar for us the doors to wealth!

[3. 'Neighed together: collected, through the efficacy of the sound you make in dropping through the filter, and enriched us with steeds and kine]

IV (SOMA PAVAMĀNA)

[*Rgveda* IX. 65. 4, 6, 5, Ascribed to Bhrgu, or to *Jamadagni*. The metre is *Gāyatrī*. Stanza I is a repetition of I. v. ii. 5. 4]

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७८४. वृषा ह्यसि भानुना द्युमन्तं त्वा हवामहे। पवमान स्वर्दृशम्॥ १॥

For you are strong by splendour: we, O *Pavamāna* call on you,

The brilliant looker on the light.

७८५. यदद्भिः परिषिच्यसे मर्मृज्यमान आयुभिः। द्रोणे सधस्थमश्नुषे॥ २॥

When you are sprinkled with the streams, you reach, purified by men,

Your dwelling in the wooden vat.

['Purified by men': *āyubhiḥ*, that is, by the priests. The *Rgveda* has *gabhastatyoḥ* , 'in both fists or hands]

७८६. आ पवस्व सुवीर्यं मन्दमानः स्वायुध। इहो ष्विन्दवा गहि॥ ३॥

Do you, rejoicing, nobly-armed! pour upon us heroic strength:

O *Indu*, come you hitherward!

V (SOMA PAVAMĀNA)

[*Rgveda* IX. 61. 4-6. Ascribed to Amahīyu. The metre is *Gāyatrī*]

७८७. पवमानस्य ते वयं पवित्रमभ्युन्दतः। सखित्वमा वृणीमहे॥ १॥

We seek to win your friendly love, even *Pavamāna's flowing over*

The limit of the cleansing sieve.

७८८. ये ते पवित्रमूर्मयोऽभिक्षरन्ति धारया। तेभिर्नः सोम मृडय॥ २॥

With those same waves which in their stream overflow the purifiying sieve,

Soma, be gracious unto us!

७८९. स नः पुनान आ भर रयिं वीरवतीमिषम्। ईशानः सोम विश्वतः॥ ३॥

O *Soma*, being purified, bring us from all sides-for you can-

Riches and food with hero sons!

* * *

VI (AGNI)

[*Rgveda* I. 12. 1-3. Ascribed to Medhātithi. The metre is *Gāyatrī*. Stanza I is a repetition of I. i. i. 1. 3]

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७९०. अग्निं दूतं वृणीमहे होतारं विश्ववेदसम्। अस्य यज्ञस्य सुक्रतुम्॥ १॥

Agni we choose as envoy, skilled performer of this holy rite,

Hotā, possessor of all wealth.

७९१. अग्निमग्निं हवीमभिः सदा हवन्त विश्पतिम्। हव्यवाहं पुरुप्रियम्॥ २॥

With constant calls they invocate *Agni*, *Agni*, Lord of the house,

Oblation-bearer, much-beloved.

[*Agni*, *Agni*: *Agni* Again and Again. 'Lord of the house': *viśpatim:* or, Lord of the clan or community]

७९२. अग्ने देवाः इहा वह जज्ञानो वृक्तबर्हिषे। असि होता न ईड्यः॥ ३॥

Bring the Gods hither, *Agni*, born for him who trims the Sacred grass:

You are our *Hotā*, meet for priase!

['For him who trims the sacred grass': the priest who prepares the *Kuśa* grass which is strewn on the altar and on the floor of the sacrificial chamber]

VII (MITRA-VARUṆA)

[*Ṛgveda* I, 23. 4-6. Ascribed to Medhātithi. The metre is *Gāyatrī*]

७९३. मित्रं वयः हवामहे वरुणः सोमपीतये। या जाता पूतदक्षसा॥ १॥

Mitra and *Varuṇa* we call to drink the draught of *Soma* juice,

Those born endowed with holy strength.

७९४. ऋतेन यावृतावृधावृतस्य ज्योतिषस्पती। ता मित्रावरुणा हुवे॥ २॥

Those who by Law uphold the Law, Lords of the shining light of Law,

Mitra I call, and *Varuṇa*.

['By Law': ṛtena: 'The word used to denote the conception of the order of the world is ṛta. Everything in the universe which is conceived as showing regularity of action may be said to have the ṛta for its principle. In its most general application the conception expressed by the word occupied to some extent the place of natural and moral law, fate, or the will of a supreme God.'-Wallis, *The Cosmology of the Ṛgveda*, p. 92]

७९५. वरुणः प्राविता भुवन्मित्रो विश्वाभिरूतिभिः। करतां नः सुराधसः॥ ३॥

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Let Varuṇa be our chief defence, let *Mitra* guard us with all aids,

Both make us rich exceedingly!

VIII (INDRA)

[*Rgveda* I. 7. 1. 2, 4, 3. Ascribed to Madhucchandas. The metre is *Gāyatrī*. Stanza I is a repetition of I. iii. i. I. 5]

७९६. इन्द्रमिद्गाथिनो बृहदिन्द्रमर्केभिरर्किणः। इन्द्रं वाणीरनूषत॥ १॥

Indra the singers with high praise, *Indra* reciters with their lauds,

Indra the choirs have glorified.

७९७. इन्द्र इद्धर्योः सचा सम्मिश्ल आ वचोयुजा। इन्द्रो वज्री हिरण्ययः॥ २॥

Indra is close to his two bays, with chariot ready at his word,

Indra the golden, thunder-armed.

['The golden': richly decorated (*sarvābharaṇabhūṣitaḥ*), according to Sāyaṇa]

७९८. इन्द्र वाजेषु नोऽव सहस्रप्रधनेषु च। उग्र उग्राभिरूतिभिः॥ ३॥

Help us in battles *Indra*, in battles where thousand spoils are gained,

With awful aids, O awful one!

७९९. इन्द्रो दीर्घाय चक्षस आ सूर्यं रोहयद्दिवि। वि गोभिरद्रिमैरयत्॥ ४॥

Indra raised up the son aloft in heaven, that he may see afar:

He burst the mountain for the kine.

['The mountain': the cloud. 'The kine': the waters]

IX (INDRA-AGNI)

[*Rgveda* VII. 94. 4-6. Ascribed to Vasiṣṭha. The metre is *Gāyatrī*]

८००. इन्द्रे अग्ना नमो बृहत्सुवृक्तिमेरयामहे। धिया धेना अवस्यवः॥ १॥

To *Indra* and to *Agni* we bring reverence high and holy hymn,

And, craving help, soft words with prayer.

८०१. ता हि शश्वन्त ईडत इत्था विप्राय ऊतये। सबाधो वाजसातये॥ २॥

For all these holy singers thus implore these twain to succour them,

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And priests that they may win them strength.

['Priests': *sabādhaḥ* is thus explained by the commentators. The word appears to have originally meant close associates or companions]

८०२. ता वां गीर्भिर्विपन्यवः प्रयस्वन्तो हवामहे। मेधसाता सनिष्यवः॥ ३॥

Eager to laud you, we with songs invoke you, bearing sacred food,

Fain for success in sacrifice.

* * *

X (SOMA PAVAMĀNA)

[*Ṛgveda* IX. 65. 10-12. Ascribed to Bhṛgu or to *Jamadagni*. The metre is *Gāyatrī*. Stanza I is a repetition of I. v. ii. 4. 3]

८०३. वृषा पवस्व धारया मरुत्वते च मत्सरः। विश्वा दधान ओजसा॥ १॥

Flow onward, mighty with you stream, inspiriting the *Marut's* Lord, Winning all riches with your power!

८०४. तं त्वा धर्तारमोण्यो३ः पवमान स्वर्दृशम्। हिन्वे वाजेषु वाजिनम्॥ २॥

I send you forth to battle from the press, O *Pavamāna*, strong, *Sustainer*, looker on the light!

['From the press': *oṇyoḥ*: according to Sāyaṇa, *dhartāram oṇyoḥ* means, the sustainer of heaven and earth]

८०५. अया चित्तो विपानया हरिः पवस्व धारया। युजं वाजेषु चोदय॥ ३॥

Acknowledged by this song of mine, flow, tawny coloured, with your stream:

Incite to battle your ally!

['Song': *vipā*: according to Sāyaṇa, 'finger. 'Your ally': *Indra*]

XI (SOMA PAVAMĀNA)

[*Ṛgveda* IX. 97. 13-15. Ascribed to Vasiṣṭha and others. The metre is *Triṣṭup*]

८०६. वृषा शोणो अभिकनिक्रदद्गा नदयन्नेषि पृथिवीमुत द्याम्।
इन्द्रस्येव वग्नुरा शृण्व आजौ प्रचोदयन्नर्षसि वाचमेमाम्॥ १॥

A red Bull belowing to the kine, you go, causing the heavens and earth to roar and thunder.

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A shout is heard like *Indra's* in the battle: you flow on, sending this voice before you.

['You go........you flow': in the *Rgveda* these verbs are in the third person singular. 'Sending.......before you': *pracodayan:* the *Ṛgveda* has *pracetayan*, 'making intelligible':'letting this voice be known.'

Note: In the ideolect of Vasiṣṭha *Soma Pavamāna* signifies rain-yielding cloud.

८०७. रसाय्य: पयसा पिन्वमान ईरयन्नेषि मधुमन्तमꣳशुम्।

पवमान सन्तनिमेषि कृण्वन्निन्द्राय सोम परिषिच्यमान:॥ २॥

Swelling with milk, abounding in sweet juices, urging the meath-rich plant you got onward.

Making loud clamour, *Soma Pavamāna*, you flow when you are effused for *Indra*.

[Loud clamour *santanim*: a continuous stream, according to Sāyaṇa]

८०८. एवा पवस्व मदिरो मदायोदग्राभस्य नमयन्वधस्नुम्।

परि वर्णं भरमाणो रुशन्तं गव्युर्नो अर्ष परि सोम सिक्त:॥ ३॥

So flow you on inspiriting, for rapture, turning the weapon of the water's holder!

Flow to us wearing your resplendent colour, effused and eager for the kine, O *Soma*!

['Turning the weapon of the water's holder': that is, of *Vṛtra*, and so causing the rain to flow. The *Ṛgveda* has *vadhasnaiḥ* instead of *vadhasnum*: 'aiming death-shafts at him who holds the waters.']

XII (INDRA)

[*Ṛgveda* VI. 46. 1, 2. Ascribed to Śamyu. The metre is *Bṛhatī* in stanza 1, which is a repetition of I. iii. i. 5. 2, and *Satobṛhatī* in 2]

८०९. त्वामिद्धि हवामहे सातौ वाजस्य कारव:।

त्वां वृत्रेष्विन्द्र सत्पतिं नरस्त्वां काष्ठास्वर्वत:॥ १॥

That we may win us wealth and power we poets verily, call on you:

In war men call on you, *Indra*, the hero's Lord, in the steed's race-course call on you.

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['In war': *vṛtreṣu:* literally, among enemies]

८१०. स त्वं नश्चित्र वज्रहस्त धृष्णुया मह स्तवानो अद्रिवः।

गामश्वꣳ रथ्यमिन्द्र सं किर सत्रा वाजं न जिग्युषे॥ २॥

As such, O wonderful, whose hand holds thunder, praised as mighty, Caster of the Stone!

Pour on us boldly, *Indra*, kine and chariot-steeds, ever to be the conqueror's strength!

XIII (INDRA)

[Vālakhilya 8.50.1,2. Ascribed to Praskaṇva. The Metre is *Bṛhatī* in stanza I, which is a repetition of I. iii. i. 5. 3. and *Satobṛhatī* in 2]

८११. अभि प्र वः सुराधसमिन्द्रमर्च यथा विदे।

यो जरितृभ्यो मघवा पुरूवसुः सहस्रेणेव शिक्षति॥ १॥

To you will I sing *Indra*'s praise who gives good gifts, as well we know;

The praise of *Maghavan* who, rich in treasure, aside his singers with wealth thousandfold.

८१२. शतानीकेव प्र जिगाति धृष्णुया हन्ति वृत्राणि दाशुषे।

गिरेरिव प्र रसा अस्य पिन्विरे दत्राणि पुरुभोजसः॥ २॥

As with a hundred hosts, he rushes boldly on, and for the offerer slays his foes.

As from a mountain flow the water-brooks, thus flow his gifts who feeds many a one.

['As with a hundred hosts': *śatānīkeva*: 'like a weapon with a hundred edges.'-Cowell]

XIV (INDRA)

[*Ṛgveda* VIII. 88. 1, 2. The *Ṛṣi* is Nṛmedha. The metre is *Prāgātha*. Stanza I is a repetition of I. iv. i. I. 10]

८१३. त्वामिदा ह्यो नरोऽपीप्यन्वज्रिन् भूर्णयः।

स इन्द्र स्तोमवाहस इह श्रुध्युप स्वसरमा गहि॥ १॥

O thunderer, zealous worshippers gave you drink this time yesterday:

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So, *Indra*, listen here to him who offers lauds: come near unto our dwelling-place!

८१४. मत्स्वा सुशिप्रिन्हरिवस्तमीमहे त्वया भूषन्ति वेधसः।

तव श्रवाꣳस्युपमान्युक्थ्य सुतेष्विन्द्र गिर्वणः॥ २॥

Lord of bay steeds, fair-helmed, rejoice you: you we seek. Here the disposers wait on you.

Your glories, meet for praise! are highest by the juice, O *Indra*, lover of the song.

['You we seek': the *Rgveda* has *tad*, that, instead of *tam*. *Disposers: vedhasaḥ:* the priests who order and arrange religious ceremonies.

'Meet for praise'!: *ukthya:* the *Ṛgveda* has *ukthyā:* 'Your loftiest glories claim the laud.']

* * *

XV (SOMA PAVAMĀNA)

[*Ṛgveda* IX. 61. 19-21. The *Ṛsi* is Amahīyu. The metre is *Gāyatrī*. Stanza I is a repetition of I. v. ii. 4. 4]

८१५. यस्ते मदो वरेण्यस्तेना पवस्वान्धसा। देवावीरघशꣳसहा॥ १॥

Flow onward with that juice of yours most excellent, that brings delight,

Slaying the wicked, dear to Gods!

८१६. जघ्निर्वृत्रममित्रियꣳ सस्निर्वाजं दिवेदिवे। गोषातिरश्वसा असि॥ २॥

Killing the foeman and his hate, and daily winning spoil and strength,

Gainer are you of steeds and kine.

[The foeman and his hate: or, the unfriendly *Vṛtra*]

८१७. सम्मिश्लो अरुषो भुवःसूपस्थाभिर्न धेनुभिः।

सीदं च्छ्येनो न योनिमा॥ ३॥

Red-hued, be blended with the milk that seems to yield its lovely breast, Falcon-like resting in your home!

[*Milk*: *dhenubhiḥ*: literally. milch cows]

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XVI (SOMA PAVAMĀNA)

[*Ṛgveda* IX. 101. 7-9. Ascribed to Nahuṣa Mānava. The metre is *Anuṣṭup*. Stanza I is a repetition of I. vi. ii. 1. 2]

८१८. अयं पूषा रयिर्भगः सोमः पुनानो अर्षति।

पतिर्विश्वस्य भूमनो व्यख्यद्रोदसी उभे॥ १॥

As *Pūṣan*, Fortune, *Bhaga*, comes this *Soma* while they make him pure.

He, Lord of all the multitude, has looked upon the earth and heaven.

८१९. समु प्रिया अनूषत गावो मदाय घृष्वयः।

सोमासः कृण्वते पथः पवमानास इन्दवः॥ २॥

The dear cows sang in joyful mood together to the gladdening drink.

The drops as they are purified, the *Soma* juices, make the paths.

['The paths': 'the road (to the object of our desire).'-Stevenson]

८२०. य ओजिष्ठस्तमा भर पवमान श्रवाय्यम्।

यः पञ्च चर्षणीरभि रयिं येन वनामहे॥ ३॥

O *Pavamāna*, bring the juice, the mightiest, worthy to be famed,

Which the Five Tribes have over them, whereby we may win opulence!

['Which the Five Tribes have over them': which has power over the Five great Āryan Tribes]

XVII (SOMA PAVAMĀNA)

[*Ṛgveda* IX. 86. 20-22. Ascribed to the Pṛṣnayaḥ. The metre is *Jagatī*. Stanza I is a repetition of I. vi. ii. 2. 6]

८२१. वृषा मतीनां पवते विचक्षणः सोमो अह्नां प्रतरीतोषसां दिवः।

प्राणा सिन्धूनां कलशाꣳ अचिक्रददिन्द्रस्य हार्द्याविशन्मनीषिभिः॥ १॥

Far-seeing *Soma* flows, the Steer, the Lord of hymns, the furtherer of days, of mornings, and of heaven.

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Breath of the rivers, he has roared into the jars, and with the help of sages entered *Indra's* heart.

८२२. मनीषिभिः पवते पूर्व्यः कविर्नृभिर्यतः परि कोशाꣳ असिष्यदत्।
त्रितस्य नाम जनयन्मधु क्षरन्निन्द्रस्य वायुꣳ सख्याय वर्धयन्॥ २॥

On, with the sages, flows the poet on his way, and guided by the men, has streamed into the vats.

He, showing *Tṛta's* name, has caused the meath to flow, increasing *Vāyu's* strength to make him *Indra's* friend.

['The poet' the wise singer, *Soma*. 'Showing *Tṛta's* name': literally, begetting, that is, making (*janayan*) the name of *Tṛta*; meaning, probably, as Professor Ludwig suggests, reminding us of *Tṛta*, the celestial preparer of the heavenly *Soma* for *Indra*. 'Generating the water of the threefold (*Indra*).'-Wilson. Increasing *Vāyu*'s strength': the reading of the *Ṛgveda* differs:'that *Indra* and that *Vāyu* may become his firends.']

८२३. अयं पुनान उषसो अरोचयदयं सिन्धुभ्यो अभवदु लोककृत्।
अयं त्रिः सप्त दुदुहान आशिरꣳ सोमो हृदे पवते चारु मत्सरः॥ ३॥

He, being purified, has make the mornings shine, and it is he who gave the rivers room to flow.

Making the three-times seven pour out the milky stream, *Soma*, the cheerer, yields whate'er that heart finds sweet.

['The three times seven': the seven celestial rivers, corresponding to the rivers of earth, multiplied by three to accord with the threefold division of the heavens. According to Sāyaṇa, the cows that supply the sacrificial milk are meant]

XVIII (INDRA)

[*Rgveda* VIII. 81. 28-30. The *Ṛsi* is Śrutakakṣa or Sukakṣa. The metre is *Gāyatrī*. Stanza I is a repetition of I. iii. i. 4. 10]

८२४. एवा ह्यसि वीरयुरेवा शूर उत स्थिरः। एवा ते राध्यं मनः॥ १॥

For so you are the brave man's friend ; a hero, too, are you, and strong:

So may your heart be won us!

८२५. एवा रातिस्तुविमघ विश्वेभिर्धायि धातृभिः। अधा चिदिन्द्र नः सचा॥ २॥

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So has the offering, wealthiest Lord, been paid by all the worshippers.

So well you, *Indra*, even with us!

८२६. मो षु ब्रह्मेव तन्द्रयुर्भुवो वाजानां पते। मत्स्वा सुतस्य गोमत:॥ ३॥

Be not you like a slothful priest, O Lord of spoil and strength: rejoice

In the pressed *Soma* blent with milk!

[*Priest: brahmā: Brāhmaṇa, or praying priest*]

XIX (INDRA)

[*Rgveda* I. 11. 1-3. The *Ṛṣi* is Jetar. The metre is *Anuṣṭup*. Stanza I is a repetition of I iv. ii. 1. 2]

८२७. इन्द्रं विश्वा अवीवृधन्त्समुद्रव्यचसं गिर:

रथीतमꣳ रथीनां वाजानाꣳ सत्पतिं पतिम्॥ १॥

All sacred songs have mAgnified *Indra* expansive as the sea.

Best of all warriors borne on cars, the Lord of heroes, Lord of strength.

८२८. सख्ये त इन्द्र वाजिनो मा भेम शवसस्पते।

त्वामभि प्र नोनुमो जेतारमपराजितम्॥ २॥

Lord of might, *Indra*, may we never, strong in you friendship, be afraid!

We glorify with praises you, the never conquered conqueror.

८२९. पूर्वीरिन्द्रस्य रातयो न वि दस्यन्त्यूतय:।

यदा वाजस्य गोमत स्तोतृभ्यो मꣳहते मघम्॥ ३॥

The gifts of *Indra* from of old, his saving succours never fail,

When to his worshippers he gives the boon of booty rich in kine.

* * *

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CHAPTER II

I (SOMA PAVAMĀNA)

[*Ṛgveda* IX. 62. 1-3. The *Ṛṣi* is *Jamadagni*. The metre is *Gāyatrī*]

८३०. एते असृग्रमिन्दवस्तिरः पवित्रमाशवः। विश्वान्यभि सौभगा॥ १॥

These rapid *Soma*-drops have been poured through the purifying sieve.

To bring us all felicities.

८३१. विघ्नन्तो दुरिता पुरु सुगा तोकाय वाजिनः।
त्मना कृण्वन्तो अर्वतः॥ २॥

Dispelling manifold mishap, giving the courser's progeny, Yea, and the warrior steed's, success.

[This stanza may be alternatively rendered:'Mighty, dispelling many woes, bringing our progeny success, And freely giving warrior steeds.' The *Ṛgveda* has *tanā* instead of *tmanā and arvate* instead of *arvataḥ*]

८३२. कृण्वन्तो वरिवो गवेऽभ्यर्षन्ति सुष्टुतिम्। इडामस्मभ्यं संयतम्॥ ३॥

Bringing prosperity to kine, they pour perpetual strengthening food

On us for noble eulogy.

['Strengthening food': *iḍām*]

II (SOMA PAVAMĀNA)

[Ṛgveda IX. 65. 16. 17. The Ṛṣi is Bhṛgu or Jamadagni. The metre is Gāyatrī]

८३३. राजा मेधाभिरीयते पवमानो मनावधि। अन्तरिक्षेण यातवे॥ १॥

King *Pavamāna* is implored with holy songs, on man's behalf,

To travel through the realm of air.

['With holy songs': *medhābhiḥ*: the productions of the intellect. 'Through the realm of air': *antarikṣe*: perhaps a figurative expression as Benfey suggests, for the space between the *Soma* press and the vessel which receives the juice]

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८३४. आ नः सोम सहो जुवो रूपं न वर्चसे भर। सुष्वाणो देववीतये॥ २॥

Pressed for the banquet of the Gods, O *Soma*, bring us might, and speed,

Like beauty of a brilliant show!

८३५. आ न इन्द्रो शातग्विनं गवां पोषं स्वश्व्यम्। वहा भगत्तिमूतये॥ ३॥

Bring us, O *Indu*, hundredfold increase of kine, and noble steeds.

The gift of fortune for our help!

III (SOMA PAVAMĀNA)

[*Rgveda* IX. 48. 1, 2, 3, , 4. The *Ṛṣi* is Kavi. The metre is *Gāyatrī*]

८३६. तं त्वा नृम्णानि बिभ्रतं सधस्थेषु महो दिवः। चारुं सुकृत्ययेमहे॥ १॥

With sacrifice we seek to you fair cherisher of manly might

In mansons of the lofty heavens.

८३७. संवृक्तधृष्णुमुक्थ्यं महामहिव्रतं मदम्। शतं पुरो रुरुक्षणिम्॥ २॥

Drink gladdening, crusher of the bold, praiseworthy, with most mighty sway,

Destroyer of a hundred forts.

['Destroyer of a hundred forts': the cloud-castles of the demons of the air, or the strongholds of the hostile aborigines, being destroyed by *Indra* under the inspiriting influence of *Soma*]

८३८. अतस्त्वा रयिरभ्ययद्राजानं सुक्रतो दिवः। सुपर्णो अव्यथी भरत्॥ ३॥

Hence riches came to you, the King, O sapient one: the strong-winged bird,

Unwearied, brought you from the sky.

['Hence': from the destruction of the forts. 'The strong-winged bird': *suparṇah*: the falcon which brought the *Soma* from *Svarga* or heaven. The reading of the *Ṛgveda* varies:'Hence, sapient one! the falcon, strong of wing, unwearied, brought thee down, Lord over riches, from the sky.']

८३९. अधा हिन्वान इन्द्रियं ज्यायो महित्वमानशे। अभिष्टिकृद्विचर्षणिः॥ ४॥

And now, sent forth, he has attained to mighty power and majesty,

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Active and ready to assist.

['He': *Soma*. This and the following stanza are transposed in the *Ṛgveda*]

८४०. विश्वस्मा इ स्वर्दृशे साधारणः रजस्तुरम्। गोपामृतस्य विर्भरत्॥ ५॥

That each may see the light, the bird brought us the guard of Law, the friend.

Of all, the speeder through the air.

['The friend of all'; *sādhāraṇam*: or, the common possession. 'The speeder through the air': *rajasturam*: which Sāyaṇa explains by *udakasya prerakam*: 'the showerer of water.'-Wilson. Cf. stanza I of the preceding hymn]

IV (SOMA PAVAMĀNA)

[*Ṛgveda* IX. 64. 13-15. The *Ṛṣi* is Kaśyapa. The metre is *Gāyatrī*. Stanza I is a repetition of I. vi. i. 2.9]

८४१. इषे पवस्व धारया मृज्यमानो मनीषिभिः। इन्दो रुचाभि गा इहि॥ १॥

For food, flow onward with your stream, cleansed and made bright by sapient men:

Indu, with sheen approach the milk!

Note: The seer Kaśyapa also calls cloud as *Soma pavamāna*.

Iṣe pavasva dhārayā clearly indicates that the cloud has been invoked to yield rain.

८४२. पुनानो वरिवस्कृध्यूर्जं जनाय गिर्वणः। हरे सृजान आशिरम्॥ २॥

While you are cleansed, song-lover, bring comfort and vigour to the folk,

Poured, tawny one! on milk and curds!

८४३. पुनानो देववीतय इन्द्रस्य याहि निष्कृतम्। द्युतानो वाजिभिर्हितः॥ ३॥

Purified for the feast of Gods, go you to *Indra's* resting-place,

Resplendent, furthered by the strong!

['Resting-place': the vessel prepared to receive the libations intended for the God. The word *niṣkṛtam* is, literally, a settled place, a rendezvous. Benfey translates it by Palast, palace. 'Furthered': *hitaḥ*, for which the *Ṛgveda* has *yataḥ*, 'guided.' 'The strong': the priests]

* * *

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V (AGNI)

[Ṛgveda I. 12. 6, 8. 9. The Ṛṣi is Medhātithi. The metre is Gāyatrī]

८४४. अग्निनाग्निः समिध्यते कविर्गृहपतिर्युवा। हव्यवाड् जुह्वास्य॥ १॥

By *Agni Agni* is inflamed, Lord of the house, wise, young, who bears

Our gifts: the ladle is his mouth.

['By *Agni Agni* is inflamed': the fire into which the oblation is poured is kindled by the application of fire produced by attrition. 'Young': newly born each time the fire is produced. 'The ladle': used for pouring the sacrificial butter into the fire]

८४५. यस्त्वामग्ने हविष्पतिर्दूतं देव सपर्यति। तस्य स्म प्राविता भव॥ २॥

God, *Agni*, be his sure defence who, lord of sacrificial gifts,

Worships you the messenger.

८४६. यो अग्निं देववीतये हविष्माꣳ आविवासति। तस्मै पावक मृडय॥ ३॥

Be gracious, brilliant God! to him who, rich in sacred gifts, would fain

Call *Agni* to the feast of Gods!

VI (MITRA VARUṆA)

[*Ṛgveda* 1. 2. 7-9. The *Ṛṣi* is Madhucchandas. The metre is *Gāyatrī*]

८४७. मित्रꣳ हुवे पूतदक्षं वरुणं च रिशादसम्। धियं घृताचीꣳ साधन्ता॥ १॥

Mitra of holy strength I call, and foe-destroying Varuṇa,

Who perfect prayer with offered oil.

['Perfect': make complete and effectual. 'With offered oil': ghṛtācīm: accompanied with offerings of *ghṛtam*, *ghī*, clarified butter or sacrificial oil]

८४८. ऋतेन मित्रावरुणावृतावृधावृतस्पृशा। क्रतुं बृहन्तमाशाथे॥ २॥

By Law, O *Mitra*, *Varuṇa*, Law-strengtheners who cleave to Law,

Have you obtained your lofty power.

['By Law': in accordance with *ṛtam*, the eternal law or everlasting order of the universe]

८४९. कवी नो मित्रावरुणा तुविजाता उरुक्षया। दक्षं दधाते अपसम्॥ ३॥

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The Sages, *Mitra*, *Varuṇa*, of wide dominion, mighty ones,
Bestow on us effectual strength.

VII (MARUT)

[*Ṛgveda* 1. 6. 7. 4. 5. The *Ṛsi* is Madhucchandas. The metre is *Gāyatrī*]

८५०. इन्द्रेण सं हि दृक्षसे संजग्मानो अबिभ्युषा। मन्दू समानवर्चसा॥ १॥

So may you verily be seen coming with fearless *Indra*: both
Of equal splendour, bringing bliss!

['You': the host of *Maruts* or Storm-gods is addressed in the singular number. 'Resumed the state of new-born babes': the meaning is 'that the storms burst forth from the womb of the sky as soon as *Indra* arises to do battle against the demon of darkness. As assisting *Indra* in this battle, the *Maruts* whose name retained for a long time its purely appellative meaning, of storms, attained their rank as deities by the side of *Indra*, or as the poet expresses it, they assumed their sacred name.' See Max Müller, 'Vedic Hymns,' Part I. pp.36, 37. 'The cave': the thick dark cloud. 'The cows: streams of water and beams of light which follow their effusion': 'bright ones.'-M. Müller]

८५१. आदह स्वधामनु पुनर्गर्भत्वमेरिरे। दधाना नाम यज्ञियम्॥ २॥

Thereafter they, as is their wont, resumed the state of new-born babes,
Taking their sacrificial name.

८५२. वीडु चिदारुजत्नुभिर्गुहा चिदिन्द्र वह्निभिः। अविन्द उस्रिया अनु॥ ३॥

You, *Indra*, with the rapid Gods who shatter even what is firm,
Even in the cave did find the cows.

VIII (INDRA-AGNI)

[*Ṛgveda* VI. 60. 4-6. The *Ṛsi* is Bharadvāja. The metre is *Gāyatrī*]

८५३. ता हुवे ययोरिदं पप्ने विश्वं पुरा कृतम्। इन्द्राग्नी न मर्धतः॥ १॥

I Call the twain whose deed wrought here has all been famed in ancient time:
Indra and *Agni* harm us not!

['Whose deed wrought here': according to Stevenson, Benfey, and Grassmann, the creation of the universe is ascribed to *Indra* and

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Agni:'for by you this whole world was formed, according to the hymns of the sages.'--Stevenson]

८५४. उग्रा विघनिना मृध इन्द्राग्नी हवामहे। ता नो मृडात ईदृशे॥ २॥

The strong, the scatterers of the foe, *Indra* and *Agni* we invoke:

May they be kind to one like me!

८५५. हथो वृत्राण्यार्या हथो दासानि सत्पती। हथो विश्वा अप द्विषः॥ ३॥

You slay our *Ārya* foes, O Lords of heroes, slay our *Dāsa* foes:

You drive all enemies away.

['*Dāsa* foes': the hostile non-*Āryan* aborigines]

Note: In the stanza under reference above, the Griffith's conjectural translation is quite misleading. In the ideolect of Bharadvāja *dāsa* is not intended as the hostile non-Āryan aborigines, as is conjectured by Griffith and his several other european counterparts. In fact, the seer uses the term *Vṛtra* for rain-yielding clouds and *dāsa* for clouds yielding no rain. As I have already indicated above that *namuci*, *śambara*, etc. are described as non-rain-yielding clouds by the Vedic seers. Several other seers have also used *dāsa* as an adjective of all such clouds as yield no rain, e.g.

atrā dāsasya namuceḥ

One more thing to be made clear here is that the term Ārya used by Vedic seers by no means denote some race, but simply denotes human-beings or noble ones.

In view of the above discussion, the actual significance of the stanza would be read as

'O Indra' you make the rain-yielding clouds to rain as well as non-rain-yielding cloulds. You remove all anti-rain factors or say in literal sense all enemies of waters.'

The above observation of Vedic seer shows that the seers found out the ways of making it rain when the earth was invaded by the conditions of rainlessness or drought. The seers were able to make the clouds yield rain at their will through Māntrika science and technology. They also taught the effect ofvegetations in making it to rain to the laity in society through yajña.

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IX (SOMA PAVAMĀNA)

[*Rgveda* IX. 107. 14-16. Ascribed to the Seven *Ṛṣis*. The metre of stanzas 1 and 2 is *Prāgātha*, and that of 3 Dvipadā *Virāj* in the text. Stanza I is a repetition of I. vi. i. 3. 8]

८५६. भि सोमास आयवः पवन्ते मद्यं मदम्।

समुद्रस्याधि विष्टपे मनीषिणो मत्सरासो मदच्युतः॥ १॥

The living drops of *Soma* juice pour, as they flow the gladdening drink,

Intelligent drops above the station of the sea, exhilarating, dropping meath.

['The sea': meaning, in this stanza and in the two stanzas that follow, the water into which the *Soma* falls]

८५७. तरत्समुद्रं पवमान ऊर्मिणा राजा देव ऋतं बृहत्।

अर्षा मित्रस्य वरुणस्य धर्मणा प्र हिन्वान ऋतं बृहत्॥ २॥

May *Pavamāna*, King and God, speed with his wave over the sea the lofty rite!

Do you the *Mitra's* and by Varuṇa's decree flow furthering the lofty rite:

८५८. नृभिर्येमाणो हर्यतो विचक्षणो राजा देवः समुद्र्यः॥ ३॥

Far-seeing, lovely, guided by the men, the God whose habitation is the sea!

X (SOMA PAVAMĀNA)

[*Ṛgveda* IX. 97. 34-36. Ascribed to Parāṣara. The metre is *Triṣṭup*]

८५९. तिस्रो वाच ईरयति प्र वह्निर्ऋतस्य धीतिं ब्रह्मणो मनीषाम्।

गावो यन्ति गोपतिं पृच्छमानाः सोमं यन्ति मतयो वावशानाः॥ १॥

Three are the voices that the car-steed utters: he speaks the lore of prayer, the thought of Order.

To the cows' master come the cows inquiring: the hymns with eager longing come to *Soma*.

['Car-steed': *vahniḥ:* a common appellation of *Soma*. See *Vedic Hymns*, I. 40]

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८६०. सोमं गावो धेनवो वावशानाः सोमं विप्रा मतिभिः पृच्छमानाः।
सोमः सुत ऋच्यते पूयमानः सोमे अर्कास्त्रिष्टुभः सं नवन्ते॥ २॥

To *Soma* come the cows, the milch-kine longing, to *Soma* sages with their hymns inquiring.

Soma, effused, is purified and lauded: our hymns and *Triṣṭup* songs unite in *Soma*.

['Is purified and lauded': *ṛcyate pūyamānaḥ*: the *Rgveda* has *pūyate ajyamānaḥ*, 'is purified and blended.']

Note: There is a glaring difference between the intents of *Ṛgvedic* and *Sāmavedic* stanzas According to *RV. Somaḥ sutaḥ puyate ājyamānaḥ* 'Sacrificed *Soma* is defused in the air' On the other hand according to the *Sāmavedic* reading, '*Soma* gets finished while being milked or diffused'.

८६१. एवा नः सोम परिषिच्यमान आ पवस्व पूयमानः स्वस्ति।
इन्द्रमा विश बृहता मदेन वर्धया वाचं जनया पुरंधिम्॥ ३॥

Thus, *Soma*, as we pour you into vessels, while you are purified, flow for our welfare!

Pass into *Indra* with great joy and rapture: make the voice swell, and generate abundance!

['With great joy and rapture': *bṛhatā madena*: the *Ṛgveda* has *vṛhatā raveṇa*, 'with a mighty roaring.']

XI (INDRA)

[*Ṛgveda* VIII. 59. 5, 6. The *Ṛṣi* is Puruhanman. The metre is *Prāgātha*. Stanza I is a repetition of I. iii. ii. 4. 6]

८६२. यद्याव इन्द्र ते शतः शतं भूमीरुत स्युः।
न त्वा वज्रिन्त्सहस्रः सूर्या अनु न जातमष्ट रोदसी॥ १॥

O *Indra*, if a hundred heavens and if a hundred earths were yours -

No, not a hundred suns could match you at your birth, not both the worlds, O Thunderer.

८६३. आ पप्राथ महिना वृष्ण्या वृषन्विश्वा शविष्ठ शवसा।
अस्माः अव मघवन् गोमति व्रजे वज्रिं चित्राभिरूतिभिः॥ २॥

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You, hero, has performed your heroic deeds with might, yea, all with strength, O strongest one.

Maghavan, help us to a stable full of kine, O Thunderer, with wondrous aids!

XII (INDRA)

[*Ṛgveda* VIII. 33. 1-3. The *Ṛsi* is Medhyātithi. The metre is *Gāyatrī*. Stanza I is a repetition of I. iii. ii. 2. 9]

८६४. वयं घ त्वा सुतावन्त आपो न वृक्तबर्हिषः।

पवित्रस्य प्रस्रवणेषु वृत्रहन्परि स्तोतार आसते॥ १॥

We compass you like waters, we whose grass is trimmed and *Soma* pressed.

Here where the filter pours its stream, your worshippers round you, O *Vṛtra*-slayer, sit.

['We compass you': there is no verb to *vayam*, we; the construction is difficult, and the comparison is not obvious]

८६५. स्वरन्ति त्वा सुते नरो वसो निरेक उक्थिनः।

कदा सुतं तृषाण ओक आ गमदिन्द्र स्वब्दीव वंसगः॥ २॥

Men, *Vasu*! by the *Soma* with lauds call you to the foremost place.

When comes he athirst unto the juice as home, O *Indra*, like a bellowing bull ?

['He......O *Indra*': a sort of periphrasis for *Indra*. The *Ṛgveda* has, 'When come you?' 'As home': familiar to you as your home]

८६६. कण्वेभिर्धृष्णवा धृषद्वाजं दर्षि सहस्रिणम्।

पिशङ्गरूपं मघवन्विचर्षणे मक्षू गोमन्तमीमहे॥ ३॥

O valiant hero, boldly win thousandfold spoil with *Kaṇva's* sons!

O active *Maghavan*, with eager prayer we crave the yellow-hued with store of kine.

['With *Kaṇva's* sons': or, by them, through them, for their sake. 'The yellow hued': there is no substantive, but gold must be intended]

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XIII (INDRA)

[*Ṛgveda* VII. 32. 20. 21. The *Ṛsi* is Vasiṣṭha. The metre is *Prāgātha*]

८६७. तरणिरित्सिषासति वाजं पुरंध्या युजा।

आ व इन्द्रं पुरुहूतं नमे गिरा नेमिं तष्टेव सुद्रुवम्॥ १॥

With Plenty for his true ally the active man will gain the spoil.

Your *Indra*, much-invoked, I bend with song, as bends a wright his wheel of solid wood.

८६८. न दुष्टुतिर्द्रविणोदेषु शस्यते न स्रेधन्तं रयिर्नशत्।

सुशक्तिरिन्मघवं तुभ्यं मावते देष्णं यत्पार्ये दिवि॥ २॥

They who bestow great riches love not paltry praise: wealth comes not to the niggard churl.

Light is the task to give, O *Maghavan*, to one like me on the decisive day.

* * *

XIV (SOMA PAVAMĀNA)

[*Ṛgveda* IX. 33. 4-6. The *Ṛsi* is Trita Āptya. The metre is *Gāyatrī*. Stanza 1 is a repetition of I. v. ii. 4. 5]

८६९. तिस्रो वाच उदीरते गावो मिमन्ति धेनवः। हरिरेति कनिक्रदत्॥ १॥

Three several words are uttered: kine are lowing cows. Who give the milk:

The tawny-hued goes bellowing on.

८७०. अभि ब्रह्मीरनूषत यह्वीर्ऋतस्य मातरः। मर्जयन्तीर्दिवः शिशुम्॥ २॥

The young and sacred mothers of the holy rite have uttered praise,

Embellishing the Child of Heaven.

['Mothers of the holy rite': apparently, the cows who supply milk for libations. 'The Child of Heaven': *Soma*]

८७१. रायः समुद्रांश्चतुरोऽस्मभ्यं सोम विश्वतः।

आ पवस्व सहस्रिणः॥ ३॥

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From every side, O *Soma*, for our profit, pour you forth four seas.

Filled full of riches thousandfold!

['Four seas': imaginary seas, to correspond with the four quarters of heaven]

XV (SOMA PAVAMĀNA)

[*Ṛgveda* IX. 101. 4-6. The *Ṛṣi* is Yayāti Nāhuṣa. The metre is *Anuṣṭup*. Stanza 1 is a repetition of I. vi. ii. 1. 3]

८७२. सुतासो मधुमत्तमाः सोमा इन्द्राय मन्दिनः।

पवित्रवन्तो अक्षरं देवान् गच्छन्तु वो मदाः॥ १॥

The Somas, very rich in sweets, for which the sieve is destined, flow

Effused, the source of *Indra*'s joy: may you strong juices reach the Gods!

८७३. इन्दुरिन्द्राय पवत इति देवासो अब्रुवन्।

वाचस्पतिर्मखस्यते विश्वस्येशान ओजसः॥ २॥

Indu flows on for *Indra's* sake-thus have the deities declared.

The Lord of Speech exerts himself, controller of all power and might.

['Exerts himself': the meaning of *makhasyate* is uncertain:' is inclined to sacrifice.'-Benfey]

८७४. सहस्रधारः पवते समुद्रो वाचमीङ्खयः।

सोमस्पती रयीणाꣳ सखेन्द्रस्य दिवेदिवे॥ ३॥

Inciter of the voice of song, with thousand streams the ocean flows.

Even *Soma*, Lord of opulence, the friend of *Indra*, day by day.

XVI (SOMA PAVAMĀNA)

[*Ṛgveda* IX. 83. 1-3. The *Ṛṣi* is Pavitra. The metre is *Jagatī*. Stanza 1 is a repetition of I. vi. ii. 2. 12]

८७५. पवित्रं ते विततं ब्रह्मणस्पते प्रभुर्गात्राणि पर्येषि विश्वतः।

अतप्ततनूर्न तदामो अश्नुते शृतास इद्वहन्तः सं तदाशत॥ १॥

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Spread is you cleansing filter, *Brahmaṇaspati*: as prince You enter its limbs from every side.

The raw; whose mass has not been heated, gains not this: they only which are dressed, which bear, attain to it.

८७६. तपोष्पवित्रं विततं दिवस्पदेऽर्चन्तो अस्य तन्तवो व्यस्थिरन्।

अवन्त्यस्य पवितारमाशवो दिवः पृष्ठमधि रोहन्ति तेजसा।। २।।

High in the seat of heaven is placed the scorcher's sieve: its threads are standing separate, glittering with light.

The swift ones favour him who purifies this: with brilliancy they mount up to the height of heaven.

['The scorcher's sieve': 'the filter of the foe-scorching (*Soma*).'- Wilson. 'With brilliancy': the *Ṛgveda cetasā*, 'with consciousness.']

८७७. अरूरुचदुषसः पृश्निरग्रिय उक्षा मिमेति भुवनेषु वाजयुः।

मायाविनो ममिरे अस्य मायया नृचक्षसः पितरो गर्भमा दधुः।। ३।।

The foremost spotted Steer has made the Mornings shine: he bellows, fain for war, among created things.

By his high wisdom have the mighty Sages wrought: the Fathers who behold mankind laid down the germ.

['The foremost spotted Steer': *Soma*, 'Bellows........among created things '*mimeti bhuvaneṣu*': the *Ṛgveda* has *bibharti bhuvanāni*, 'sustains all things that be. The mighty Sages: *māyāvinaḥ*: those who possess supernatural wisdom and power; the Gods. 'The Fathers' the Manes or spirits of the departed, to whom is ascribed the fruitfulness of heaven and earth, which give birth to Gods and men. See '*Ṛgveda*' X.64.14]

* * *

XVII (AGNI)

[*Ṛgveda* VIII. 92.8.9 The *Ṛṣi* is Sobhari The metre is *Kakup* in stanza I, which is a repetition of I ii. i. 2. I. and *Satobṛhatī* in 2]

८७८. प्र मꣳहिष्ठाय गायत ऋताव्ने बृहते शुक्रशोचिषे।

उपस्तुतासो अग्नये।। १।।

Sing forth to him, the holy, most munificent, sublime with his refulgent glow,

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To *Agni*, you *Upastutas*!

[*Upastutas*: singers so named after the *Ṛsi* Upastuta]

८७९. आ वꣳसते मघवा वीरवद्यशः समिद्धो द्युम्न्याहुतः।

कुविन्नो अस्य सुमतिर्भवीयस्यच्छा वाजेभिरागमत्॥ २॥

Worshipped with gifts, enkindled, splendid, *Maghavan* shall win himself heroic fame:

And will not his more plantiful benevolence come to us with abundant strength:

['*Maghavan*': the rich and liberal God: here a name of *Agni*. 'More plentiful': *bhavīyasī*: the *Ṛgveda* has *navīasī*, 'more recent.']

XVIII (INDRA)

[*Ṛgveda* VIII. 15. 4-6. The Ṛṣis are Goṣūktin and Aśvasūtktin. The metre is *Uṣṇik*. Stanza 1 is a repetition of I. iv. ii. 5. 3]

८८०. तं ते मदं गृणीमसि वृषणं पृक्षु सासहिम्।

उ लोककृत्नुमद्रिवो हरिश्रियम्॥ १॥

We sing this strong and wild delight of you which conquers in the fray,

Which, Caster of the Stone! gives room and shines like gold.

८८१. येन ज्योतीꣳष्यायवे मनवे च विवेदिथ।

मन्दानो अस्य बर्हिषो वि राजसि॥ २॥

Wherewith you found shining lights for *Āyu* and for *Manu*'s sake:

Now joying in this sacred grass you beamest forth.

['For *Āyu* and for *Manu*'s sake': or for all Āryan men, āyu and *manu* both meaning man. Regarded as proper names, Āyu is the son or Purūravas and *Urvaśi* (See *Ṛgveda* X. 95), and *Manu* is the representative Man, the father of the human race]

८८२. तदद्या चित्त उक्थिनोऽनु ष्टुवन्ति पूर्वथा।

वृषपत्नीरपो जया दिवेदिवे॥ ३॥

This day too singers of the hymn praise, as of old, this might of yours:

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Win you the waters every day, thralls of the strong!

['Thralls of the strong': *vṛṣapatnīḥ*: controlled and imprisoned by *Vṛtra*]

XIX (INDRA)

[*Ṛgveda* VIII. 84-6. The *Ṛṣi* is Tiraścī. The metre is *Anuṣṭup*. Stanza 1 is a repetition of I. iv. ii. 1.5]

८८३. श्रुधी हवं तिरश्च्या इन्द्र यस्त्वा सपर्यति।
सुवीर्यस्य गोमतो रायस्पूर्धि महाः असि॥ १॥

O *Indra*, hear Tirscī's call, the call of him who serves you.

Satisfy him with wealth of kine and valient offspring! Great are you.

८८४. यस्त इन्द्र नवीयसीं गिरं मन्द्रामजीजनत्।
चिकित्विमनसं धियं प्रत्नामृतस्य पिप्युषीम्॥ २॥

For he, O *Indra*, has produced for you the newest gladdening song,

A hymn that springs from careful drop thought, ancient and full of sacred truth.

['Newest.......ancient': recent in form and expression, but ancient in its subject. See Muir, *Original Sanskrit Texts*, III. pp. 238, 239]

८८५. तमु ष्टवाम यं गिर इन्द्र मुक्थानि वावृधुः।
पुरूण्यस्य पौंस्या सिषासन्तो वनामहे॥ ३॥

That *Indra* will we laud whom songs and hymns of praise have m*Agni*fied.

Striving to win, we celebrate his many deeds of heroic might.

* * *

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BOOK III

CHAPTER I

I (SOMA PAVAMĀNA)

[*Ṛgveda* IX. 86. 4, 6, 5. Ascribed to the Sikatas. The metre is *Jagatī*]

८८६. प्र त आश्विनीः पवमान धेनवो दिव्या असृग्रन्पयसा धरीमणि।
प्रान्तरिक्षात्स्थाविरीस्ते असृक्षत ये त्वा मृजन्त्यृषिषाण वेधसः॥ १॥

Fleet as swift steeds your cows celestial have been poured, O *Pavamāna*, with the milk into the vat.

Sages who make you bright, O friend whom Ṛṣis love, have shed continuous streams from out the realm of air.

['Cows': *dhenavaḥ*: the drops of *Soma* juice. The *Ṛgveda* has *dhījuvaḥ*, 'swift as thought.' 'O friend whom Ṛṣis love': *ṛṣiṣāṇa* the word does not occur elsewhere, and its precise meaning is uncertain 'O ṛṣi-enjoyed.'-Wilson. 'You who play the part of a *Ṛṣi*.'-Ludwig. 'From out the realm of air': perhaps a figurative expression for the space between the *Soma* press and the vessel which receives the juice. Instead of antarikṣāt the *Ṛgveda* has *ṛṣayaḥ*, ṛṣis in apposition with *vedasaḥ*, sages]

८८७. उभयतः पवमानस्य रश्मयो ध्रुवस्य सतः परि यन्ति केतवः।
यदी पवित्रे अधि मृज्यते हरिः सत्ता नि योनौ कलशेषु सीदति॥ २॥

The beams of *Pavamāna*, sent from earth and heaven, his ensigns who is ever stedfast, travel round.

When on the sieve the golden-hued is cleansed he rests within the jars as one who seats him in his place.

८८८. विश्वा धामानि विश्वचक्ष ऋभ्वसः प्रभोष्टे सतः परि यन्ति केतवः।
व्यानशी पवसे सोम धर्मणा पतिर्विश्वस्य भुवनस्य राजसि॥ ३॥

O you who sees all things, sovran as you are and passing strong, your rays encompass every form.

Pervading with your natural powers you flow on, and as the whole world's Lord, O *Soma*, you are King.

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II (SOMA PAVAMĀNA)

[*Ṛgveda* IX. 61. 16-18. The *Ṛṣi* is Amahīyu. The metre is *Gāyatrī*. Stanza 1 is a repetition of I. v. ii. 5. 8]

८८९. पवमानो अजीजनद्दिवश्चित्रं न तन्यतुम्। ज्योतिर्वैश्वानरं बृहत्॥ १॥

From heaven has *Pavamāna* made, as it were, the marvellous thunder, and

The lofty light of all mankind.

८९०. पवमान रसस्तव मदो राजन्नदुच्छुनः। वि वारमव्यमर्षति॥ २॥

The gladdening and auspicious juice of yours, O *Pavamāna*, King!

Flows over the woollen straining-cloth.

८९१. पवमानस्य ते रसो दक्षो वि राजति द्युमान्। ज्योतिर्विश्वंस्वर्दृशे॥ ३॥

Your juice, O *Pavamāna*, sends its rays abroad like splendid skill,

Like lustre, all heaven's light, to see.

III (SOMA PAVAMĀNA)

[*Rgveda* IX. 41. 1-6 (the entire hymn) The *Rsi* is Medhyātithi. The metre is *Gāyatrī*. Stanza I is a repetition of I, vi. i. 1. 5]

८९२. प्र यद्गावो न भूर्णयस्त्वेषा अयासो अक्रमुः।
घ्नन्तः कृष्णामप त्वचम्॥ १॥

Impetuous bright, have they come forth, unwearied in their speed, like bulls, Driving the black skin far away.

८९३. सुवितस्य वनामहेऽति सेतुं दुराय्यम्। साह्याम दस्युमव्रतम्॥ २॥

May we attain the bridge of bliss, leaving the bridge of woe behind:

The riteless *Dāsa* may we quell!

[My translation of the first line, in which I follow Prof. Ludwig, is somewhat conjectural, as the meaning of *durāyyam* is uncertain]

८९४. शृण्वे वृष्टेरिव स्वनः पवमानस्य शुष्मिणः। चरन्ति विद्युतो दिवि॥ ३॥

The mighty *Pavamāna's* roar is heard as it were the rush of rain:

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The lightning-flashes move in heaven.

८९५. आ पवस्व महीमिषं गोमदिन्दो हिरण्यवत्। अश्ववत्सोम वीरवत्॥ ४॥

Indu, pour out abundant food with store of cattle and of gold,
Of heroes, *Soma*! and of steeds!

८९६. पवस्व विश्वचर्षण आ मही रोदसी पृण। उषाः सूर्यो न रश्मिभिः॥ ५॥

Flow onward, dear to all mankind! fill full the mighty heaven and earth,
As Dawn, as *Sūrya* with his beams!

८९७. परिणः शर्मयन्त्या धारया सोम विश्वतः। सरा रसेव विष्टपम्॥ ६॥

On every side, O *Soma*, flow round us with your protecting stream,
As *Rasā* flows around the world!

['*Rasā*': a mythical river which flows round the world; originally the name of a real river known to the Zoroastrians as Raṇhā]

* * *

IV (SOMA PAVAMĀNA)

[*Ṛgveda* IX. 39. The entire hymn, stanzas 3 and 4 being transposed. The *Ṛṣi* is Bṛhanmati. The metre is *Gāyatrī*]

८९८. आशुरर्ष बृहन्मते परि प्रियेण धाम्ना। यत्रा देवा इति ब्रुवन्॥ १॥

Flow on, O you of lofty thought, flow swift in your beloved form,
Saying, I go where dwell the Gods.

८९९. परिष्कृण्वन्ननिष्कृतं जनाय यातयन्निषः। वृष्टिं दिवः परि स्रव॥ २॥

Preparing what is unprepared, and bringing store of food to man,
Make you the rain descend from heaven!

['Preparing what is unprepared': 'consecrating the unconsecrated worshipper or place,' is Sāyaṇa's explanation. 'The rain': *vṛṣṭim as in the Ṛgveda*, must be read instead of *pṛṣṭim*]

९००. अयं स यो दिवस्परि रघुयामा पवित्र आ। सिन्धोरूर्मा व्यक्षरत्॥ ३॥

Even here is he who, swift of course, has with the river's wave flowed down.

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From heaven upon the straining cloth.

१०१. सुत एति पवित्र आ त्विषिं दधान ओजसा। विचक्षाणो विरोचयन्॥४॥

With might, producing glare, the juice enters the purifying sieve,

Far-seeing, sending forth its light.

१०२. आविवासन्परावतो अथो अर्वावतः सुतः। इन्द्राय सिच्यते मधु॥५॥

Inviting him from far away, and even from near at hand, the juice

For *Indra* is poured forth as meath.

['Him': *Indra*]

१०३. समीचीना अनूषत हरिं हिन्वन्त्यद्रिभिः। इन्दुमिन्द्राय पीतये॥६॥

In union they have sung the hymn: with stones they urge the golden-hued,

Indu for *Indra*, for his drink.

['*Indu* for *Indra*, for his drink': the *Ṛgveda* has *yonāvṛtasya sīdata*, 'Sit in the shrine of sacrifice,'-addressed to the Gods, according to Sāyaṇa]

V (SOMA PAVAMĀNA)

[*Rgveda* IX. 65. 1-3. The *Ṛṣi* is *Bhṛgu*, or *Jamadagni*. The metre is *Gāyatrī*]

१०४. हिन्वन्ति सूरमुस्रयः स्वसारो जामयस्पतिम्। महामिन्दुं महीयुवः॥१॥

The glittering maids send *Sūra* forth, the glorious sisters, close-allied,

Send *Indu* forth, their mighty Lord.

['The glittering maids': the fingers, perhaps with reference to the gold rings worn by the priests when they press the *Soma*. *Sūra*: *Sūrya*, the Sun- god ; here said to mean *Soma*:'the invigorating.'-Wilson. Or the meaning may be that the fingers of the priests send forth *Indu* or *Soma* in the same manner as the bright rays of morning introduce the Sun]

१०५. पवमान रुचारुचा देव देवेभ्यः सुतः। विश्वा वसून्या विश॥२॥

Pervade, O *Pavamāna*, all our treasures with repeated light,

Pressed out, O God yourself, for Gods!

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['Pressed out O God, yourself, for Gods': the *Ṛgveda* has devo *devebhyaspari*, 'God, coming hither from the Gods.']

१०६. आ पवमान सुष्टुतिं वृष्टिं देवेभ्यो दुवः। इषे पवस्व संयतम्॥ ३॥

Pour on us, *Pavamāna*! rain, as service and fair praise for Gods:

Pour forth unceasingly for food!

['As service': to give us cause to worship]

* * *

VI (AGNI)

[*Ṛgveda* V. II. 1, 6, 2. The *Ṛṣi* is Sutambhara. The metre is *Jagatī*]

१०७. जनस्य गोपा अजनिष्ट जागृविरग्निः सुदक्षः सुविताय नव्यसे।
घृतप्रतीको बृहता दिविस्पृशा द्युमद्वि भाति भरतेभ्यः शुचिः॥ १॥

The watchful guardian of the people has been born, *Agni*, the very strong, for fresh prosperity.

With oil upon his face, with high heaven-touching flame, he shins splendidly pure, for the *Bharatas*.

[*Bharatas*: meaning 'warriors.' 'Priests,' according to Sāyaṇa and Mahīdhara]

१०८. त्वामग्ने अङ्गिरसो गुहा हितमन्वविन्दं ञ्छिश्रियाणं वनेवने।
स जायसे मथ्यमानः सहो महत्त्वामाहुः सहसस्पुत्रमङ्गिरः॥ २॥

O *Agni*, the Aṅgirasas discovered you what time you lay hidden, fleeing back from wood to wood.

You by attrition are produced as conquering might, and men, O *Aṅgiras*, call you the Son of Strength.

[*Aṅgirasas*: members of a family of priestly Fathers, regarded as the typical first sacrificers. 'You lay hidden' alluding to the flight and capture of *Agni*. See *Ṛgveda* I. 65. 1. and X. 51. It is said that *Agni*, fearing to share the fate of his three elder brothers who had perished in the serivce of the Gods, fled away and hid himself. The Gods or the *Aṅgirasas* discovered him and persuaded him to return to his sacred duties. *Aṅgiras*: *Agni* is called the best or oldest of the Aṅgirasas, as his aid was necessary for the due performance of sacrifice. 'Son of Strength': produced by violent agitation of the fire drill.]

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१०९. यज्ञस्य केतुं प्रथमं पुरोहितमग्निं नरस्त्रिषधस्थे समिन्धते।
इन्द्रेण देवैः सरथंः स बर्हिषि सीदन्नि होता यजथाय सुक्रतुः॥ ३॥

The men enkindle *Agni* in his threefold seat, ensign of sacrifice, the earliest household-priest.

With *Indra* and the Gods together on the grass let the wise priest sit to complete the sacrifice!

['In his threefold seat': in the three fire-receptacles or altars. 'Household priest': or great high priest; or *purohitam* may be a participle passive, 'placed at the head or in front (of the worshipper).']

VII (INDRA)

[*Rgveda* II. 41. 4-6. The *Ṛsis* is Grtsamada. The metre is *Gāyatrī*]

११०. अयं वां मित्रावरुणा सुतः सोम ऋतावृधा। ममेदिह श्रुतंः हवम्॥ १॥

This *Soma* has been pressed for you, Low-strengtheners, *Mitra*, *Varuṇa*!

List, list you here to this may call!

१११. राजानावनभिद्रुहा ध्रुवे सदस्युत्तमे। सहस्त्रस्थूण आशाते॥ २॥

Both Kings who never injure aught have come to their sublime home,

The thousand-pillared, firmly based.

['Home': 'the hall of assembly.'-Stevenson]

११२. ता सम्राजा घृतासुती आदित्या दानुनस्पती। सचेते अनवह्वरम्॥ ३॥

Worshipped with fat libation, Lords of gifts, *Ādityas*, sovran Kings,

They wait on him whose life is true.

VIII (INDRA)

[*Rgveda* I. 84. 13-15. The Ṛsi is Gotama. The metre is *Gāyatrī*. Stanza I is a repetition of I. ii. ii. 4, 5, and stanza 3 of I. ii. ii. 1. 3]

११३. इन्द्रो दधीचो अस्थभिर्वृत्राण्यप्रतिष्कुतः। जघान नवतीर्नव॥ १॥

armed with the bones of dead *Dadhyac*, *Indra* with unresisted might

The nine-and-ninety *Vrtras* slew.

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११४. इच्छन्नश्वस्य यच्छिरः पर्वतेष्वपश्रितम्। तद्विदच्छर्यणावति॥ २॥

He, searching for the horse's head that in the mountains lay concealed,

Found it in *Śaryaṇāvān* lake.

['The horse's head': which had been given to *Dadhyac* by the *Aśvins*. 'The mountains': the clouds. *Śaryaṇāvān*: said to be the name of a lake and the surrounding district in *Kurukṣetra*, near the modern Delhi. The Vedic legend, which was modified and amplified in later times, appears to have been connected in its origin with that of *Dadhikrās*, often mentioned in the *Ṛgveda* and described as a kind of divine horse, probably a personification of the Sun. The horse's head concealed in the mountains seems to be the clouded sun, seen afterwards setting over the lake. The bones may be the rays of returning light with which *Indra* disperses the fiends of darkness. See preceding notes on stanzas 1 and 3]

११५. अत्राह गोरमन्वत नाम त्वष्टुरपीच्यम्। इत्था चन्द्रमसो गृहे॥ ३॥

Then straight they recognized the mystic name of the creative Steer,

There is the mansion of the Moon.

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IX (INDRA-AGNI)

[*Ṛgveda* VII. 94. 1-3. The *Ṛsi* is Vasiṣṭha. The metre is *Gāyatrī*]

११६. इयं वामस्य मन्मन इन्द्राग्नी पूर्व्यस्तुतिः। अभ्राद्वृष्टिरिवाजनि॥ १॥

As rain from out the cloud, for you, *Indra* and *Agni*, from my thought

This noblest praise has been produced.

['As rain': the hymn of praise is copious in its flow, and is doubly beneficial, gratifying the Gods and bringing blessings to the worshipper. 'From my thought': *manmanaḥ*: explained by the Commentator by *stotuḥ*, 'praiser' or 'worshipper.']

११७. श्रृणुतं जरितुर्हवमिन्द्राग्नी वनतं गिरः। ईशाना पिप्यतं धियः॥ २॥

Indra and *Agni*, listen to the singer's call: accept his songs.

Fulfill, you mighty Lords his prayers!

११८. मा पापत्वाय नो नरेन्द्राग्नी माभिशस्तये। मा नो रीरधतं निदे॥ ३॥

Give us not up to indigence, you heroes, *Indra*, *Agni*, nor to Slander and reproach of men!

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X (SOMA PAVAMĀNA)

[*Rgveda* IX. 25. 1, 3, 2. The *Rsi* is Dṛḍhacyuta. The metre is *Gāyatrī*. Stanza 1 is a repetition of 1. v. ii. 4.8]

११९. पवस्व दक्षसाधनो देवेभ्यः पीतये हरे। मरुद्भ्यो वायवे मदः॥ १॥

Gold-hued! as one who give strength flow on for Gods to drink, a draught

For *Vāyu* and the *Marut* host!

१२०. सं देवैः शोभते वृषा कविर्योनावधि प्रियः। पवमानो अदाभ्यः॥ २॥

The Steer shines brightly with the Gods, dear Sage in his appointed home,

Even *Pavamāna* unbeguiled.

['Even *Pavamāna* unbeguiled': or, invincible. The *Ṛgveda* has *vṛtrahā devavītamaḥ*, ' Foe-slayer, dearest to the Gods]

१२१. पवमान धिया हितो३ऽभि योनिं कनिक्रदत्। धर्मणा वायुमारुहः॥ ३॥

O *Pavamāna*, sent by prayer, roaring about your dwelling-place,

Ascend to *Vāyu* as Law bids!

['To *Vāyu*': into the vessel appropriated to libations intended for *Vāyu*, the God of Wind. 'Enter this air generating vessel.-Stevenson. The *Ṛgveda* has ā *viśa*, 'enter You,' instead of *āruhaḥ* used imperatively]

XI (SOMA PAVAMĀNA)

[*Rgveda* IX. 107. 19, 20. Ascribed to the Seven *Rsis*. The metre is *Bṛhatī* in stanza 1, which is a repetition of I vi. i. 3. 6. and *Satobṛhatī* in stanza 2]

१२२. तवाहं सोम रारण सख्य इन्दो दिवेदिवे।
पुरूणि बभ्रो नि चरन्ति मामव परिधीँः रति ताँः इहि॥ १॥

O *Soma*, *Indu*, every day your friendship has been my delight.

Many fiends follow me; help me, you tawny-hued: pass on beyond these barriers!

१२३. तवाहं नक्तमुत सोम ते दिवा दुहानो बभ्र ऊधनि।
घृणा तपन्तमति सूर्यं परः शकुना इव पप्तिम॥ २॥

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Close to your bosom am I, *Soma*, day and night draining the milk, O golden hued. *Sūrya* himself refulgent with his glow have we, as birds, overtaken in his course.

['Draining the milk': *duhānaḥ:* the *Ṛgveda* reading is *sakhyāya*, 'for friendship sake.']

XII (SOMA PAVAMĀNA)

[*Ṛgveda* IX. 40. 1-3. The *Ṛsi* is Bṛhanmatī. The metre is *Gāyatrī*. Stanza 1 is a repetition of I. vi. i. 1. 2]

१२४. पुनानो अक्रमीदभि विश्वा मृधो विचर्षणिः।
शुम्भन्ति विप्रं धीतिभिः॥ १॥

Active, while being purified, he has assailed all enemies: They deck the Sage with holy hymns.

१२५. आ योनिमरुणो रुहद्गमदिन्द्रो वृषा सुतम्। ध्रुवे सदसि सीदतु॥ २॥

The Red has mounted to his shrine; strong *Indra* has approached the juice:
In his firm dwelling let him rest!

['The Red': *aruṇaḥ*: or, the red horse, meaning *Soma*, 'Strong *Indra* has approached the juice': according to the reading of the *Ṛgveda*, 'To *Indra* has the strong juice come.' 'Let him rest'; the *Ṛgveda* has *sīdati*, 'he settles.']

१२६. नू नो रयिं महामिन्दोऽस्मभ्यं सोम विश्वतः।
आ पवस्व सहस्रिणम्॥ ३॥

O *Indu*, *Soma*, send us now great opulence from every side:
Pour on us treasures thousandfold!

* * *

XIII (INDRA)

[*Ṛgveda* VII. 22. 1-3. The *Ṛsi* is Vasiṣṭha. The metre is *Virāj* (11X3). Stanza 1 is a repetition of I. v. 1. 8]

१२७. पिबा सोममिन्द्र मन्दतु त्वा यं ते सुषाव हर्यश्वाद्रिः।
सोतुर्बाहुभ्यां सुयतो नार्वा॥ १॥

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Drink *Soma*, *Indra* Lord of bays! and let it cheer the stone, like a well-guided courser,

Directed by the presser's arms has pressed it.

१२८. यस्ते मदो युज्यश्चारुरस्ति येन वृत्राणि हर्यश्व हꣳसि।

स त्वामिन्द्र प्रभूवसो ममत्तु॥ २॥

So let the draught of joy, your dear companion, by which, O Lord of bays, you slay *Vṛtras*,

Delight you, *Indra*, Lord of princely treasures!

१२९. बोधा सु मे मघवन्वाचमेमां यां ते वसिष्ठो अर्चति प्रशस्तिम्।

इमा ब्रह्म सधमादे जुषस्व॥ ३॥

Mark closely, *Maghavan*, the word I utter, this eulogy recited by *Vasiṣṭha*:

Accept the prayers I offer at your banquet!

XIV (INDRA)

[*Rgveda* VIII. 86. 10. 12, 11. The *Ṛṣi* is Rebha. The metre is *Atijagati* (13X4) in stanza 1, which is a repetition of I. iv. ii. 4. 1, and *Upariṣṭādbṛhatī* (properly 12+8+8+8) in 2 and 3]

१३०. विश्वाः पृतना अभिभूतरं नरः सजूस्ततक्षुरिन्द्रं जजनुश्च राजसे।

क्रत्वे वरे स्थेमन्यामुरीमुतोग्रमोजिष्ठं तरसं तरस्विनम्॥ १॥

Heroes of one accord brought forth and formed for kingship *Indra* who wins the victory in all encounters,

For power, in firmness, in the field, the great destroyer, fierce and exceeding strong, stalwart and full of vigour.

१३१. नेमिं नमन्ति चक्षसा मेषं विप्रा अभिस्वरे।

सुदीतयो वो अद्रुहोऽपि कर्णे तरस्विनः समृक्वभिः॥ २॥

The holy sages form a ring, to view and sing unto the Ram.

Inciters, very brilliant, free from all deceit, are with your chanters nigh to hear.

['The Ram': *Indra*. See *Rgveda* I. 51. 1, and VIII. 2.40. 'Inciters': apparently, the Gods. The hymn is very difficult and obscure]

१३२. समु रेभासो अस्वरन्निन्द्रꣳ सोमस्य पीतये।

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स्व: पतिर्यदी वृधे धृतव्रतो ह्योजसा समूतिभि:॥ ३॥

Bards joined in song to *Indra* so that he might drink the *Soma* juice.

The Lord of light, that he whose laws stand fast might aid with power and with the help he gives.

XV (INDRA)

[*Ṛgveda* VIII. 51. 1. 2. The metre is *Prāgātha*. Stanza 1 is a repetition of I. iii. ii. 4. 1]

९३३. यो राजा चर्षणीनां याता रथेभिरध्रिगु:।

विश्वासां तरुता पृतनानां ज्येष्ठं यो वृत्रहा गृणे॥ १॥

He who as sovran Lord of men moves with his chariots unrestrained,

The *Vṛtra*-slayer, conqueror of all fighting hosts, preeminents, is praised in song.

९३४. इन्द्रं तं शुम्भ पुरुहन्मन्नवसे यस्य द्विता विधर्त्तरि।

हस्तेन वज्र: प्रति धायि दर्शतो महाँ देवो न सूर्य:॥ २॥

Honour that *Indra*, *Puruhanman*! for his aid, him in whose hand of old the fair

Sustaining bolt of thunder, mighty like the God, like *Sūrya*, was deposited!

[2. The *Ṛsi* addresses himself. 'Of old': *dvitā* meaning originally twice or doubly, appears to be sometimes equivalent to *sanāt*. 'Sustaining': *vidhartari* as a nominative. The sentence is difficult to construe, and my version is somewhat conjectural. See Ludwig's Commentary on the *Ṛgveda*, Vol. V. p. 174]

* * *

XVI (SOMA PAVAMĀNA)

[*Ṛgveda* IX. 9. 1, 2, 3. The *Ṛsi* is Asita or Devala. The metre is *Gāyatrī*. Stanza 1 is a repetition of I. v. ii. 4. 10]

९३५. परि प्रिया दिव: कविर्वयांऽसि नप्त्योर्हित:। स्वानैर्याति कविक्रतु:॥ १॥

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The Sage of heaven whose heart is wise, when laid between both hands, with roars,

Gives us delightful powers of life.

१३६. स सूनुर्मातरा शुचिर्जातो जाते अरोचयत्। महान्मही ऋतावृधा॥ २॥

He, the bright son, when born, illumed his parents who had sprung to life,

Great Son, great strengheners of Law.

['His parents': *mātarā* literally, his two mothers: Heaven and Earth]

१३७. प्रप्र क्षयाय पन्यसे जनाय जुष्टो अद्रुहः। वीत्यर्ष पनिष्टये॥ ३॥

On, onward to a glorious home, free from all guile and dear to men,

Flow with enjoyment to our praise!

['Free from all guile': *adruhaḥ*, qualifying *Soma*. The *Ṛgveda* has *adruhe* qualifying *janāya*, man or men]

XVII (SOMA PAVAMĀNA)

[*Ṛgveda* IX. 108. 3, 4. The metre is *Kakup* in stanza 1, which is a repetition of I. vi. ii. 4. 6, and *Satobṛhatī* in 2. Stanza 1 is ascribed to Śakti, and 2 to Uru]

१३८. त्वꣳ ह्या३ ङ्ग दैव्य पवमान जनिमानि द्युमत्तमः।
अमृतत्वाय घोषयन्॥ १॥

For, verily, *Pavamāna*, you, divine! endued with brightest splendour, calling all Creatures to immortality.

१३९. येना नवग्वा दध्यङ्ङपोर्णुते येन विप्रास आपिरे।
देवानाꣳ सुम्ने अमृतस्य चारुणो येन श्रवाꣳस्याशत॥ २॥

With whom *Dadhyac Navagva* opened fastened doors, by whom the sages gained their wish,

By whom they won the fame of lovely *Amṛita* in the felicity of Gods.

[*Dadhyac*: son of Atharvan, the priest who first obtained fire and offered prayer and *Soma* to the Gods. Here he is called a Navagva, and consequently one of the *Aṅgirasas*. 'Opened': the cave or prison of cloud in which the stollen cows or rays of light were confined. 'Won the fame of lovely *Amṛta*': 'obtained the sustenance of the delicious (ambrosial) water.'-Wilson]

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XVIII (SOMA PAVAMĀNA)

[*Rgveda* IX. 106. 10-12. The *Ṛṣi* is Cakṣus Mānava. The metre is *Uṣ ṇik*. Stanza I is a repetition of I. vi. ii. 3. 7]

१४०. सोमः पुनान ऊर्मिणाव्यं वारं वि धावति।

अग्रे वाचः पवमानः कनिक्रदत्॥ १॥

Soma, while filtered, with his wave flows through the long wool of the sheep,

Roaring, while pruified, before the voice of song.

१४१. धीभिर्मृजन्ति वाजिनं वने क्रीडन्तमत्यविम्।

अभि त्रिपृष्ठं मतयः समस्वरन्॥ २॥

With prayers they cleanse the mighty steed, sporting in wood, above the fleece:

Our hymns, intoned, have praised him of the triple height.

['They cleanse': *mṛjanti*, the *Ṛgveda* has *hinuanti*, 'they send forth.' 'Him of the triple height': *Soma* whose home is in the firmament, on the mountain, and on the altar. According to Sāyaṇa, abiding in three receptacles, the *droṇakalaṣa* the *ādhavanīya*, and the *pātabhṛt*]

१४२. असर्जि कलशाः अभि मीढ्वांत्सप्तिर्न वाजयुः।

पुनानो वाचं जनयन्नसिष्यदत्॥ ३॥

He has been hastened to the jars, bountiful, like an eager horse,

And, lifting up his voice, while filtered, glided on.

['Bountiful': *mīḍhvān*: the *Ṛgveda* has mīlhe, to the battle.']

[*Ṛgveda* IX. 96. 5-7. The *Ṛsi* is Pratardana. The metre is *Triṣṭup*. Stanza 1 is a repetition of I. vi. i. 4. 5]

१४३. सोमः पवते जनिता मतीनां जनिता दिवो जनिता पृथिव्याः।

जनिताग्नेर्जनिता सूर्यस्य जनितेन्द्रस्य जनितोत विष्णोः॥ ४॥

Father of holy hymns, *Soma* flows onward, the father of the earth, father of heaven.

Father of *Agni*, *Sūrya's* generator, the father who begat *Indra* and *Viṣṇu*.

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१४४. ब्रह्मा देवानां पदवी: कवीनामृषिर्विप्राणां महिषो मृगाणाम्।

श्येनो गृध्राणाः स्वधितिर्वनानाः सोम: पवित्रमत्येति रेभन्॥५॥

Brahman of Gods, the leader of the poets, *Ṛsi* of sages, chief of savage creatures,

Falcon amid the vultures, axe of forests, over the cleansing sieve goes *Soma* singing.

['*Brahman* of Gods': *Bṛhaspati*, the Lord of Prayer, among the Gods, or chief among the priests. 'Axe': perhaps, the lightning. According to the St. Petersburg Lexicon, *svadhitiḥ* here means a tree with very hard wood. *Svādhitir vānānām* may well mean 'the strong axe among woods,' the axe being naturally made of the hardest wood.'-Max Müller. *Chief: mahiṣaḥ*: or, buffalo, or bull]

१४५. प्रावीविपद्वाच ऊर्मिं न सिन्धुर्गिर स्तोमान्पवमानो मनीषा:।

अन्त: पश्यन्वृजनेमावराण्या तिष्ठति वृषभो गोषु जानन्॥६॥

He, *Soma Pavamāna*, like a river, has stirred the wave of voice, our songs and praises.

Beholding these inferior powers, the hero, well knowing, takes his stand among the cattle.

[The second line is obscure Professor Wilson translates:'the showerer (of benefits) beholding the hidden (treasures) presides over these irresistible powers, knowing about the cattle.']

XX (AGNI)

[*Ṛgveda* VIII. 91. 7-9. Ascribed to Prayoga, or to one or more of other *Ṛsis*. The metre is *Gāyatrī*. Stanza 1 is a repetition of I. i. i. 3. 1]

१४६. अग्निं वो वृधन्तमध्वराणां पुरूतमम्। अच्छा नप्त्रे सहस्वते॥१॥

Hither, for powerful kinship, I call *Agni*, him who prospers you,

Most frequent at our solemn rites.

१४७. अयं यथा न आभुवत्त्वष्टा रूपेव तक्ष्या। अस्य क्रत्वा यशस्वत:॥२॥

That through this famed one's power he may stand by us, even as *Tvaṣṭā* comes

Unto the forms that must be shaped.

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[*Tvaṣṭā*: the carpenter or artificer God, regarded as the producer of all objects in nature which show signs of artistic skill]

१४८. अयं विश्वा अभि श्रियोऽग्निर्देवेषु पत्यते। आ वाजैरुप नो गमत्॥ ३॥

This *Agni* is the Lord supreme above all glories' mid the Gods:

May he come nigh to us with strength.

XXI (INDRA)

[*Ṛgveda* I. 84. 4-6. The *Ṛṣis* is Gotama. The metre is *Anuṣṭup*. Stanza I is a repetition of I. iv. ii. 1. 3]

१४९. इममिन्द्र सुतं पिब ज्येष्ठममर्त्यं मदम्।
शुक्रस्य त्वाभ्यक्षरन्धारा ऋतस्य सादने॥ १॥

This poured libation, *Indra*, drink, immortal, gladdening excellent!

Streams of the bright have flowed to you here at the seat of holy Law.

१५०. न किष्ट्वद्रथीतरो हरी यदिन्द्र यच्छसे।
न किष्ट्वानु मज्मना न किः स्वश्व आनशे॥ २॥

When, *Indra*, you do guide your bays, there is no better charioteer:

None has surpassed you in your might, none with good steeds overtaken you.

१५१. इन्द्राय नूनमर्चतोक्थानि च ब्रवीतन।
सुता अमत्सुरिन्दवो ज्येष्ठं नमस्यता सहः॥ ३॥

Sing glory now to *Indra*, say to him your solemn eulogies!

The drops poured forth have made him glad: pay reverence to his noblest might!

XXII (INDRA)

[These three stanzas are not found in the *Ṛgveda*. No *Ṛṣi*'s name is mentioned. The metre is irregular. They are obscure, and characterized cheifly by the repetition of *na*, 'like,' 'as,' 'as it were,' which recurs seven times]

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९५२. इन्द्र जुषस्व प्र वहा याहि शूर हरिह।

पिबा सुतस्य मतिर्न मधोश्चकानश्चारुर्मदाय॥ १॥

Indra, be pleased: drive forward, hero, striker of your bays!

Fair, like a sage, delighting in the meath, drink of the juice for rapturous joy.

['Striker of thy bays': ***hariha***: according to the St. Petersburg Lexicon the word is corrupt and meaningless. 'Possessor of the horses Hari.'-Stevenson. 'Caster of the lightning.-Benfey]

९५३. इन्द्र जठरं नव्यं न पृणस्व मधोर्दिवो न।

अस्य सुतस्य स्वा३र्नोप त्वा मदाः सुवाचो अस्थुः॥ २॥

O *Indra*, fill your belly anew with meath that seems to flow from heaven.

The sweet-voiced raptures of this juice have come, as were to heaven, to you.

['A new: *navyam na*': literally, like a new one ; that is, as if it were empty and fasting. 'Sweet-voiced': accompanied with sweet songs]

९५४. इन्द्रस्तुराषाण्मित्रो न जघान वृत्रं यतिर्न।

बिभेद वलं भृगुर्न ससाहे शत्रून्मदे सोमस्य॥ ३॥

Indra, victorious, *Mitra-like*, smote, like a *Yati*, *Vṛtra* dead.

As *Bhṛgu* quelled his foes, he cleft *Vala* in *Soma's* rapturous joy.

['A *Yati*': one of a mythical race of ascetics, connected with the *Bhṛgus*, and said, according to one legend, to have taken part in the creation of the world. The force of the comparison is not very obvious. Professor Ludwig suggests 'wrestler' as the possible meaning of *yatiḥ* here. *Bhṛgu*: a *Ṛsi* regarded as the ancestor of the ancient race of Bhṛgus who are frequently mentioned in the *Ṛgveda* in connection with *Agni*. *Vala*: a demon of drought, who steals the cows of the Gods, and hides them in a cave, that is, keeps the rain imprisoned in dark thick clouds]

* * *

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CHAPTER II (SOMA PAVAMĀNA)

[*Ṛgveda* IX. 86. 39, 38, 37. Ascribed to the three *Ṛsigaṇas* or companies of *Ṛsis*, Akṛṣtā Māṣāḥ, Sikatāḥ, Pṛṣṇayaḥ and Ajāḥ-The metre is *Jagatī*]

९५५. गोवित्पवस्व वसुविद्धिरण्यविद्रेतोधा इन्दो भुवनेष्वर्पितः।

त्वंः सुवीरो असि सोम विश्ववित्तं त्वा नर उप गिरेम आसते॥ १॥

Winner of gold and gear and cattle flow you on, set as impregner, *Indu*! 'mid the worlds of life!

Rich in brave men are you, *Soma*, who win all: these holy singers wait upon you with song.

९५६. त्वं नृचक्षा असि सोम विश्वतः पवमान वृषभ ता वि धावसि।

स नः पवस्व वसुमद्धिरण्यवद्वयंः स्याम भुवनेषु जीवसे॥ २॥

O *Soma*, you behold men from every side: O *Pavamāna*, Steer, you wander through these.

Pour out upon us wealth in treasure and in gold: may we have strength to live among the things that be:

['Through these': there is no substantive. Sāyaṇa supplies *apaḥ*, waters]

९५७. ईशान इमा भुवनानि ईयसे युजान इन्दो हरितः सुपर्ण्यः।

तास्ते क्षरन्तु मधुमद्घृतं पयस्तव व्रते सोम तिष्ठन्तु कृष्टयः॥ ३॥

You pass to these worlds as sovran Lord thereof, O *Indu*, harnessing your tawny well-winged mares.

May they pour forth for you milk and oil rich in sweets: O *Soma*, let the folk abide in your decree!

[You pass to: *īyase:* the *Ṛgveda* has: *vīyasi*, 'You pass through.' 'Tawny well-winged mares': swiftly-flowing drops of goldencoloured juice]

९५८. पवमानस्य विश्ववित्प्र ते सर्गा असृक्षत। सूर्यस्येव न रश्मयः॥ ४॥

II (SOMA PAVAMĀNA)

[*Ṛgveda* IX. 64. 7-9. The *Ṛsi* is Kaśyapa. The metre is *Gāyatrī*]

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The streams of *Pavamāna*, your, finder of all! have been effused,

Even as *Sūrya's* rays of light.

१५९. केतुं कृण्वन्दिवस्परि विश्वा रूपाभ्यर्षसि। समुद्रः सोम पिन्वसे॥ १॥

Making the light that shines from heaven you flow on to every form:

Soma, you swell like a sea.

['To every form': to quicken all Nature and bring us blessings in every shape]

१६०. जज्ञानो वाचमिष्यसि पवमान विधर्मणि। क्रन्दं देवो न सूर्यः॥ २॥

Shown forth you send out your voice, O *Pavamāna*, with a roar.

Like *Sūrya*, God, as Law commands.

['Shown forth': *jajñānaḥ:* produced or manifested. The *Ṛgveda* has *hinvānah*, 'sent forth' or 'urged on.' 'With a roar': *krandan:* the *Ṛgveda* has *akrān*, probably from *kram*, 'You have moved.' 'As Law commands': *vidharmaṇi: see La Religion Vedique*, III. 218, Note]

III (SOMA PAVAMĀNA)

[Ṛgveda IX. 24. 1-7. The *Ṛsi* is Asita or Devala. The metre is *Gāyatrī*]

१६१. प्र सोमासो अधन्विषुः पवमानास इन्दवः। श्रीणाना अप्सु वृञ्जते॥ १॥

Hitherward have the *Somas* streamed, the drops while they are purified:

When blent, in waters they are rinsed.

१६२. अभि गावो अधन्विषुरापो न प्रवता यतीः। पुनाना इन्द्रमाशत॥ २॥

The milk has run to meet them like floods rushing down a precipice:

They come to *Indra*, being cleansed.

१६३. प्र पवमान धन्वसि सोमेन्द्राय मादनः। नृभिर्यतो वि नीयसे॥ ३॥

O *Soma* Pavamāna, you flow as *Indra*'s gladdener: The men have seized and lead you forth.

[*Gladdener: mādanaḥ*: the *Ṛgveda* has *pātave* for (*Indra*) to drink]

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१६४. इन्दो यदद्रिभिः सुतः पवित्रं परिदीयसे। अरमिन्द्रस्य धाम्ने॥४॥

You, *Indu*, when, expressed by stones, you run to the filter, are

Ready for *Indra's* high decree.

१६५. तवः सोम नृमादनः पवस्व चर्षणीधृतिः। सस्निर्यो अनुमाद्यः॥५॥

Victorious, to be hailed with joy, O *Soma*, flow delighting men,

As the supporter of mankind!

['As the supporter of mankind': *carṣaṇīdhṛtiḥ*: the *Ṛgveda* has *carṣ aṇīsahe*,' To him who rules o'er mankind,' that is *Indra*]

१६६. पवस्व वृत्रहतम उक्थेभिरनुमाद्यः। शुचिः पावको अद्भुतः॥६॥

Flow on, best *Vṛtra*-slayer; flow meet to be hailed with joyful lauds,

Pure, purifying, wonderful!

१६७. शुचिः पावक उच्यते सोमः सुतः स मधुमान्। देवावीरघशंसहा॥७॥

Pure, purifying, is he called, *Soma* effused and full of sweets,

Slayer of sinners, dear to Gods.

* * *

IV (SOMA PAVAMĀNA)

[*Rgveda* IX. 20. 1-7. The *Rsi* is Asita or Devala. The metre is *Gāyatrī*]

१६८. प्र कविर्देववीतयेऽव्या वारेभिरव्यत। साह्वान्विश्वा अभि स्पृधः॥१॥

The Sage has robed him in the sheep's wool for the banquet of the Gods,

Subduing all our enemies.

['Has robed him in the sheep's wool': has entered the woolen filter. The *Ṛgveda* has *pra........arṣati*, flows forth to,' instead of *pra........ayvata*]

१६९. स हि ष्मा जरितृभ्य आ वाजं गोमन्तमिन्वति।

पवमानः सहस्त्रिणम्॥२॥

For he, as *Pavamāna*, sends thousandfold riches in the shape

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Of cattle to the worshippers.

१७०. परि विश्वानि चेतसा मृज्यसे पवसे मती। स नः सोम श्रवो विदः॥ ३॥

You graspe all things with your mind, and purify you with thoughts:

As such, O *Soma*, find us fame!

१७१. अभ्यर्ष बृहद्यशो मघवद्भ्यो ध्रुवꣳ रयिम्। इषꣳ स्तोतृभ्य आ भर॥ ४॥

Pour on us lofty glory, send sure riches to our liberal lords:

Bring food to those who sing your praise!

१७२. त्वं राजेव सुव्रतो गिरः सोमा विवेशिथ। पुनानो वह्ने अद्भुत॥ ५॥

As you are cleansed, O wondrous steed, O *Soma*, you have entered, like A pious king, into the songs.

['Steed': *vahne:* Sāyaṇa explains this word here and in the next stanza (courser) by 'bearer of oblations.']

१७३. स वह्निरप्सु दुष्टरो मृज्यमानो गभस्त्योः। सोमश्चमूषु सीदति॥ ६॥

He, *Soma*, like a courser in the floods invincible, made bright

With hands, is resting in the press.

['I the press *camūṣu*': accordong to Sāyaṇa *pātreṣu*, in the receiving-vessels]

१७४. क्रीडुर्मखो न मꣳहयुः पवित्रꣳ सोम गच्छसि। दधत्स्तोत्रे सुवीर्यम्॥ ७॥

Disporting, like a liberal chief, you go. *Soma* to the sieve,

Lending the laud heroic strength.

['Chief': Sāyaṇa explains *makhaḥ* by *dānam*, gift; playing your frolics like one begging a gift.'-Stevenson. The word as an adjective seems to mean brisk, vigorous, active, and as a substantive, in some places, warrior, hero, champion, or war-chief]

V (SOMA PAVAMĀNA)

[*Ṛgveda* IX. 55. 1-4. The *Ṛṣis* is Avatsāra. The metre is *Gāyatrī*]

१७५. यवंयवं नो अन्धसा पुष्टंपुष्टं परि स्रव। विश्वा च सोम सौभगा॥ १॥

Pour on us with your juice all kinds of corn, each sort of nourishment!

And, *Soma*, all felicities!

१७६. इन्दो यथा तव स्तवो यथा ते जातमन्धसः। नि बर्हिषि प्रिये सदः॥ २॥

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As yours, O *Indu*, is the praise, and you what spring from the juice,

Seat you on the dear sacred grass!

१७७. उत नो गोविदश्ववित्पवस्व सोमान्धसा। मक्षूतमेभिरहभिः॥ ३॥

And, finding for us steeds and kine, O *Soma*, with your juice flow on Through days that fly most rapidly!

१७८. यो जिनाति न जीयते हन्ति शत्रुमभीत्य। स पवस्व सहस्रजित्॥ ४॥

As one who conquers, never subdued, attacks and slays the enemy,

Thus, vanquisher of thousands! flow!

['Vanquisher of thousands'!: or, 'You who win thousands, i.e. countless spoils or treasures]

VI (SOMA PAVAMĀNA)

[*Ṛgveda* IX. 92. 7-6. The *Ṛsi* is *Jamadagni*. The metre is Gāyatrī]

१७९. यास्ते धारा मधुश्चुतोऽसृग्रमिन्द ऊतये। ताभिः पवित्रमासदः॥ १॥

You, *Indu*, with your streams that drop sweet juices, which were poured for help,

Have settled in the cleansing sieve.

१८०. सो अर्षेन्द्राय पीतये तिरो वाराण्यव्यया। सीदन्नृतस्य योनिमा॥ २॥

So flow you onward through the fleece, for *Indra* how to be his drink,

Seating you in the shrine of Law!

['The shrine of Law': *ṛtasya* yonim: the place of sacrifice. The *Ṛgveda* has yonā *vaneṣu*, Finding your home in vats of wood.']

१८१. त्वꣳ सोम परि स्रव स्वादिष्ठो अङ्गिरोभ्यः। वरिवोविद्घृतं पयः॥ ३॥

As giving room and freedom, as most sweet, pour butter forth and milk,

O *Soma*, for the *Aṅgirasas*!

* * *

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VII (AGNI)

[*Ṛgveda* X. 91. 5, 7, 8. The *Ṛṣi* is Aruṇa. The metre is *Jagatī*]

१८२. तव श्रियो वर्ष्यस्येव विद्युतोऽग्नेश्चिकित्र उषसामिवेतयः।
यदोषधीरभिसृष्टो वनानि च परि स्वयं चिनुषे अन्नमासनि॥ १॥

Your glories are, like lightnings from the rainy cloud, visible, *Agni*, like the coming of the Dawns.

When, loosed to wander over plants and forest trees, you cramme by yourself your food into your mouth.

['*Agni* like the comings of the Dawns': the *Ṛgveda* has *citrāḥ uṣasām na ketavaḥ*, 'brilliant like the heralds of the Dawns.']

१८३. वातोपजूत इषितो वशाँ॒ अनु तृषु यदन्ना वेविषद्वितिष्ठसे
आ ते यतन्ते रथ्यो३यथा पृथक् शर्धाँ॒स्यग्ने अजरस्य धक्षतः॥ २॥

When, sped and urged by wind, they spread you abroad, soon piercing through your food according to your will,

The hosts, who never decay, eager to consume, like men on chariots,

Agni! strive on every side.

[Hosts': or 'powers.']

१८४. मेधाकारं विदथस्य प्रसाधनमग्निँ॒ होतारं परिभूतरं मतिम्।
त्वामर्भस्य हविषः समानमित्त्वां महो वृणते नान्यं त्वत्॥ ३॥

Agni, the *Hotā*-priest who fills the assembly full, waker of wisdom,

Chief controller of the thought -

You, yea, none other than yourself, does man elect priest of the holy offering, great and small, alike.

['Great and small': According to Sāyaṇa, 'either accompained with, or without, libations of *Soma* juice]

VIII (MITRA-VARUṆA)

[*Ṛgveda* V. 70. 1-3. The *Ṛṣi* is Urucakri. The metre is Gāyatrī]

१८५. पुरूरुणा चिद्ध्यस्त्यवो नूनं वां वरुण। मित्र वँ॒सि वाँ॒ सुमतिम्॥ १॥

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Even far and wide, O *Varuṇa* and *Mitra*, do your help extend:
May I obtain your kind good-will!

१८६. ता वां सम्यगद्रुह्वाणेषमश्याम धाम च। वयं वां मित्रा स्याम॥ २॥

True Gods, may we completely gain food and a dwelling place from you:
You *Mitras*, may we be your own!

[And a dwelling place: *dhīma ca*: the *Ṛgveda* has *dhāyase* for our sustenance.' *Mitras*; that is *Mitra* and *Varuṇa*. The *Ṛgveda* has *rudrā*, '*Rudras*,' bright Gods, here and in the following stanza]

१८७. पातं नो मित्रा पायुभिरुत त्रायेथां सुत्रात्रा।
साह्याम दस्यून् तनूभिः॥ ३॥

Guard us, *ye Mitras*, with your guards, save us, ye skilled to save: may we
Subdue the Dasyus by ourselves!.

IX (INDRA)

[*Ṛgveda* VIII. 65. 10-12. The *Ṛsi* is Kurusuti. The metre is Gāyatrī]

१८८. उत्तिष्ठन्नोजसा सह पीत्वा शिप्रे अवेपयः। सोममिन्द्र चमू सुतम्॥ १॥

Arising in your might, your jaws you shook, *Indra*, having drunk
The *Soma* which the press had shed.

['You jaws you shook': as a sign that the draught was pleasant; a stronger expression for you did smack your lips.' Which the press had shed': *camū sutam*: pressed out in or between the two boards of the press. Or, poured into the bowls]

१८९. अनु त्वा रोदसी उभे स्पर्धमान मदेताम्। इन्द्र यद्दस्युहाभवः॥ २॥

Indra, both world gave place to you as you were fighting, when you were
The slayer of the Dasyu hosts.

['Gave place': the *Ṛgveda* has *akṛpetām*, 'complained.' 'Fighting': *spardhamānam*: the *Ṛgveda* has *krakṣamāṇam*, meaning probably,' roaring.']

१९०. वाचमष्टापदीमहं नवस्रक्तिमृतावृधम्। इन्द्रात्परितन्वं ममे॥ ३॥

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From *Indra* have I measured out a song eight-footed with nine parts, Delicate, strengthening the Law.

['From *Indra*': originating in him as subject and inspirer. 'Eight-footed with nine parts': the original hymn consists of triplets, each of which contains nine *pādas*, parts or half-lines of eight feet or syllables each. That is, the metre is octosyllabic (8x3), and the triplet contains three stanzas in that metre or nine octosyllabic *pādas*. 'Strengthening the Law': *ṛtāvṛdham: the Rgveda has ṛtaspṛṣam*, faithful to the Law,' or ' closely connected with sacrifice.']

* * *

X (INDRA-AGNI)

[*Ṛgveda* VI. 60. 7-9. The *Ṛṣi* is Bharadvāja. The metre is *Gāyatrī*]

१९१. इन्द्राग्नी युवामिमे३ऽभि स्तोमा अनूषत। पिबतं॒ शम्भुवा सुतम्॥ १॥

Indra and *Agni*, these our songs of praise have sounded forth to you:

You who bring blessings! drink the juice!

१९२. या वां॒ सन्ति पुरुस्पृहो नियुतो दाशुषे: नरा।

इन्द्राग्नी ताभिरा गतम्॥ २॥

Come, *Indra*, *Agni*, with those teams, desired of many, which you have,

O heroes, for the worshipper!

१९३. ताभिरा गच्छतं नरोपेदं॒ सवनं॒ सुतम्। इन्द्राग्नी सोमपीतये॥ ३॥

With those to this libation poured, you heroes, *Indra*, *Agni*, come:

Come you to drink the *Soma*-juice!

* * *

XI (SOMA PAVAMĀNA)

[*Ṛgveda* IX. 65. 19-22. The *Ṛṣi* is Bhṛgu or *Jamadagni*. The metre is *Gāyatrī*]

१९४. अर्षा सोम द्युमत्तमोऽभि द्रोणानि रोरुवत्। सीदन्योनौ वनेष्वा॥ १॥

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Soma, flow on exceeding bright with loud roar to the reservoirs,

Resting in wooden vats your home!

११५. अप्सा इन्द्राय वायसे वरुणाय वरुद्भ्यः। सोमा अर्षन्तु विष्णवे॥ २॥

Let water winning *Somas* flow to *Indra*, *Vāyu*, *Varuṇa*, to *Viṣṇu* and the *Marut* host!

['Let water-winning *Somas* flow': according to the *Ṛgveda*, '*Soma* who wins the waters flows.']

११६. इषं तोकाय नो दधदस्मभ्यं सोम विश्वतः। आ पवस्व सहस्रिणम्॥ ३।

Soma, bestowing food upon our progeny, from every side

Pour on us riches thousandfold.

XII (SOME PAVAMĀNA)

[*Ṛgveda* IX. 107. 8, 9. Ascribed to the Seven *Ṛṣis*. The metre is *Bṛhatī*]

११७. सोम उ ष्वाणः सोतृभिरधि ष्णुभिरवीनाम्।
अश्वयेव हरिता याति धारया मन्द्रया याति धारया॥ १॥

Pressed out by pressers *Soma* goes over the fleecy bakcs of sheep,

Goes even as with a mare in tawny-coloured stream, goes in a sweetly-sounding stream.

११८. अनूपे गोमान् गोभिरक्षाः सोमो दुग्धाभिरक्षाः॥
समुद्रं न संवरणान्यग्मन्मन्दी मदाय तोशते॥ २॥

Down to the water *Soma*, rich in kine, has flowed with cows, with cows that have been milked.

They have approached the mixing-vessels as a sea: the cheerer streams for the carouse.

[Kine and cows are the milk with which the *Soma* juice is mixed. 'The mixing-vessels': *saṁvaraṇāni* from *saṁvṛ* to cover, enclose, surround, must, apparently, mean the vessels that contain the juices and not the juices themselves as Sāyaṇa explains: his enjoyable juices go (to the pitcher as waters) to the ocean.'-Wilson]

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XIII (SOMA PAVAMĀNA)

[*Ṛgveda* IX. 19. 1, 3, 2. The *Ṛṣi* is Astia or Devala. The metre is *Gāyatrī*]

९९९. यत्सोम चित्रमुक्थ्यं दिव्यं पार्थिवं वसु। तन्न: पुनान आ भर॥ १॥

O Purifying *Soma*, bring to us the wondrous treasure, meet.

For lauds, that is in earth and heaven!

१०००. वृषा पुनान आयूंःषि स्तनयन्नधि बर्हिषि। हरि: सन्योनिमासद:॥ २॥

Cleansing the lives of men, you, Steer, bellowing on the sacred grass,

Gold-hued, have settled, in your home.

['Cleansing the lives of men': the *Ṛgveda* has *āyuṣu* instead of *āyūṇṣi:*'while cleansed among the living. 'Have settled'; the verb in the *Ṛgveda* is in the third person:'the steer........has settled.']

१००१. युवं हि स्थ: स्व:पती इन्द्रश्च सोम गोपती।

ईशाना पिप्यतं धिय:॥ ३॥

For you twain , *Indra*, *Soma*, are Lords of heaven's light, Lords of the kine:

Prosper, as mighty ones, our prayers!

XIV (INDRA)

[*Ṛgveda* I. 81. 1-3. Ascribed to Gotama. The metre is *Paṅkti* (8x5). Stanza 1 is a repetition of I. v. i. 3. 3, and stanza 3 of I. v. i. 3. 6]

१००२. इन्द्रो मदाय वावृधे शवसे वृत्रहा नृभि:।

तमिन्महत्स्वाजिषूतिमर्भे हवामहे स वाजेषु प्र नोऽविषत्॥ १॥

By men has *Indra* been advanced, the Vitra-slayer, to joy and strength.

Him only we invoke for help in battles whether great or small: be he our aid in deeds or might!

१००३. असि हि वीर सेन्योऽसि भूरि परादिद:।

असि दभ्रस्य चिद्वृधो यजमानाय शिक्षसि सुन्वते भूरि ते वसु॥ २॥

For, hero, you are like host, are giver of abundant spoil.

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Strengthening even the feeble, you aid and sacrificer, you gives great wealth to him who pours.

['Pours': libation of Soma juice]

१००४. यदुदीरत आजयो धृष्णवे धीयते धनम्। युङ्क्ष्वा मदच्युता हरी कं हनः कं वसौ दधोऽस्मां इन्द्र वसौ दधः॥ ३॥

When war and battles are on foot, booty is offered to the bold.

Yoke you your wildly-rushing bays! Whom will you slay, and whom enrich? Do you, O *Indra*, make us rich!

XV (INDRA)

[*Ṛgveda* I. 84. 10-12. The *Ṛsi* is Gotama. The metre is *Paṅkti*. Stanza I is a repetition of I. v. i. 3. 1]

१००५. स्वादोरित्था विषूवतो मधोः पिबन्ति गौर्यः।

या इन्द्रेण सयावरीर्वृष्णा मदन्ति शोभथा वस्वीरनु स्वराज्यम्॥ १॥

The juice of *Soma* thus diffused, sweet to the taste, the bright cows drink,

Who travelling in splendour close to mighty *Indra*'s side rejoice, good in their own supremacy.

१००६. ता अस्य पृशनायुवः सोमं श्रीणन्ति पृश्नयः।

प्रिया इन्द्रस्य धेनवो वज्रं हिन्वन्ति सायकं वस्वीरनु स्वराज्यम्॥ २॥

Craving his touch the dappled kine mingle the *Soma* with their milk.

The milch-kine dear to *Indra* send forth his death dealing thunder-bolt, good in their own supremacy.

['Send forth' the cows, that is, libations of their milk, exalt and strengthen *Indra*, and incite him to battle with the demons. The meaning of the refrain of this triad is not very clear. Prof. Wilson, following Sāyaṇa, translates it: 'abiding (in their stalls) expectant of his sovereignty.']

१००७. ता अस्य नमसा सहः सपर्यन्ति प्रचेतसः।

व्रतान्यस्य सश्चिरे पुरूणि पूर्वचित्तये वस्वीरनु स्वराज्यम्॥ ३॥

With veneration, passing wise, they honour his victorious might.

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They follow close his many laws to win them due preēminence, good in their own supermacy.

* * *

XVI (SOMA PAVAMĀNA)

[*Rgveda* IX. 62. 4-6. The *Rṣi* is *Jamadagni*. The metre is *Gāyatrī*. Stanza I is a repetition of I. v. ii. 4. 7]

१००८. असाव्यंऽशुर्मदायाप्सु दक्षो गिरिष्ठाः। श्येनो न योनिमासदत्॥ १॥

Strong, mountain-born, the stalk has been pressed in the streams for rapturous joy.

Hawk-like he settles in his home.

१००९. शुभ्रमन्धो देववातमप्सु धौतं नृभिः सुतम्।

स्वदन्ति गावः पयोभिः॥ २॥

Fair is the juice beloved of Gods, washed in the waters, pressed by men:

The milch kine sweeten it with milk.

१०१०. आदीमश्वं न हेतारमशूशुभन्नमृताय। मधो रसं सधमादे॥ ३॥

Then, like a steed, have they adorned the inciter for eternal life,

The meath's juice at the festival.

['The inciter': *hetāram*: *Soma* who incites *Indra* to action. The *Ṛgveda* has *hetāraḥ* 'as drivers (deck) a horse' '*Eternal life* amṛtāya': *or, perhaps, for* Amṛta or ambrosia, to be the food of Gods]

XVII (SOMA PAVAMĀNA)

[*Ṛgveda* IX. 108. 9, 10. The *Ṛṣi* of stanza 1, which is a repetition of I. vi. ii. 4. 2. is Ūrdhvasadman, and of 2 Kṛtayaṣas. The metres are *Kakup* and *Satobṛhatī* respectively]

१०११. अभि द्युम्नं बृहद्यश इषस्पते दिदीहि देव देवयुम्।

वि कोशं मध्यमं युव॥ १॥

Make high and splendid glory shine hitherward, Lord of food, God, on the friend of Gods:

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Unclose the cask of middle air!

१०१२. आ वच्यस्व सुदक्ष चम्वोः सुतो विशां बह्निर्न विश्पतिः।

वृष्टिं दिवः पवस्व रीतिमपो जिन्वन् गविष्टये धियः॥ २॥

Roll onward from the press, O mighty one, effused, as Kings, supporter of the tribes!

Pour on us rain from heaven, send us the water's flow, urging our thoughts to win the spoil!

['Roll onward from the press': 'Roll in the two camū.- Ludwig, 'Come into the cups.'-Wilson. *Supporter: vahniḥ: t*he exact meaning of the word as applied to *Soma* is somewhat uncertain. I adopt Sāyaṇa's explanation. Urging our thoughts to win the spoil: the *Rgveda* has *jinvā* instead of *jinvan:*'accomplish the rites for the worshipper who seeks cattle.'-Wilson]

XVIII (SOMA PAVAMĀNA)

[*Ṛgveda* IX. 102. 1-3. The *Ṛṣi* is Trita Āptya. The metre is *Uṣṇik*. Stanza 1 is a repetition of I. vi. ii. 3, 5]

१०१३. प्राणा शिशुर्महीनाः हिन्वन्नृतस्य दीधितिम्।

विश्वा परि प्रिया भुवदध द्विता॥ १॥

Breath of the mighty Dames, the Child, speeding the plan of sacrifice,

Surpasses all things that are dear, yea, from of old.

१०१४. उप त्रितस्य पाष्यो३रभक्त यद्गु पदम्। यज्ञस्य सप्त धामभिरध प्रियम्॥ २॥

The place that is concealed has gained a share of *Trita's* pressing-stones,

By the seven laws of sacrifice, even that dear place.

[This stanza is almost unintelligible. The place that is concealed is apparently heaven, where the celestial sacrificer *Trita*, prepares the divine *Soma* for *Indra*. Professor Wilson, following Sāyaṇa, translates:'When the *Soma* has taken the secret station of the grinding stones (at the sacrifice) of *Trita*, then with the seven supports of the sacrifice (the priests praise) the conciliating (*Soma*)'. The 'seven supports' are said to be the seven metres. 'In the seven stations.'-M. Müller. 'Even that dear place': *adha priyam:* literallay, 'also dear,

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priyam might refer to *Soma*, as Sāyaṇa, takes it, but then its regimen is not apparent]

१०१५. त्रीणि त्रितस्य धारया पृष्ठेष्वैरयद्रयिम्।

मिमीते अस्य योजना वि सुक्रतुः॥ ३॥

He has sent forth unto the heights the three, in stream, as *Trita's* wealth:

He who is passing wise measures his pathways out.

['He has sent forth': instead of *airayat* the *Ṛgveda* has *eryā*:'Support, (*Soma*) with your stream *Trita's* three (oblations) ; cause the giver of riches (*Indra*) to come to the sacred songs. The intelligent (praiser) of this (*Indra*) measures out hymns.' The meaning of the stanza is obscure, both here and in the *Rgveda*; *pṛṣthesu* and *yojanā* being ambiguous, the former meaning both, 'heights' and 'sacred songs' and the latter 'stages' or 'pathways,' and somtimes 'hymns' which induce the Gods to yoke their horses and come to the sacrifice]

XIX (SOMA PAVAMĀNA)

[*Ṛgveda* IX. 100. 6. 7, 9. The *Ṛsis* are the two Rebhasūnus. The metre is *Anuṣṭup*]

१०१६. पवस्व वाजसातये पवित्रे धारया सुतः।

इन्द्राय सोम विष्णवे देवेभ्यो मधुमत्तरः॥ १॥

Flow to the filter with my stream, effused, to win us spoil and wealth,

Soma exceeding rich in meath for *Indra*, *Viṣṇu*, and the Gods!

['To win us spoil and wealth': *vājasātaye:* the *Ṛgveda* has *vājasātamaḥ*, 'best winner of the spoil.']

१०१७. त्वाः रिहन्ति धीतयो हरिं पवित्रे अद्रुहः।

वत्सं जातं न मातरः पवमान विधर्मणि॥ २॥

The hymns that know not guile, caress you, golden-coloured, in the sieve,

As mothers, *Pavamāna*, lick the new-born calf, as Law commands.

['The hymns': *dhītayo*: 'the fingers,' according to Sāyaṇa. The *Ṛgveda* has *mātaro*, 'mothers,' the maternal waters. 'Mothers': the

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Ṛgveda has *dhenavaḥ*, 'milch-cows.' 'As Law commands': referring to 'caress you.' At the sacrifice.'-Wilson. In the realm of heaven.'-Grassmann]

१०१८. त्वं द्यां च महिव्रत पृथिवीं चाति जभ्रिषे।

प्रति द्रापिममुञ्चथाः पवमान महित्वना॥ ३॥

Lord of great sway, you lift you above the heavens, above the earth.

You, of *Pavamāna*, have assumed your coat of mail with majesty.

['Your coat of mail: your mantle of milk]

XX (SOMA PAVAMĀNA)

[*Ṛgveda* IX. 97. 10-12. The *Ṛṣi* is Manyu. The metre is *Triṣṭup*. Stanza 1 is a repetition of I. vi. i. 5. 8]

१०१९. इन्दुर्वाजी पवते गोन्योघा इन्द्रे सोमः सह इन्वन्मदाय।

हन्ति रक्षो बाधते पर्यरातिं वरिवस्कृण्वन्वृजनस्य राजा॥ १॥

Strong *indu*, bathed in milk, flows on for *Indra*, *Soma* exciting strength, for his carousal.

He quells malignity and slays the demons, King of the homestead, he who gives us comfort.

१०२०. अध धारया मध्वा पृचानस्तिरो रोम पवते अद्रिदुग्धः।

इन्दुरिन्द्रस्य सख्यं जुषाणो देवो देवस्य मत्सरो मदाय॥ २॥

Then in a stream he flows, milked out with press-stones, mingled with sweetness, through the fleecy filter -

Indu rejoicing in the love of *Indra*, the God who gladdens for the God's enjoyment.

१०२१. अभि व्रतानि पवते पुनानो देवो देवान्त्स्वेन रसेन पृञ्चन्।

इन्दुर्धर्माण्यृतुथा वसानो दश क्षिपो अव्यत सानो अव्ये॥ ३॥

He flows, as he is cleansed, to sacred duties, a God bedewing Gods with his own juices.

Indu has, clothed in powers that suit the season, on the raised fleece engaged the ten swift fingers.

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['Sacred duties': *vratāni*: the *Rgveda* has *pryāni*,' pleasant things,' that is, wealth and other blessings. Clothed in powers that suit the season: 'clothed in pleasant radiance according to season.'-Wilson]

XXI (AGNI)

[*Ṛgveda* V. 6. 4, 5, 9. The *Ṛṣi* is Vasuṣruta. The metre is *Pankti*. Stanza 1 is a repetition of I. v. i .4. 1]

१०२२. आ ते अग्न इधीमहि द्युमन्तं देवाजरम्।

यद्ध स्या ते पनीयसी समिद्दीदयति द्यवीषं स्तोतृभ्य आ भर॥ १॥

O *Agni*, God, we kindle you, refulgent, wasting not away,

That this more glorious fuel may send forth for you its shine to heaven. Bring food to those who sing your praise!

१०२३. आ ते अग्न ऋचा हविः शुक्रस्य ज्योतिषस्पते। सुश्चन्द्र दस्म विश्पते हव्यवाट् तुभ्यं हूयत इषं स्तोतृभ्य आ भर॥ २॥

To you the splendid, Lord of light! bright! wondrous! prince of men! is brought.

Oblation with the holy verse, O *Agni*, bearer of our gifts! Bring food to those who sing your praise!

१०२४. ओभे सुश्चन्द्र विश्पते दर्वी श्रीणीष आसनि।

उतो न उत्पुपूर्या उक्थेषु शवसस्पत इषं स्तोतृभ्य आ भर॥ ३॥

You heat both the ladles in your mouth, O brilliant prince of men!

So fill us also in our hymns abundantly, you Lord of Strength. Bring food to those who sing your praise!

['Both the ladles': *ubhe darvī*: from which the *ghṛtam* or clarified butter is poured into the fire. The *Ṛgveda* has *sarpiṣo*, 'of oil' or 'of butter,' instead of *vispate* 'prince of men.']

XXII (INDRA)

[*Ṛgveda* VIII. 87. 1-3. The *Ṛsi* is Nṛmedha. The metre is *Uṣṇik*. Stanza 1 is a repetition of I. iv. ii. 5. 8]

१०२५. इन्द्राय साम गायत विप्राय बृहते बृहत्।

ब्रह्मकृते विपश्चिते पनस्यवे॥ १॥

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Sing you a psalm to *Indra*, sing a great song to the lofty Sage,
To him who makes prayer, inspired, who loves laud.

१०२६. त्वमिन्द्राभिभूरसि त्वꣳ सूर्यमरोचयः।
विश्वकर्मा विश्वदेवो महाꣳ असि॥ २॥

You, *Indra*, are the conqueror: you gave splendour to the Sun.
Maker of all things, you are mighty and All-God.

['All-God': *viśvadevaḥ*:, 'the lord of all the gods'-Wilson. 'The universal divinity.'-Stevenson]

१०२७. विभ्राजं ज्योतिषा स्व३रगच्छो रोचनं दिवः।
देवास्त इन्द्र सख्याय येमिरे॥ ३॥

Radiant with light you went to the sky, the luminous realm of heaven.
The Gods, O *Indra*, strove to win your friendly love.

XXIII (INDRA)

[*Ṛgveda* I. 84. 1, 3. 2. The *Ṛsi* is Gotama. The metre is *Anuṣṭup*. Stanza 1 is a repetition of I. vi. ii. 1. 6]

१०२८. असावि सोम इन्द्र ते शविष्ठ धृष्णवा गहि।
आ त्वा पृणक्त्विन्द्रियꣳ रजः सूर्यो न रश्मिभिः॥ १॥

This *Soma* has been pressed for you, O *Indra*, bold one, mightiest, come!
May *Indra* vigour fill you full, as *Sūrya* fills mid-air with rays!

१०२९. आ तिष्ठ वृत्रहन्रथं युक्ता ते ब्रह्मणा हरी।
अर्वाचीनꣳ सु ते मनो ग्रावा कृणोतु वग्नुना॥ २॥

Slayer of *Vṛtra*, mount your car! The bay steeds have been yoked by prayer.
May, with its voice, the pressing-stone draw your attention hitherward!

१०३०. इन्द्रमिद्धरी वहतोऽप्रतिधृष्टशवसम्।
ऋषीणाꣳ सुष्टुतीरुप यज्ञं च मानुषाणाम्॥ ३॥

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His pair of tawny coursers bring *Indra*, resistless in his might.

Hither to *Ṛṣis'* songs of praise and sacrifice performed by men.

* * *

BOOK IV

CHAPTER I

I (SOMA PAVAMĀNA)

[*Ṛgveda* IX. 86. 10-12. Stanza I is ascribed to the Sikata *Ṛṣis*, and 2 and 3 to the Pṛṣnis or Ajas. The metre is *Jagatī*]

१०३१. ज्योतिर्यज्ञस्य पवते मधु प्रियं पिता देवानां जनिता विभूवसुः।

दधाति रत्नं स्वधयोरपीच्यं मदिन्तमो मत्सर इन्द्रियो रसः॥ १॥

Light of the sacrifice, he pours delicious meath, most wealthy, father and begetter of the Gods.

He, gladdening, best of cheerers, juice that *Indra* loves, enriches with mysterious treasure earth and heaven.

१०३२. अभिक्रन्दन्कलशं वाज्यर्षति पतिर्दिवः शतधारो विचक्षणः।

हरिर्मित्रस्य सदनेषु सीदति मर्मृजानोऽविभिः सिन्धुभिर्वृषा॥ २॥

The Lord of heaven, the vigorous and far-seeing one, flows shouting to the beaker with his thousand streams.

Coloured like gold he rests in seats where *Mitra* dwells, the Steer made beautiful by rivers and by sheep.

['By rivers and by sheep': by the purifying waters and the woollen filter]

१०३३. अग्रे सिन्धूनां पवमानो अर्षस्यग्रे वाचो अग्रियो गोषु गच्छसि।

अग्रे वाजस्य भजसे महद्धनं स्वायुधः सोतृभिः सोम सूयसे॥ ३॥

As *Pavamāna* you flow before the streams: you go on before the hymn, before the kine.

You share mighty booty in the van of war:

Soma, well-armed, you are pressed out by men who press.

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['As *Pavamāna* you flow': or, 'You flow, being purified.' The *Ṛgveda* has *arṣati* instead of *arṣasi*: 'In forefront of the rivers *Pavamāna* flows.' 'You go': the *Ṛgveda* has *gacchati*, 'he goes.' In the second line the verbs in the *Ṛgveda* are in the third person, and instead of *Soma sūyase*, *Soma*, you are pressed out, 'the reading is pūyate *vṛṣā*, 'the steer is purified.']

II (SOMA PAVAMĀNA)

[*Ṛgveda* IX. 64. 4-6. The *Ṛsi* is Kaśyapa. The metre is *Gāyatrī*. Stanza I is a repetition of I. v. ii. 5. 6]

१०३४. असृक्षत प्र वाजिनो गव्या सोमासो अश्वया।

शुक्रासो वीरयाशवः॥ १॥

Through our desire of heroes, kine, and horses, vigorous *Soma*-drops,

Brilliant and swift, have been effused.

१०३५. शुम्भमाना ऋतायुभिर्मृज्यमाना गभस्त्योः। पवन्ते वारे अव्यये॥ २॥

They, beautified by holy men and purified in both the hands, Are flowing through the fleecy cloth.

१०३६. ते विश्वा दाशुषे वसु सोमा दिव्यानि पार्थिवा। पवन्तामान्तरिक्ष्या॥ ३॥

These *Soma* juices shall pour forth all treasures for the worshipper,

From heaven and earth and firmament.

III (SOMA PAVAMĀNA)

[*Ṛgveda* IX. 2. 1-10. (the last two stanzas being transposed). The *Ṛṣi* is Medhātithi. The metre is Gāyatrī. Stanza 6 is a repetition of I. vi. i. 2. 1]

१०३७. पवस्व देववीरति पवित्रꣳ सोम रꣳह्या। इन्द्रमिन्दो वृषा विश॥ १॥

Flow, *Soma*, *Indu*, dear to Gods, swift through the purifying sieve,

And enter *Indra* in your strength!

['In your strength': *vṛṣā*: or, according to Sāyaṇa's usual explanation,' raining bliss.' 'Ein Segnender'.-Benfey]

१०३८. आ वच्यस्व महि प्सरो वृषेन्दो द्युम्नवत्तमः।

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आ योनिं धर्णसि:सद:॥२॥

As mighty food speed hitherward, *Indu*, as a most splendid steer:

Sit in your place as one with power!

१०३९. अधुक्षत प्रियं मधु धारा सुतस्य वेधस:। अपो वसिष्ट सुक्रतु:॥३॥

The well-loved meath was made to flow, the stream of the creative juice:

The Sage drew, waters to himself.

['Creative': *vedhasaḥ*: or, sapient. 'The Sage': *Soma*. 'Waters': with which the stalks of the plant are sprinkled and washed]

१०४०. महान्तं त्वा महीरन्वापो अर्षन्ति सिन्धव:। यद्गोभिर्वासयिष्यसे॥४॥

The mighty waters, yea, the floods accompany you mighty one,

When You will clothe them with the milk.

१०४१. समुद्रो अप्सु मामृजे विष्टम्भो धरुणो दिव:।
सोम: पवित्रे अस्मयु:॥५॥

The lake is brightened in the floods. *Soma*, our friend, heaven's prop and stay,

Falls on the purifying cloth.

['The lake': or sea, meaning according to Sāyaṇa *Soma* as the container of all liquid]

१०४२. अचिक्रदद्वृषा हरिर्महान्मित्रो न दर्शत:। सं सूर्येण दिद्युते॥६॥

The tawny Bull has bellowed, fair as mighty *Mitra* to behold:

He gleams and flashes with the Sun.

१०४३. गिरस्त इन्द ओजसा मर्मृज्यन्ते अपस्युव:। याभिर्मदाय शुम्भसे॥७॥

Songs, *Indra*, active in their might, are beautified for you, wherewith

You deck them for rapturous joy.

१०४४. तं त्वा मदाय घृष्वय उ लोककृत्नुमीमहे। तव प्रशस्तये महे॥८॥

To you who give ample room we pray, to win the wild delight,

That you may have exalted praise,

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१०४५. गोषा इन्दो नृषा अस्यश्वसा वाजसा उत। आत्मा यज्ञस्य पूर्व्यः॥९॥

Winner of kine *Indu*, are you, winner of heroes, steeds, and spoil:

Primeval soul of sacrifice.

१०४६. अस्मभ्यमिन्दविन्द्रियं मधोः पवस्व धारया।

पर्जन्यो वृष्टिमाꣳ इव॥१०॥

Pour on us, *Indu*! *Indra*-strength with a full stream of sweetness, like

Parjanya, sender of the rain!

['*Indra*-strength': *indriyam*: great vigour. The *Ṛgveda* has *Indrayuḥ*, 'as *Indra*'s friend.' 'Like *Parjanya*': enriching and blessing us as the rain-cloud fertilizes the ground]

IV (SOMA PAVAMĀNA)

(*Ṛgveda* IX. 4. 1-10. The *Ṛṣi* is Hiraṇyastūpa. The metre is *Gāyatrī*.)

१०४७. सना च सोम जेषि च पवमान महि श्रवः।

अथा नो वस्यसस्कृधि॥१॥

O *Soma Pavamāna*, be victorious, win us high renown;

And make us better than we are!

[*Better:* or, happier]

१०४८. सना ज्योतिः सना स्व३र्विश्वा च सोम सौभगा।

अथा नो वस्यसस्कृधि॥२॥

Win You the light, win heavenly light, and, *Soma*, all felicities;

And make us better than we are!

१०४९. सना दक्षमुत क्रतुमप सोम मृधो जहि। अथा नो वस्यसस्कृधि॥३॥

Win skilful strength and mental power! O *Soma*, drive away our foes;

And make us better than we are!

१०५०. पवीतारः पुनीतन सोममिन्द्राय पातवे। अथा नो वस्यसस्कृधि॥४॥

You purifiers, purify *Soma* for *Indra*, for his drink: Make you us better than we are!

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['Purifiers': priests whose business is to purify the *Soma* juice. 'Make you: O *Soma*]

१०५१. त्वं सूर्ये न आ भज तव क्रत्वा तवोतिभिः।

अथा नो वस्यसस्कृधि॥५॥

Give us our portion in the Sun through your own mental power and aids;

And make us better than we are!

१०५२. तव क्रत्वा तवोतिभिर्ज्योक्पश्येम सूर्यम्। अथा नो वस्यसस्कृधि॥६॥

Through your own mental power and aids long may we look upon the Sun:

Make you us better than we are!

१०५३. अभ्यर्ष स्वायुध सोम द्विबर्हसं रयिम्। अथा नो वस्यसस्कृधि॥७॥

Well-weaponed *Soma*, pour to us a stream of riches doubly great;

And make us better than we are!

१०५४. अभ्य३र्षानपच्युतो वाजिन्त्समत्सु सासहिः। अथा नो वस्यसस्कृधि॥८

As one victorious unsubdued in battle, pour forth wealth to us:

And make us better then we are!

१०५५. त्वां यज्ञैरवीवृधन्पवमान विधर्मणि। अथा नो वस्यसस्कृधि॥९॥

With offerings, *Pavamāna*! men have strengthened you as Law commands:

Make you us better than we are!

['As Law commands': *vidharmaṇi*-'for their own upholding.'-Wilson. According to Sāyaṇa 'in the ceremony that confers manifold rewards]

१०५६. रयिं नश्चित्रमश्विनमिन्दो विश्वायुमा भर। अथा नो वस्यसस्कृधि॥१०॥

O *Indu*, bring us wealth in steeds brilliant and quickening all life;

And make us better than we are.

['Quickening all life': *viṣvāyum:* explained by Sāyaṇa as - *sarva gāminam:* ' all-reaching.'-Wilson]

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V (SOMA PAVAMĀNA)

[*Ṛgveda* IX. 58. 1-4. The *Ṛṣi* is Avatsāra. The metre is Gāyatrī. Stanza 1 is a repetition of I. vi. i. 2. 4]

१०५७. तरत्स मन्दी धावति धारा सुतस्यान्धसः। तरत्स मन्दी धावति॥ १॥

Swift runs this giver of delight, even the stream of flowing juice:

Swift runs this giver of delight.

१०५८. उस्रा वेद वसूनां मर्तस्य देव्यवसः। तरत्स मन्दी धावति॥ २॥

The Morning knows all precious things, the Goddess knows her grace to man:

Swift runs this giver of delight.

१०५९. ध्वस्रयोः पुरुषन्त्योरा सहस्राणि दद्महे। तरत्स मन्दी धावति॥ ३॥

We have accepted thousands from *Dhvasra's* and *Puruṣanti's* hands:

Swift runs this giver of delight.

[*Dhvasra* and *Puruṣanti* were 'two kings who conferred great wealth on *Taranta* and *Purumīlha*, two ṛṣis of the family of *Vida daśiva*. See p. XXXIII. of Max Müller's *Ṛgveda*, Vol. V.'-Professor Cowell's Note in Wilson's Translation]

१०६०. आ ययोस्त्रिंशतं तना सहस्राणि च दद्महे।
तरत्स मन्दी धावति॥ ४॥

From whom we have accepted thus thousands and three-times ten besides:

Swift runs this giver of delight.

VI (SOMA PAVAMĀNA)

[*Rgveda* IX. 62. 22-24. The *Ṛṣi* is *Jamadagni*. The metre is *Gāyatrī*]

१०६१. एते सोमा असृक्षत गृणानाः शवसे महे। मदिन्तमस्य धारया॥ १॥

Forth with his stream who gladdens best these *Soma* juices have been poured,

Lauded with songs for mighty strength.

I *Strength*: *śavase*: the *Ṛgveda* has *śravase*, 'fame.'

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१०६२. अभि गव्यानि वीतये नृम्णा पुनानो अर्षसि। सनद्वाजः परि स्रव॥ २।

You flow to enjoy the milk, and bring valour, being cleansed:
Winning the spoil flow hitherward!

१०६३. उत नो गोमतीरिषो विश्वा अर्ष परिष्टुभः। गृणानो जमदग्निना॥ ३॥

And, hymned by *Jamadagni*, let all nourishment that kine supply,

And general praises, flow to us!

['General praises': *pariṣṭubaḥ:* the meaning of the word here is somewhat uncertain. According to Sāyaṇa *pariṣṭubah* is an adjective qualifying *iṣaḥ*, viands, 'everywhere-praised.' In IX. 62, 24, the īṣaḥ are called *pariṣṭubah*, which seems to mean something like *parisrut*, i.e. standing round about.'-Max Müller, *Vedic Hymns*, Part I., p. 394]

VII (AGNI)

[*Ṛgveda* I. 94. 1, 4. 3. The *Ṛṣi* is Kutsa. The metre is *Jagatī*. Stanza 1 is a repetition of I. i. ii. 2. 4]

१०६४. इमꣳ स्तोममर्हते जातवेदसे रथमिव सं महेमा मनीषया।
भद्रा हि नः प्रमतिरस्य सꣳसद्यग्ने सख्ये मा रिषामा वयं तव॥ १॥

For *Jātavedas*, worthy of our praise, will we frame with our mind this eulogy as it were a car.

For good, in his assembly, is this care of ours. Let us not, in you friendship, *Agni*, suffer harm!

१०६५. भरामेध्मं कृणवामा हवीꣳषि ते चितयन्तः पर्वणापर्वणा वयम्।
जीवातवे प्रतराꣳ साधया धियोऽग्ने सख्ये मा रिषामा वयं तव॥ २॥

We will bring fuel and prepare our sacred gifts, reminding you at each successive holy time.

Fulfil our thoughts that we may lengthen out our lives!

Let us not, in your friendship, *Agni*, suffer harm!

['Reminding': or, exciting.)

१०६६. शकेम त्वा समिधꣳ साध्या धियस्त्वे देवा हविरदन्त्याहुतम्।
त्वमादित्याꣳ आ वह तान्ह्यू३श्मस्यग्ने सख्ये मा रिषामा वयं तव॥ ३

May we have power to kindle you! Fulfil our prayers! In you the Gods eat the presented sacrifice.

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Bring hither the *Ādityas*, for we long for them! Let us not, in your friendship, *Agni*, suffer harm!

['The *Ādityas*': the sons of *Aditi*; seven deities of the heavenly sphere, of whom *Varuṇa* is the chief. All the Gods, according to Sāyaṇa]

* * *

VIII (MITRA, VARUṆA, ARYAMAN)

[*Ṛgveda* VII. 66. 7-9. The *Ṛsi* is Vasiṣṭha. The metre is Gāyatrī]

१०६७. प्रति वां सूर उदिते मित्रं गृणीषे वरुणम्। अर्यमणं रिशादसम्॥ १॥

Soon as the Sun has risen I sing to you, to *Mitra*, *Varuṇa,*
And *Aryaman* who slays the foe.

१०६८. राया हिरण्यया मतिरियमवृकाय शवसे। इयं विप्रा मेधसातये॥ २॥

With wealth of gold may this my song bring unmolested might; may this,
Sages! obtain the sacrifice!

['Sages'!: *viprā* must either be taken, with Sāyaṇa, inspite of the accent, as a vocative, or, with Ludwig, as a shorter form of *viprāṇām*, Obtain the sages' sacrifice. The meaning is not clear. 'May it (be effective), sages for the fulfilment of (the objects of) the sacrifice.'- Wilson]

१०६९. ते स्याम देव वरुण ते मित्र सूरिभिः सह। इषं स्वश्च धीमहि॥ ३॥

May we be you, God *Varuṇa*, and with our princes, *Mitra* your:
May we gain food and heavenly light!

IX (INDRA)

[*Ṛgveda* VIII. 45. 40, 42, 41. The *Ṛsi* is Trisoka. The metre is *Gāyatrī*. Stanza I is a repetition of I. ii. i. 4. 10, and stanza 3 of I. iii. i. 2. 4]

१०७०. भिन्धि विश्वा अप द्विषः परि बाधो जही मृधः।
वसु स्पार्हं तदा भर॥ १॥

Drive all our enemies away, smite down the foes who press around,

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And bring the wealth for which we long:

१०७१. यस्य ते विश्वमानुषग्भूरेर्दत्तस्य वेदति। वसु स्पार्हं तदा भर॥ २॥

Of which the world, shall know forthwith as given by you abundantly:

Bring us the wealth for which we long:

['The world.........forthwith': *visvam-ānuṣak:* the *Rgveda* has *viṣvamānuṣaḥ*, 'the whole community of men]

१०७२. यद्वीडाविन्द्र यत्स्थिरे यत्पर्शाने पराभृतम्। वसु स्पार्हं तदा भर॥ ३॥

O *Indra*, that which is concealed in strong firm place precipitous:

Bring us the wealth for which we long!

X (INDRA-AGNI)

[*Rgveda* VIII. 38. 1-3. The *Ṛsi* is Syāvāsva. The metre is *Gāyatrī*]

१०७३. यज्ञस्यहि स्थऋत्विजा सस्नी वाजेषु कर्मसु।

इन्द्राग्नी तस्य बोधतम्॥ १॥

Yea, you are priests of sacrifice, winners in war and holy works:

Indra and *Agni*, mark this well!

['Mark this well': *tasya bodhatam:* 'hear (the praise) of this (your worshipper).'-Wilson]

१०७४. तोशासा रथयावाना वृत्रहणापराजिता। इन्द्राग्नी तस्य बोधतम्॥ २॥

Bountiful, riders on the car, slayers of *Vṛtra* unsubdued, *Indra* and *Agni*, mark this well!

['Bountiful': *toṣāsā:* according to Sāyaṇa, 'destroyers (of foes).']

१०७५. इदं वां मदिरं मध्वधुक्षन्नद्रिभिर्नरः। इन्द्राग्नी तस्य बोधतम्॥ ३॥

The men with pressing-stones have pressed this meath of yours which gives delight:

Indra and *Agni*, mark this well!

XI (SOMA PAVAMĀNA)

[*Ṛgveda* IX. 64. 22-24. The *Ṛsi* is Kaśyapa. The metre is Gāyatrī. Stanza 1 is a repetition of I. v. ii. 4. 6]

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१०७६. इन्द्रायेन्दो मरुत्वते पवस्व मधुमत्तमः। अर्कस्य योनिमासदम्॥ १॥

For *Indra* girt by *Maruts*, flow, you *Indu*, very rich in meath,

To seat you in the place of song!

१०७७. तं त्वा विप्रा वचोविदः परिष्कृण्वन्ति धर्णसिम्।

सं त्वा मृजन्त्यायवः॥ २॥

Sages: who know the lore of speech deck you, the strong sustainer, well:

Men make you bright and beautiful.

['The strong sustainer': *dharṇasim*: the *Ṛgveda* has *vedhasaḥ*: - Controlling priests and sages skilled in lore of speech adorn you well.']

१०७८. रसं ते मित्रो अर्यमा पिबन्तु वरुणः कवे। पवमानस्य मरुतः॥ ३॥

Let *Mitra*, *Varuṇa*, *Aryaman* drink *Pavamāna's* juice, yea, you:

Sage! let the *Maruts* drink thereof.

['Sage': O wise *Soma*.)

XII (SOMA PAVAMĀNA)

[*Ṛgveda* IX. 107. 21, 22. Ascribed to the Seven *Ṛsis*. The metre is *Prāgātha*. Stanza 1 is a repetition of I. vi. i. 3. 7]

१०७९. मृज्यमानः सुहस्त्या समुद्रे वाचमिन्वसि।

रयिं पिशङ्गं बहुलं पुरुस्पृहं पवमानाभ्यर्षसि॥ १॥

Deft-handed! you when purified lift your voice amid the sea.

You, *Pavamāna* make riches flow to us, yellow, abundant, much-desired.

१०८०. पुनानो वारे पवमानो अव्यये वृषो अचिक्रदद्वने।

देवानाᳬ सोम पवमान निष्कृतं गोभिरञ्जानो अर्षसि॥ २॥

Made pure, as *Pavamāna*, in the sheep's long wool, the Steer has bellowed in the vat.

You flow, *Soma Pavamāna*! balmed with milk unto the meeting-place of Gods.

['The meeting-place': meaning the vessels appropriated to the libations which are to be offered to the several deities]

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XIII (SOMA PAVAMĀNA)

[*Ṛgveda* IX. 61. 7-9. The *Ṛṣi* is Amahīyu. The metre is Gāyatrī]

१०८१. एतमु त्यं दश क्षिपो मृजन्ति सिन्धुमातरम्। समादित्येभिरख्यत॥ १॥

Him here, the offspring of the sea, the ten swift fingers beautify:

With the *Ādityas* is he seen.

['Offspring of the sea: *sindhumātaram*: whose mother is *Sindhu*, the river or the sea, that is, in this place, the waters or ocean of the air. 'With the *Ādityas*': that is, he is regarded as one of the *Ādityas*]

१०८२. समिन्द्रेणोत वायुना सुत एति पवित्र आ। सं सूर्यस्य रश्मिभिः॥ २॥

With *Indra* and with Vāyu he, effused, flows onward with the beams

Of *Sūrya* to the cleansing sieve.

१०८३. स नो भगाय वायवे पूष्णे पवस्व मधुमान्। चारुर्मित्रे वरुणे च॥ ३॥

Flow rich in sweets and lovely for our Bhaga, *Vāyu*, *Pūṣan*, fair

For *Mitra* and for *Varuṇa*!

XIV (INDRA)

[*Ṛgveda* I. 30. 13-15. The *Rsi* is Śunaḥsepa. The metre is *Gāyatrī*. Stanza 1 is a repetition of I. ii. ii. 1. 9]

१०८४. रेवतीर्नः सधमाद इन्द्रे सन्तु तुविवाजाः। क्षुमन्तो याभिर्मदेम॥ १॥

With *Indra* splendid feasts be ours, rich in all strengthening things, wherewith,

Wealthy in food, we may rejoice!

१०८५. आ घ त्वावान् त्मना युक्तः स्तोतृभ्यो धृष्णवीयानः।
ऋणोरक्षं न चक्र्योः॥ २॥

Like you, yourself, for singers yoked, you move, as it were besought,

Bold one, the axle of the car,

[The lines in this and the following stanza referring to the axle and the chariot or wain are somewhat obscure and have been variously interpreted. I adopt Professor Ludwig's explanation. The expression,

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move, or stir, the axle, which is the firm and strong part of the car, is intended to signify *Indra's* great strength exerted at his worshipper's prayer. ''Like you': with all your usual power. Yourself: by your own exertion. 'Yoked': *yuktaḥ:* harnessed to the car-pole. The *Rgveda* has *āptaḥ:*'the singers' friend.']

१०८६. आ यद् दुवः शतक्रतवा कामं जरितृणाम्।

ऋणोरक्षं न शचीभिः॥ ३॥

That, *Śatakratu*, you, to serve and please your praisers, as it were,

Stir the axle with your strength.

XV (INDRA)

[*Ṛgveda* I. 4. 1-3. The *Ṛsi* is Madhucchandas. The metre is Gāyatrī. Stanza I is a repetition of I. ii. ii. 2. 6]

१०८७. सुरूपकृत्नुमूतये सुदुघामिव गोदुहे। जुहूमसि द्यविद्यवि॥ १॥

As a good cow to him who milks, we call the doer of good deeds

To our assistance day by day.

['The doer of good deeds': *Indra*]

१०८८. उप नः सवना गहि सोमस्य सोमपाः पिब। गोदा इद्रेवतो मदः॥ २॥

Come you to our libations, drink of *Soma*, *Soma*-drinker! yea,

The rich one's rapture give kine.

['The rich one's rapture give kine': *Indra*, when exhilarated by draughts of *Soma* juice bestows liberal gifts of cattle on his worshippers]

१०८९. अथा ते अन्तमानां विद्याम सुमतीनाम्।

मा नो अति ख्य आ गहि॥ ३॥

So may we be acquainted with your innermost benevolence:

Neglect us not; come hitherward!

XV (INDRA)

[*Rgveda* X. 134. 1, 6, 2. The *Ṛsi* is Māndhātā. The metre is *Mahāpaṅkti* (8X6)]

१०९०. उभे यदिन्द्र रोदसी आपप्राथोषा इव। महान्तं त्वा महीनाᳵ सम्राजं चर्षणीनाम्। देवी जनित्र्यजीजनद्भद्रा जनित्र्यजीजनत्॥ १॥

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As, like the Morning, you have filled, O *Indra*, both the earth and heaven,

So as the mighty one, great King of all the mighty race of men, the Goddess mother brought you forth, the blessed mother gave you life.

['The Goddess mother': *Aditi*]

१०९१. दीर्घं ह्यङ्कुशं यथा शक्तिं बिभर्षि मन्तुमः।
पूर्वेण मघवन्पदा वयामजो यथा यमः।
देवी जनित्र्यजीजनद्भद्रा जनित्र्यजीजनत्॥ २॥

You bear in your hand a lance like a long hook, great counsellor.

As with his foremost foot a goat, draw down the branch O *Maghavan*. The Goddess mother brought you forth, the blessed mother gave you life.

['Like a long hook': you win the distant prize with your spear as a man seizes something near him with a hook. 'The branch': that is loaded with fruit for us]

१०९२. अव स्म दुर्हणायतो मर्त्तस्य तनुहि स्थिरम्।
अधस्पदं तमीं कृधि यो अस्माँ अभिदासति।
देवी जनित्र्यजीजनद्भद्रा जनित्र्यजीजनत्॥ ३॥

Relax that mortal's stubborn strength whose heart is bent on wickedness.

Trample him down beneath your feet who watches for and aims at us. The Goddess mother brought you forth, the blessed mother gave you life.

XVII (SOMA PAVAMĀNA)

[*Rgveda* IX. 18. 1-3. The *Rsi* is Asita or Devala. The metre is Gāyatrī. Stanza 1 is a repetition of I. v. ii. 4. 9]

१०९३. परि स्वानो गिरिष्ठाः पवित्रे सोमो अक्षरत्। मदेषु सर्वधा असि॥ १॥

Soma, the dweller on the hills, effused, has flowed into the sieve.

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Stir the axle with your strength.

['Dweller on the hills': '*giriṣṭhā*' pressed between the stones.- Wilson]

१०९४. त्व विप्रस्त्वं कविर्मधु प्र जातमन्धसः। मदेषु सर्वधा असि॥ २॥

You are a holy bard, a Sage; the meath offspring of your sap:
All-bounteous are you in carouse.

१०९५. त्वे विश्वे सजोषसो देवासः पीतिमाशत। मदेषु सर्वधा असि॥ ३॥

All-deities of one accord have come that they may drink of you:
All-bounteous are you in carouse.

XVIII (SOMA PAVAMĀNA)

[*Ṛgveda* IX. 108, 13, 14. The *Ṛṣi* of I is Ṛṇañcaya, and the metre Gāyatrī *Yavamadhyā*; of 2 the *Ṛṣi* is Śakti, and the metre *Satobṛhatī*. Stanza 1 is a repetition of I. vi. ii. 4. 5]

१०९६. स सुन्वे यो वसूनां यो रा यामानेताय इडानाम्।
सोमो यःसुक्षितीनाम्॥ १॥

Effused is he who brings good things, who brings us store of wealth, and sweet refreshing food,
Soma who brings us quiet homes:

१०९७. यस्य त इन्द्रः पिबाद्यस्य मरुतो यस्य वार्यमणा भगः।
आ येन मित्रावरुणा करामह एन्द्रमवसे महे॥ २॥

He whom our *Indra* and the *Marut* host shall drink, Bhaga shall drink with Aryaman,
By whom we bring to us *Mitra* and *Varuṇa*, and *Indra* for our great defence.

XIX (SOMA PAVAMĀNA)

[*Ṛgveda* IX. 105. 1-3. Ascribed to Parvata and Nārada. The metre is *Uṣṇik*. Stanza 1 is a repetition of I. vi. ii. 3. 4]

१०९८. तं वः सखायो मदाय पुनानमभि गायत।
शिशुं न हव्यैः स्वदयन्त गूर्तिभिः॥ १॥

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Friends, hymn your Lord who makes him pure for rapturous carouse: let them

Sweeten him, as a child, with lauds and sacred gifts!

१०९९. सं वत्स इव मातृभिरिन्दुर्हिन्वानो अज्यते।

देवावीर्मदो मतिभि: परिष्कृत:॥ २॥

Like as a calf with mother cows, so *Indu* is urged forth and sent,

Glorified by our hymns, the god-delighting juice.

११००. अयं दक्षाय साधनोऽयंशर्धाय वीतये।

अयं देवेभ्यो मधुमत्तर: सुत:॥ ३॥

Effectual help to power is he, he is a banquet for the troop,

He who has been effused, more rich in meath, for Gods.

['The troop': the host of *Maruts*, the banded Storm-Gods. 'More rich in meath': the *Ṛgveda* has the superlative *madhumattamaḥ*]

XX (SOMA PAVAMĀNA)

[*Ṛgveda* IX. 101. 10, 12, 11. The *Ṛṣi* is Manu Sāmvaraṇa. The metre is Gāyatrī. Stanza 1 is a repetition of I. vi. ii. 1. 4]

११०१. सोमा: पवन्त इन्दवोऽस्मभ्यं गातुवित्तमा:।

मित्रा: स्वाना अरेपस: स्वाध्य: स्वर्विद:॥ १॥

For us the *Soma* juices flow, the drops best furtherers of weal,

Effused as friends, without a spot, benevolent, finders of the light.

११०२. ते पूतासो विपश्चित: सोमासो दध्याशिर:।

सूरासो न दर्शतासो जिगत्नवो ध्रुवा घृते॥ २॥

These *Soma* juices, skilled in song, purified, blent with milk and curd,

Hastening on and firmly set in oil resemble beauteous suns.

११०३. सुष्वाणासो व्यद्रिभिश्चिताना गोरधि त्वचि।

इषमस्मभ्यमभित: समस्वरन्वसुविद:॥ ३॥

Effused by means of pressing stones, upon the oxhide visible,

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They, treasure-finders, have announced food unto us from every side.

XXI (SOMA PAVAMĀNA)

[*Ṛgveda* IX. 97. 52-54. The *Ṛsi* is Kutsa. The metre is *Triṣṭup*. Stanza 1 is a repetition of I vi. i. 5. 9]

११०४. अया पवा पवस्वैना वसूनि माँश्चत्व इन्दो सरसि प्र धन्व।
ब्रध्नश्चिद्यस्य वातो न जूतिं पुरुमेधाश्चित्तकवे नरं धात्॥ १॥

Pour forth this wealth with this purification: flow onward to the yellow lake, O *Indu*!

Here, too, the bright one, wind-swift, full of wisdom, shall give a son to him who comes quickly.

११०५. उत न एना पवया पवस्वाधि श्रुते श्रवाय्यस्य तीर्थे।
षष्टिं सहस्रा नैगुतो वसूनि वृक्षं न पक्वं धूनवद्रणाय॥ २॥

Flow on for us with this purification to the famed ford of you whose due is glory!

May the foe-queller shake us down, for triumph, like a tree's ripe fruit, sixty thousand treasures!

['To the famed ford': meaning, according to Benfey, the fleece over which the *Soma* passes before it drops into the reservoir. Or, possibly, as Professor Ludwig suggests, the aid of *Soma* is craved at some ford of a neighbouring river, famous on account of abattle that has been fought there, and destined to be the scene of an approaching conflict]

११०६. महीमे अस्य वृष नाम शूषे माँश्चत्वे वा पृशने वा वधत्रे।
अस्वापयन्निगुतः स्नेहयच्चापामित्राँ अपाचितो अचेतः॥ ३॥

Eagerly do we pray for those two exploits, at the blue lake and *Pṛśana*, wrought in battle.

He sent our enemies to sleep and slew them, and turned away the foolish and unfriendly.

[The first line is conjecturally translated after Professor Ludwig who takes *vṛṣanāma* (the *Ṛgveda* reading instead of *vṛṣa nāma*) as a verb and *Pṛśana* as the name of a place. Sāyaṇa's elaborate explanation is different: 'These two great acts, the raining (of arrows) and the humiliation (of foes), are the givers of happiness ; they are deadly either

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in a fight on horseback or in a hand to hand fight.'-Wilson. Here Sāyaṇa explains *māṁścatve* (at the blue lake?) by 'in battle with horses' and *pṛśane* (at *Pṛśana* ?) by "in close or hand to hand encounter.' Two victories appear to be referred to, and that is about all that can be said]

* * *

XXII (AGNI)

[*Ṛgveda* V. 24 1, 2, 4. Ascribed to the Gaupāyanas, or Laupāyanas. The metre is *Virāj*. Stanza 1 is a repetition of I. v. ii. 2. 2]

११०७. अग्ने त्वं नो अन्तम उत त्राता शिवो भवा वरूथ्यः॥ १॥

O *Agni*, be our nearest friend, yea, our protector and our kind deliverer!

११०८. वसुरग्निर्वसुश्रवा अच्छा नक्षि द्युमत्तमो रयिं दाः॥ २॥

As gracious *Agni*, famed for treasures, come, and most resplendant, give us store of wealth!

११०९. तं त्वा शोचिष्ठ दीदिवः सुम्नाय नूनमीमहे सखिभ्यः॥ ३॥

To you then, O most bright, O radiant God, we come with prayer for happiness for our friends.

XXIII (INDRA)

[*Ṛgveda* X. 157. 1, 2, 3. The *Ṛsi* is Bhuvana, or Sādhana. The metre is *Davipadā-triṣṭup* or *Triṣṭup* in half-stanzas. Stanza 1 is a repetition of I. v. ii-2. 6]

१११०. इमा नु कं भुवना सीषधेमेन्द्रश्च विश्वे च देवाः॥ १॥

May we, with *Indra* and the Gods to aid us, bring these existing worlds to full completion!

११११. यज्ञं च नस्तन्वं च प्रजां चादित्यैरिन्द्रः सह सीषधातु॥ २॥

Our sacrifice, our bodies, and our offspring, let *Indra* with the *Ādityas* form and finish!

१११२. आदित्यैरिन्द्रः सगणो मरुद्भिरस्मभ्यं भेषजा करत्॥ ३॥

With the *Ādityas*, with the band of *Maruts*, let *Indra* send us medicines to heal us!

* * *

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XXIV (INDRA)

[This stanza, beginning with 'pra va, are, up' frim I.V.II.I.8, I.V.II.I.9, IV,II.1.10, are repeated here]

११९३. प्र व इन्द्राय वृत्रहन्तमाय विप्राय गाथं गायत यं जुजोषते॥ १॥

Sing to your *Indra*, mightiest *Vrtra*-slayer, sing to the Sage the song that he accept!

११९४. अर्चन्त्यर्कं मरुतः स्वर्का आ स्तोभति श्रुतो युवा स इन्द्रः॥ २॥

The *Maruts* with fair hymns chant out their praise song: this *Indra* famed and youthful, shouts accordant

११९५. उप प्रक्षे मधुमति क्षियन्तः पुष्येम रयिं धीमहे त इन्द्र॥ ३॥

May we, inhabiting a meeth-rich dwelling increase our wealth, and think of you, O *Indra*.

* * *

CHAPTER II

I (SOMA PAVAMĀNA)

[Stanzas 1-3, *Ṛgveda* IX. 97. 7-9. Ascribed to *Indra*-pramati Vāsiṣtha. The metre is *Triṣṭup*. Stanzas 4-12, *Ṛgveda* IX. 10. 1-9. Ascribed to Asita or Devala. The metre is *Gāyatrī*. Stanza 1 is a repetition of I. vi. i. 4. 2]

११९६. प्र काव्यमुशनेव ब्रुवाणो देवो देवानां जनिमा विवक्ति।

महिव्रतः शुचिबन्धुः पावकः पदा वराहो अभ्येति रेभन्॥ १॥

The God declares the deities' generations, like *Uṣanā*, proclaiming lofty wisdom.

With brilliant kin far-ruling, sanctifying, the wild boar, singing with his foot, advances.

११९७. प्र हंसासस्तृपला वग्नुमच्छामादस्तं वृषगणा अयासुः।

अङ्गोषिणं पवमानं सखायो दुर्मर्षं वाणं प्र वदन्ति साकम्॥ २॥

The swans, the *Vṛṣagaṇas* from anear us, restless, have brought their clamour to our dwelling-

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Friends come to *Pavamāna*, meet for praises-and sound in concert their resistless music.

['The swans': the singers, descendants of the *Ṛsi* Vṛṣagaṇa. 'Restless........clamour': the *Ṛgveda* has *tṛpalam manyum* instead of *tripalā vagnum*:'have brought their restless spirit]

१११८. स योजत उरुगायस्य जूतिं वृथा क्रीडन्तं मिमते न गावः।

परीणसं कृणुते तिग्मशृङ्गो दिवा हरिर्ददृशे नक्तमृज्रः॥ ३॥

He takes the swiftness of the great Far-strider: cows low as't were to him who sports at pleasure.

He with the sharpened horns brings forth abundance: the silvery shines by night, by day the golden.

['The swiftness of the great Far-strider': the rapid motion of the Sun. 'Cows low as't were': Sāyaṇa explains *gāvah*, cows by *anye gantāraḥ*, 'other goers,' takes *na* as a negative, and derives *mimate* from *mā*, to measure, instead of from *mā*, to bleat or low: 'other goers cannot overtake him (though he is) moving easily': Wilson. The *cows* are probably, the cows that supply the sacrificial milk, or the milk itself. 'He with the sharpened horn': *Soma* as the Moon. He is the silvery light by night and the golden-coloured juice by day]

१११९. प्र स्वानासो रथा इवार्वन्तो न श्रवस्यवः। सोमासो राये अक्रमुः॥ ४॥

Like cars that thunder on their way, like coursers eager for renown,

Have *Soma* drops flowed forth for wealth.

११२०. हिन्वानासो रथा इव दधन्विरे गभस्त्योः। भरासः कारिणामिव॥ ५॥

Forth have they rushed from holding hands, like chariots that are urged to speed,

Like joyful songs of singing-men.

११२१. राजानो न प्रशस्तिभिः सोमासो गोभिरञ्जते।

यज्ञो न सप्त धातृभिः॥ ६॥

The *Somas* deck themselves with milk as kings are graced with eulogies,

And, with seven priests, the sacrifice.

['Seven priests': priests of six different orders or classes, together with the institutor of the ceremony officiating at he *Soma*-sacrifice]

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११२२. परि स्वानास इन्दवो मदाय बर्हणा गिरा। मधो अर्षन्ति धारया॥७॥

Pressed for the gladdening draught the drops flow forth abundantly with song,

Flow with the stream of savoury juice.

११२३. आपानासो विवस्वतो जिन्वन्त उषसो भगम्।
सूरा अण्वं वि तन्वते॥८॥

Winning *Vivasvān's* glory and speeding the light of Dawn, the suns

Pass through the openings of the cloth.

['The suns': bright and powerful *Soma* juices which bring the light of *Uṣas* or Dawn and *Vivasvān* or the radiant morning sun]

११२४. अप द्वारा मतीनां प्रत्ना ऋण्वन्ति कारवः। वृष्णो हरस आयवः॥९॥

The singing-men of ancient time open the doors of sacred songs- The men who bring the mighty one.

['Who bring': *harasaḥ*. 'The mighty one': *Soma*. The *Rgveda* has *harase*, 'for the acceptance of the mighty one.']

११२५. समीचीनास आशत होतारः सप्तजानयः। पदमेकस्य पिप्रतः॥१०॥

In close society have come the priests, the sevenfold brotherhood,

Filling the station of the One.

['The one': *Soma*]

११२६. नाभा नभिं न आ दधे चक्षुषा सूर्यं दृशे। कवेरपत्यमा दुहे॥११॥

He makes us kin with Gods, he joins the Sun, for seeing, with mine eye ;

I milk the Sage's offspring forth.

['He makes us kin with Gods': *nābhā nābhim na ā dadhe:* I follow Professor Pischel's interpretation of this difficult passage. *Soma* unites our navel with the navel of Gods.........that is, he brings us into union with the Gods in heaven.'-*Vedisce Studien*, I. p. 69. ' I take into my navel the navel of the sacrifice [the *Soma*]'-Wilson 'He [*Soma*] as kinsman has brought us a kinsman [*Sūrya*]'-Ludwig. 'The Sun, for seeing, with mine eye': or, 'so that mine eye may see the Sun. The *Ṛgveda* has *cakṣus cit sūrye sacā*, 'even with the Sun (unites) our eye.' 'The Sage's offspring': a periphrasis for the Sage himself that is, the *Soma*.

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११२७. अभि प्रियं दिवस्पदमध्वर्युभिर्गुहा हितम्। सूर: पश्यति चक्षसा॥ १२॥

The Sun beholds with his eye the heaven's dear quarter which the priests

Have set within the sacred cell.

[This stanza is very obscure. I have adopted Benfey's explanation who 'here follows an occasional interpretation of *div* or *dyuloka*, given by the Scholiast, which, identifies it with the *droṇakalaṣa* or large *Soma*-trough. He takes it as meaning that the Sun looks towards the place where the *Soma* lies while it is pressed........Sāyaṇa seems to interpret this verse as meaning that *Indra* views the *Soma* with affection even after it has been drunk by the priests [fixed in the heart]'-Prof. Cowell, in Wilson's Translation of the *Ṛgveda Saṁhitā*]

* * *

II (SOMA PAVAMĀNA)

[Stanzas 1-9, *Ṛgveda* IX. 7. 1-9. Ascribed to Asita or Devala, Stanzas 10-12, *Ṛgveda* IX. 65. 28-30. Ascribed to Bhṛgu, or *Jamadagni*. The metre is *Gāyatrī* throughout the hymn. Stanza 10 is a repetition of I. vi. i. 2. 2]

११२८. असृग्रमिन्दव: पथा धर्मन्नृतस्य सुश्रिय:। विदाना अस्य योजना॥ १॥

Forth on their way the glorious drops have flowed for maintenance of Law,

Knowing what suits this worshipper.

['Worshipper': or, 'sacrifice,' a Sāyaṇa explains *āsya* has no substantive expressed]

११२९. प्र धारा मधो अग्रियो महीरपो वि गाहते। हविर्हवि:षु वन्द्य:॥ २॥

Down in the mighty waters sinks the stream of meath, most excellent,

Oblation best of all in worth.

११३०. प्र युजा वाचो अग्रियो वृषो अचिक्रदद्वने।

सद्माभि सत्यो अध्वर:॥ ३॥

About the holy place the Steer, true, guileless, noblest, has sent forth,

Continuous voices in the wood.

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['In the wood': *vane:* according to Sāyaṇa, 'in the water.' The stanza is very difficult, and I am unable to offer a satisfactory translation]

११३१. परि यत्काव्या कविर्नृम्णा पुनानो अर्षति। स्वर्वाजी सिषासति॥४॥

When the Sage, purging manly deeds and lofty wisdom flows around,

['Purging manly deeds': according to *Rgveda*, 'clothed in manly strength.' 'The Strong': the mighty *Indra*. -Sāyaṇa]

११३२. पवमानो अभि स्पृधो विशो राजेव सीदति।

यदीमृण्वन्ति वेधसः॥५॥

When purified, he sits enthroned as King over the warring clans.

What time the sages speed him on.

११३३. अव्या वारे परि प्रियो हरिर्वनेषु सीदति। रेभो वनुष्यते मती॥६॥

Most dear, gold-coloured, in the fleece he sinks, and settles in the wood:

The singer is besieged with song.

११३४. स वायुमिन्द्रमश्विना साकं मदेन गच्छति। रणा यो अस्य धर्मणा॥७॥

He goes to *Indra*, *Vāyu*, and the *Aśvins* with the rapturous joy,

To whomsoe'er his power delights.

११३५. आ मित्रे वरुणे भगे मधोः पवन्त ऊर्मयः।

विदाना अस्य शक्मभिः॥८॥

The waves of pleasant *Soma* flow to *Bhaga*, *Mitra*, *Varuṇa*,

Well knowing, through his mighty powers.

['Well knowing': that is, the waves or streams which, through the power of *Soma*, know the way they should go. The worshippers knowing its (virtues are rewarded) with happiness.'-Wilson]

११३६. अस्मभ्यं रोदसी रयिं मध्वो वाजस्य सातये।

श्रवो वसूनि सञ्जितम्॥९॥

Gain for us, O you Heaven and Earth, riches of meath to win us strength:

Gain for us treasures and renown.

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११३७. आ ते दक्षं मयोभुवं वह्निमद्या वृणीमहे। पान्तमा पुरुस्पृहम्॥ १०॥

We choose to-day that chariot-steed of yours, the strong, that brings us bliss,

The guardian, the desire of all;

['That chariot-steed of yours': meaning the flowing *Soma* itself]

११३८. आ मन्द्रमा वरेण्यमा विप्रमा मनीषिणम्। पान्तमा पुरुस्पृहम्॥ ११॥

The excellent, the gladdener, the Sage with heart that understands. The guardian, the desire of all;

११३९. आ रयिमा सुचेतुनमा सुक्रतो तनूष्वा। पान्तमा पुरुस्पृहम्॥ १२॥

Who for ourselves, O you most wise, is wealth and fair intelligence,

The guardian, the desire of all.

* * *

III (AGNI)

[*Rgveda* VI. 7. 1, 4, 2. Ascribed to Bharadvāja. The metre is *Triṣṭup*. Stanza 1 is a repetition of I. i. ii. 2. 5]

११४०. मूर्धानं दिवो अरतिं पृथिव्या वैश्वानरमृत आ जातमग्निम्।
कविं सम्राजमतिथिं जनानामासन्नः पात्रं जनयन्त देवाः॥ १॥

Agni Vaiṣvānara, born in course of Order, the messenger of earth, the head of heaven,

The Sage, the Sovran, guest of men, our vessel fit for their mouth, the Gods have generated.

११४१. त्वां विश्वे अमृतं जायमानं शिशुं न देवा अभि सं नवन्ते।
तव क्रतुभिरमृतत्वमायन् वैश्वानर यत्पित्रोरदीदेः॥ २॥

To you, immortal! when to life you spring all the Gods sing for joy as to their infant.

They by your mental powers were made immortal, *Vaiṣvānara*! when you shone from your parents

['Were made immortal': *Agni* alone, it is said, was originally immortal and the other Gods obtained immortality through him. Cf. *Ṛgveda* V. 3. 4]

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११४२. नाभिं यज्ञानाः सदनँ रयीणां महामाहावमभि सं नवन्त।

वैश्वानरः रथ्यमध्वराणां यज्ञस्य केतुं जनयन्त देवाः॥ ३॥

Him have they praised, mid-point of sacrifices, great cistern of libations, seat of riches.

Vaiṣvānara, conveyer of oblations, ensign of worship, have the Gods engendered.

['Mid-point of sacrifices': 'the bond of sacrifices.'-Wilson. *Agni* or fire is essential in all sacrifices]

IV (MITRA-VARUṆA)

[*Ṛgveda* V. 68. 1, 2, 3. Ascribed to Rātahavya. The metre is *Gāyatrī*]

११४३. प्र वो मित्राय गायत वरुणाय विपा गिरा। महिक्षत्रावृतं बृहत्॥ १॥

Sing forth unto your *Varuṇa* and *Mitra* with a song inspired:
They, mighty Lords, are lofty law.

['They, mighty Lords, are lofty law': '(Come) mighty deities, to the great sacrifice.'-Wilson]

११४४. सम्राजा या घृतयोनी मित्रश्चोभा वरुणश्च। देवा देवेषु प्रशस्ता॥ २॥

Full springs of fatness, sovran Kings, *Mitra* and *Varuṇa*, the twain,
Gods glorified among the Gods.

['Full springs of fatness': originators of fertilizing rain; or *ghṛtayonī* may mean dwelling with *ghṛta*, clarified butter or oil used in sacrifice]

Note: According to seer Rātahavya both *Mitra* and *Varuṇa* have *ghṛta* or clarified butter as their *yonī*, i.e. origin. In fact, *Mitra* and *Varuna* are rainforming agents. They are also constituents of fats in the form of hydrogen and oxygen. For making it rain they are coordinated in a particular ratio. For detail, see author's work '*Vedic Meterology*' part II, Experimental Meteorology.'

११४५. ता नः शक्तं पार्थिवस्य महो रायो दिव्यस्य।

महि वां क्षत्रं देवेषु॥ ३॥

So help you us to riches, great celestial and terrestrial wealth!
Vast in your sway among the Gods.

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V (INDRA)

[*Ṛgveda* 1. 3. 4-6. The *Ṛṣi* is Madhucchandas. The metre is Gāyatrī]

११४६. इन्द्रा याहि चित्रभानो सुता इमे त्वायवः। अण्वीभिस्तना पूतासः॥ १॥

O *Indra* marvellously bright, come, these libations long for you,

Thus by fine fingers purified!

११४७. इन्द्रा याहि धियेषितो विप्रजूतः सुतावतः। उप ब्रह्माणि वाघतः॥ २॥

Urged by the holy singer, sped by song, come nigh, O *Indra*, to

The sacrificing suppliant's prayers!

११४८. इन्द्रा याहि तूतुजान उप ब्रह्माणि हरिवः। सुते दधिष्व नश्चनः॥ ३॥

Approach O *Indra*, hasting you, Lord of bay horses, to our prayers:

In our libation take delight!

VI (INDRA-AGNI)

[*Ṛgveda* VI. 60. 10-12. The *Ṛṣi* is Bharadvāja. The metre is Gāyatrī]

११४९. तमीडिष्व यो अर्चिषा वना विश्वा परिष्वजत्।

कृष्णा कृणोति जिह्वया॥ १॥

Glorify him who compasses all forests with his glowing flame,

And leaves them blackened by his-tongue.

['Glorify': or, Supplicate; addressed to the *Stotā* or praise-singer. 'Him': *Agni*]

११५०. य इद्ध आविवासति सुम्नमिन्द्रस्य मर्त्यः। द्युम्नाय सुतरा अपः॥ २॥

He who gains *Indra*'s grace by fire enkindled, finds an easy way

Over the floods to splendid wealth.

['By fire enkindled': at the fire into which he pours his oblations. 'Floods': a metaphorical expression for the troubles and difficulties that bar his way. Sāyaṇa explains the stanza differently, taking the genitive *Indrasya* as the dative *indrāya*: -'He who throws into the shining divinity

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propitious offerings for *Indra*, will receive from him pleasant preserving rains for the production of glorious crops of corn. -Stevenson]

११५१. ता नो वाजवतीरिष आशून् पिपृतमर्वतः। एन्द्रमग्निं च वोढवे॥ ३॥

Give us, you twain, swift steeds to bring *Indra* and *Agni*, and bestow

Abundant food with wealth on us.

['*Indra* and *Agni*': that is, you, the deities who are addressed]

* * *

VII (SOMA PAVAMĀNA)

[*Rgveda* IX. 86. 16-18. Ascribed to the Sikatas. The metre is *Jagatī*. Stanza 1 is a repetition of I. vi. ii. 2. 4.

११५२. प्रो अयासीदिन्दुरिन्द्रस्य निष्कृतं सखा सख्युर्न प्र मिनाति सङ्गिरम्।

मर्य इव युवतिभिः समर्षति सोमः कलशे शतयामना पथा॥ १॥

Indu has started forth for *Indra*'s settled place, and slights not, as a friend, the promise of his friend.

Soma comes onward like a youth with youthful maids, and gains the beaker by a course of hundred paths.

११५३. प्र वो धियो मन्द्रयुवो विपन्युवः पनस्युवः संवरणेष्वक्रमुः।

हरिं क्रीडन्तमभ्यनूषत स्तुभोऽभि धेनवः पयसेदशिश्रयुः॥ २॥

Your hymns of pleasant sound, praiseworthy, fond of lauds, have come into the hall enclosed for sacrifice.

Singers have hymned the golden-coloured as he sports, and milch-kine have come near to meet him with their milk.

['Into the hall enclosed for sacrifice': *samvaraṇeṣu*: the *Ṛgveda* has *samvasanesu*:'into the places where the people meet.']

११५४. आ नः सोम संयतं पिप्युषीमिषमिन्दो पवस्व पवमान ऊर्मिणा।

या नो दोहते त्रिरहन्नसश्चुषी क्षुमद्वाजवन्मधुमत्सुवीर्यम्॥ ३॥

O *Soma*, *Indu*, while they cleanse you, with your wave pour on us plentiful accumulated food,

Which, ceaseless, thrice a day shall yield us hero power enriched with store of nourishment, and strength, and meath.

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['Thrice a day': at the three appointed sacrifices]

* * *

VIII (INDRA)

[*Ṛgveda* VIII. 59. 3, 4. The *Ṛsi* is Puruhanman. The metre is *Prāgātha*. Stanza 1 is a repetition of I. iii. ii. I. I]

११५५. न किष्टं कर्मणा नशद्यश्चकार सदावृधम्।
इन्द्रं न यज्ञैर्विश्वगूर्तमृभ्वसमधृष्टं धृष्णुमोजसा।। १।।

No one by deed attains to him who works and strengthens evermore:

No, not by sacrifice, to *Indra* praised of all, resistless, daring, bold in might;

११५६. अषाढमुग्रं पृतनासु सासहिं यस्मिन्महीरुरुज्रयः।
सं धेनवो जायमाने अनोनवुर्द्यावः क्षामीरनोनवुः।। २।।

The powerful conqueror, invincible in war, him at whose birth the mighty ones,

The kine who spread afar, sent their loud voices out, heavens, earths sent their loud voices out.

['The kine who spread afar': a metaphorical expression for heaven and earth.

'Heavens, earths': a threefold division of heaven and earth is frequently spoken of in the *Ṛgveda*]

* * *

IX (SOMA PAVAMĀNA)

[*Ṛgveda* IX. 104. 1-3. The *Ṛṣis* are Parvata and Nārada. The metre is *Uṣṇik*. Stanza 1 is a repetition of I. vi. ii. 3.3]

११५७. सखाय आ नि षीदत पुनानाय प्रगायत।
शिशुं न यज्ञैः परि भूषत श्रिये।। १।।

Sit down, O friends, and sing aloud to him who purifies himself:

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Deck him for glory, like a child, with holy rites

११५८. समी वत्सं न मातृभिः सृजता गयसाधनम्।

देवाव्यं३मदमभि द्विशवसम्॥ २॥

Loose him who brings household wealth, even as a calf with mother kine,

Him who has double strength, strong, god-delighting juice!

['Associate him, the support of the mansion, with the maternal (waters) as the calf (with the mother).'-Wilson. 'Double strength': celestial and terrestrial]

११५९. पुनाता दक्षसाधनं यथा शर्धाय वीतये।

यथा मित्राय वरुणाय शन्तमम्॥ ३॥

Purify him who gives us power, most blissful one, that he may be

A banquet for the troop, *Mitra*, and *Varuṇa*!

[3. 'The troop': the host of *Maruts*]

X (SOMA PAVAMĀNA)

[*Ṛgveda* IX. 109. 16-18. Ascribed to the Agnayo Dhishṇyāḥ, sacrificial *Agnis* or fires. The metre is *Dvipadā Virāj*]

११६०. प्र वाज्यक्षाः सहस्रधारस्तिरः पवित्रं वि वारमव्यम्॥ १॥

The Strong has flowed forth in a thousand streams, flowed through the filter and the sheep's long wool.

११६१. स वाज्यक्षाः सहस्ररेता अद्भिर्मृजानो गोभिः श्रीणानः॥ २॥

With ceaseless genial flow the Strong has run, purified by the waters, blent with milk.

११६२. प्र सोम याहीन्द्रस्य कुक्षा नृभिर्येमानो अद्रिभिः सुतः॥ ३॥

Pressed out with stones, directed by the men, go forth, O *Soma*, into *Indra*'s throat!

[*'Throat': kukṣā:* Latin, coxas; literally, two cavities of the abdomen]

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XI (SOMA PAVAMĀNA)

[*Ṛgveda* IX. 65. 22-24. The *Ṛsi* is Bhrgu, or *Jamadagni*. The metre is Gāyatrī]

११६३. ये सोमासः परावति ये अर्वावति सुन्विरे। ये वादः शर्यणावति॥ १॥

the *Soma* juices which have been expressed afar or near at hand,

Or there on *Śaryaṇāvān's* bank,

['*Śaryaṇāvān's* bank': in Kurukshetra]

११६४. य आर्जीकेषु कृत्वसु ये मध्ये पस्त्यानाम्। ये वा जनेषु पञ्चसु॥ २॥

Those pressed among *Ārjīkas*, pressed among the active, in men's homes,

Or pressed among the Fivefold Tribes.

['Ārjīkas': apparently a non-Āryan people inhabiting a country near Kurukshetra. 'In men's homes': *madhye pastyānām*: or, among the Pastyas, who may have been a neighbouring people]

११६५. ते नो वृष्टिं दिवस्परि पवन्तामा सुवीर्यम्। स्वाना देवास इन्दवः॥ ३॥

May these celestial drops, expressed, pour forth upon us, as they flow,

Rain from the heavens and hero strength!

XII (AGNI)

[*Ṛgveda* VIII. 11. 7-9. The *Ṛsi* is Vatsa. The metre is *Gāyatrī*. Stanza 1 is a repetition of I. i. i. 1.8]

११६६. आ ते वत्सो मनो यमत्परमाच्चित्सधस्थात्।

अग्ने त्वां कामये गिरा॥ १॥

May *Vatsa* draw your mind away even from your loftiest dwelling-place!

Agni, I yearn for you with song.

११६७. पुरुत्रा हि सदृङ्ङसि दिशो विश्वा अनु प्रभुः।

समत्सु त्वा हवामहे॥ २॥

You are alike in many a place: through all the regions you are Lord.

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In fray and fight we call on you.

['Regions': *diśaḥ*: the *Ṛgveda* has *ciśaḥ*, clans, or people]

११६८. समत्स्वग्निमवसे वाजयन्तो हवामहे। वाजेषु चित्रराधसम्॥ ३॥

When we are seeking spoil we call *Agni* to help us in the strife,

Giver of wondrous gifts in war.

* * *

XIII (INDRA)

[*Ṛgveda* VIII. 87. 10-12. The *Ṛṣi* is Nṛmedha The metre is *Kakup* in stanzas 1 and 2, and *Pura-uṣṇik* in 3. Stanza 1 is a repetition of I. v. i. 2. 7]

११६९. त्वं न इन्द्रा भर ओजो नृम्णꣳ शतक्रतो विचर्षणे।

आ वीरं पृतनासहम्॥ १॥

O *Indra*, bring great strength to us, bring valour, *Śatakratu*, you most active, bring

A hero conquering in war!

११७०. त्वं हि नः पिता वसो त्वं माता शतक्रतो बभूविथ।

अथा ते सुम्नमीमहे॥ २॥

For, gracious *Śatakratu*, you have ever been a mother and a sire to us,

So now for bliss we pray to you.

११७१. त्वाꣳ शुष्मिन्पुरुहूत वाजयन्तमुप ब्रुवे सहस्कृत।

स नो रास्व सुवीर्यम्॥ ३॥

To you, strong! much-invoked! who shows forth your strength, made very mighty! do I speak:

So grant you us heroic power!

[*Ṛgveda* V. 39. 1-3. The *Ṛṣi* is Atri. The metre is *Anuṣṭup*. Stanza 1 is a repetition of I. iv. ii. 1. 4]

११७२. यदिन्द्र चित्र म इह नास्ति त्वादातमद्रिवः।

राधस्तन्नो विदद्वस उभयाहस्त्या भर॥ ४॥

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Stone-darting *Indra*, wondrous God, what wealth you have not given me here,

That bounty, treasure-finder! bring, filling full both your hands, to us!

११७३. यन्मन्यसे वरेण्यमिन्द्र द्युक्षं तदा भर।

विद्याम तस्य ते वयमकूपारस्य दावनः॥५॥

Bring what you deem worth the wish, O *Indra* that which is in heaven!

So may we know you as you are a giver boundless in your gifts!

११७४. यत्ते दिक्षु प्रराध्यं मनो अस्ति श्रुतं बृहत्।

तेन दृढा चिदद्रिव आ वाजं दर्षि सातये॥६॥

Your lofty spirit famed in all the regions as appeasable-

With this you render even things firm, Stone-darter! so to win you strength.

['In all the regions': *dikṣu*: the *Ṛgveda* has ditsu, 'willing to give,' agreeing with *manas*, spirit. 'You render': or rend You]

* * *

BOOK V

CHAPTER I

I (SOMA PAVAMĀNA)

[*Ṛgveda* IX, 96. 17-19. The *Ṛsi* is Pratardana. The metre is *Triṣṭup*]

११७५. शिशुं जज्ञानं हर्यतं मृजन्ति शुम्भन्ति विप्रं मरुतो गणेन।

कविर्गीर्भिः काव्येन कविः सन्त्सोमः पवित्रमत्येति रेभन्॥१॥

The *Maruts* with their troop adorn and brighten, even at his birth, the Sage, the lovely infant.

By songs a poet, and a Sage by wisdom, *Soma* goes singing through the cleansing filter.

['The *Maruts*': meaning, perhaps, the priests]

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११७६. ऋषिमना य ऋषिकृत्स्वर्षाः सहस्त्रनीथः पदवीः कवीनाम्।
तृतीयं धाम महिषः सिषासन्त्सोमो विराजमनु राजति ष्टुप्॥ २॥

Light-winner, *Ṛṣi*-minded, *Ṛṣi*-maker, hymned in a thousand hymns, leader of sages,

Eager to gain his third from, mighty, *Soma* is, like *Virāj*, resplendent as a singer.

['*Ṛṣi*-maker': giver of inspiration. 'His third form': the form (*dhāma*) that he wears in heaven; 'the third region (heaven).'-Wilson. *Virāj*: splendid or most illustrious *Indra*.-Sāyaṇa]

११७७. चमूषच्छ्येनः शकुनो विभृत्वा गोविन्दुर्द्रप्स आयुधानि बिभ्रत्।
अपामूर्मिं सचमानः समुद्रं तुरीयं धाम महिषो विवक्ति॥ ३॥

Hawk seated in the press, bird wide-extended, the banner seeking kine and wielding weapons,

Uniting with the sea, the wave of waters, the mighty tells his fourth form and declares it.

['The banner' *drapsaḥ*: usually meaning a drop or spark. See *Ṛgveda* IV. 13. 2. 'The sea': the ocean of air ; the firmament. 'The wave of waters': the source from which the rain comes. 'His fourth form': his form as the Moon which is also called *Soma*. According to Sāyaṇa the region of the moon which is said to be above that of the sun]

II (SOMA PAVAMĀNA)

[*Ṛgveda* IX. 8. 1-9. The *Ṛsi* is Asita or Devala. The metre is Gāyatrī]

११७८. एते सोमा अभि प्रियमिन्द्रस्य काममक्षरन्। वर्धन्तो अस्य वीर्यम्॥ १॥

Obeying *Indra*'s dear desire these *Soma* juices have flowed forth

Increasing his heroic might.

११७९. पुनानासश्चमूषदो गच्छन्तो वायु मश्विना। ते नो धत्त सुवीर्यम्॥ २॥

Laid in the press and flowing pure to *Vāyu* and the *Aśvins*, may

These give us great heroic strength.

११८०. इन्द्रस्य सोम राधसे पुनानो हार्दि चोदय। देवानां योनिमासदम्॥ ३॥

Soma, as you are purified, incite to bounty *Indra*'s heart,

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To seat him in the shrine of Gods!

['Of Gods': the *Rgveda* has *ṛtasya*, 'of Low' or 'sacrifce', instead of *devānām*]

११८१. मृजन्ति त्वा दश क्षिपो हिन्वन्ति सप्त धीतयः।
अनु विप्रा अमादिषुः॥४॥

The ten swift fingers deck you forth seven ministers impel you on
The Sages rejoiced in you.

११८२. देवेभ्यस्त्वा मदाय कं सृजानमति मेष्यः। सं गोभिर्वासयामसि॥५॥

When through the filter you are poured we clothe you with a robe of milk
To be a rapturous feast for Gods.

११८३. पुनानः कलशेष्वा वस्त्राण्यरुषो हरिः। परि गव्यान्यव्यत॥६॥

When purified within the jars, *Soma* bright-red and golden-hued
Has veiled him in a milky dress.

११८४. मघोन आ पवस्व नो जहि विश्वा अप द्विषः।
इन्दो सखायमा विश॥७।

Flow onward to our wealthy lords. Drive all our enemies away:
O *Indu*, pass into your friend!

['Your friend': *Indra*]

११८५. नृचक्षसं त्वा वयमिन्द्रपीतं स्वर्विदम्। भक्षीमहि प्रजामिषम्॥८॥

May we obtain you, *Indra*'s drink, who views men and finds light,
Gain you and progeny and food!

[This and the following stanza are transposed in the *Rgveda*]

११८६. वृष्टिं दिवः परि स्रव द्युम्नं पृथिव्या अधि।
सहो नः सोम पृत्सु धाः॥९॥

Send down the rain from heaven and make splendour upon the earth! Give us,

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O *Soma*, victory in war!

['Make splendour upon the earth': cover the earth with corn.- Stevenson]

* * *

III (SOMA PAVAMĀNA)

[*Rgveda* IX. 13. 1-9. The *Rsi* is Asita or Devala. The metre is *Gāyatrī*]

११८७. सोमः पुनानो अर्षति सहस्रधारो अत्यविः।

वायोरिन्द्रस्य निष्कृतम्॥ १॥

Poured through the fleece in thousand streams purified *Soma* flows to

Indra's and *Vāyu's* meeting-place.

['Meeting-place': *niṣkrtam:* the vessel prepared to hold libation, intended for the Gods mentioned]

११८८. पवमानमवस्यवो विप्रमभि प्र गायत। सुष्वाणं देववीतये॥ २॥

Sing forth, you men who long for help, to *Pavamāna*, to the Sage

Effused to entertain the Gods!

११८९. पवन्ते वाजसातये सोमाः सहस्रपाजसः। गृणाना देववीतये॥ ३॥

The *Soma* drops with thousand powers are purified to win us strength,

Hymned to become the feast of Gods.

['To win us strength': *vājasātaye:* 'for the attainment of food.'- Wilson. So Sāyaṇa in stanzas 3 and 4; but in 5 the word is explained by *saṅgrāmāya*, to battle,' in the first clause where he inserts it after *hiyānā*, '*urged*,' *and by annalābhāya*, 'for the attainment of food, in the second clause]

११९०. उत नो वाजसातये पवस्व बृहतीरिषः। द्युमदिन्दो सुवीर्यम्॥ ४॥

Yea, as you flow bring great store of food that we may win us strength:

Indu, bring splendid manly might!

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११९१. अत्या हियाना न हेतृभिरसृग्रं वाजसातये। वि वारमव्यमाशवः॥५॥

Like coursers by their drivers urged, they were poured forth, to win us strength,

Swift through the woollen straining-cloth.

११९२. ते नः सहस्रिणꣳ रयिं पवन्तामा सुवीर्यम्।

स्वाना देवास इन्दवः॥६॥

May they in flowing give us wealth in thousands, and heroic power-

These godlike *Soma* drops effused!

११९३. वाश्रा अर्षन्तीन्दवोऽभि वत्सं न मातरः। दधन्विरे गभस्त्योः॥७॥

The roaring *Soma* drops flow on, like milch-kine lowing to their calves:

They have run forth from both the hands.

११९४. जुष्ट इन्द्राय मत्सरः पवमानः कनिक्रदत्। विश्वा अप द्विषो जहि॥८॥

Beloved by *Indra*, bringing joy, roaring as you are purified,

Drive all our enemies away.

११९५. अपघ्नन्तो अराव्णः पवमानाः स्वर्दृशः। योनावृतस्य सीदत॥९॥

As *Pavamānas*, driving off the godless, looking on the light,

Sit in the place of sacrifice.

[*Pavamānas: Soma* juices undergoing the porcess of purification]

* * *

IV (SOMA PAVAMĀNA)

[*Ṛgveda* IX. 12. 1-9. The *Ṛsi* is Asita or Devala. The metre is Gāyatrī]

११९६. सोमा असृग्रमिन्दवः सुता ऋतस्य धारया। इन्द्राय मधुमत्तमाः॥१॥

The *Soma* drops, exceeding rich in sweets, to *Indra* have been poured,

Shed with the stream of sacrifice.

['With the stream': *dhārayā*: the *Ṛgveda* has *sādane*, 'in the seat.']

११९७. अभि विप्रा अनूषत गावो वत्सं न धेनवः। इन्द्रꣳ सोमस्य पीतये॥२॥

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Sages have called to *Indra*, like cows, milch-kine, lowing to their calves,

Called him to drink the *Soma* juice.

११९८. मदच्युत्क्षेति सादने सिन्धोरूर्मा विपश्चित्।
सोमो गौरी अधि श्रित:॥३॥

In the stream's wave wise *Soma* dwells, distilling rapture, in his seat,

Resting upon a wild cow's hide.

['In the stream's wave': in the water with which the stalks are sprinkled. 'Upon a wild cow's hide': this is Benfey's interpretation of *gaurī* adhi; and it is corroborated by *gor adhi tvaci*, on the skin of the ox or cow, or *Ṛgveda* IX. 101. 11. The *gaurī* is the female of the *gaura* (Bos Gaurus), a kind of buffalo. The skin was spread on the ground to catch superfluous drops of juice. Sāyaṇa's interpretation is different: 'to a chant in the middle.'-Wilson]

११९९. दिवो नाभा विचक्षणोऽव्या वारे महीयते।
सोमो य: सुक्रतु: कवि:॥४॥

Far-sighted *Soma*, Sage and bard, is worshipped in the central point

Of heaven, the straining-cloth of wool.

['In the central point of heaven': *divo nābhā*: *div* or *dyuloka* is sometimes identified by the Scholiast with the *droṇakalaśa*, the reservoir or large *Soma*-trough (cf. II. iv. ii. 1. 12), and the word seems to have this meaning here. Professor Ludwig takes *nābhā* as a nominative:'The kinsman of heaven *vicakṣaṇa* [the far seeing *Soma*] is exalted in the sheep's sieve'

१२००. य: सोम: कलशेष्वा अन्त: पवित्र आहित:।
तमिन्दु: परि षस्वजे॥५॥

In close embracement *Indu* holds *Soma* when poured within the jars.

And on the purifying sieve.

['*Indu* holds *Soma*': the deity being regarded as distinct from the plant. Professor Ludwig suggests that *Indu* may be the Moon, upon whose phases the time of important liturgical ceremonies depends]

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१२०१. प्र वाचमिन्दुरिष्यति समुद्रस्याधि विष्टपि। जिन्वन्कोशं मधुश्चुतम्॥ ६॥

Indu sends forth a voice on high, up in the region of the sea.
Stirring the cask that drops with meath.

['Of the sea': of air. 'The cask that drops with meath': the cloud that sends the balmy rain]

१२०२. नित्यस्तोत्रो वनस्पतिर्धेनामन्तः सबर्दुघाम्। हिन्वानो मानुषा युजा॥ ७॥

The tree whose praises never fail dwells in the stream of holy milk, Urged onward by its human friend.

[The *Ṛgveda* had *dhīnām antaḥ sabardughaḥ* instead of *dhenām antaḥsabardughām*, and *yugā* instead *yujā*:'The tree whose praises never fail yields heavenly milk among our hymns, urging men's generations on ;' mean's generations meaning according to Sāyaṇa, sacrifical seasons. 'The tree': *Soma*]

१२०३. आ पवमान धारया रयिं सहस्रवर्चसम्। अस्मे इन्दो स्वाभुवम्॥ ८॥

O *Pavamāna* bring us wealth bright with a thousand splendours; yea,
O *Indu*, give us ready help!

This stanza and the following are transposed in the *Ṛgveda*.

१२०४. अभि प्रिया दिवः कविर्विप्रः स धारया सुतः।
सोमो हिन्वे परावति॥ ९॥

Sage, poet, poured with all his stream, *Soma* is driven, far away,
To the dear places of the sky.

['The *Ṛgveda* differs:'The wise one' with the sage's stream, *Soma*, impelled to speed, flows on.' 'Dear places': the text has *priyā* dear, in the neuter plural without a substantive, and 'things' or treasures may be understood. The *Ṛgveda* has *padā*, 'places' or 'stations.']

* * *

V (SOMA PAVAMĀNA)

[*Ṛgveda* IX. 50. 1-5. The *Ṛsi* is Ucathya. The metre is *Gāyatrī*]

१२०५. उत्ते शुष्मास ईरते सिन्धोरूर्मेरिव स्वनः। वाणस्य चोदया पविम्॥ १॥

Loud as a river's roaring wave your powers have lifted up themselves:

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Urge on your arrow's sharpened point!

['Urge on your arrow's sharpened point': *vānasya chodayā pavim:* apparently a bold metaphorical expression for, Make a noise like that of a discharged arrow. 'Emit your sound like that of a rushing arrow.'- Wilson. Or *vānasya* may mean, of (your) reed, pipe, flute. Benfey accordingly translates:' Erhebe deiner Flote Schall,' Lift up the music of your flute]

१२०६. प्रसवे त उदीरते तिस्रो वाचो मखस्युवः। यदव्य एषि सानवि॥ २॥

At your effusion upward rise three voices fresh and strong, when you.

Flow upon the fleecy ridge.

['Three voices fresh and strong': 'the three voices of the worshipper: Wilson. According to Sāyaṇa, praises from the three Vedas. Three different tones of voice may be intended. 'The fleecy ridge': the elevated woollen filter or straining cloth]

१२०७. अव्या वारैः परिप्रियः हरिः हिन्वन्त्यद्रिभिः। पवमानं मधुश्चुतम्॥ ३॥

On to the fleece they urge with stones the dear, the golden-coloured one,

Even *Pavamāna* dropping meath.

१२०८. आ पवस्व मदिन्तम पवित्रं धारया कवे। अर्कस्य योनिमासदम्॥ ४॥

Flow with your current to the sieve, O Sage, best giver of delight,

To seat these in the shrine of song!

[Of song: *arkasya*: *arcanīyasyendrasya* of the adorable *Indra* according to Sāyaṇa. *Arka* in the *Ṛgveda* means (I) song of praise, hymn (2) singer (3) splendour (4) the Sun. 'Throat': *jaṭharam:* literally, stomach]

१२०९. स पवस्व मदिन्तम गोभिरञ्जानो अक्तुभिः। एन्द्रस्य जठरं विश॥ ५॥

Best giver of delight, flow on anointed with the milk for balm,

And enter into *Indra's* throat!

* * *

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VI (SOMA PAVAMĀNA)

[*Ṛgveda* IX. 61. 1-3. The *Ṛṣi* is Amahīyu. The metre is Gāyatrī. Stanza 1 is a repetition of I. vi. i. 1. 9]

१२१०. अया वीती परि स्रव यस्त इन्दो मदेष्वा। अवाहन्नवतीर्नव॥ १॥

Flow onward, *Indu*, with this food for him who in your wild delights

Battered the nine-and-ninety down,

१२११. पुरः सद्य इत्थाधिये दिवोदासाय शंबरम्। अध त्यं तुर्वशं यदुम्॥ २॥

Smote swiftly forts, and *Śambara*, then *Yadu* and that *Turvaśa*,

For pious *Divodāsa's* sake!

[*Śambara*: one of the demons who withhold the rain. *Yadu* and.........*Turvaśa* ancient heroes, eponymi of two of the Five Tribes, frequently mentioned together in the *Ṛgveda*. '*Divodāsa*': called also Atithigva, a pious and liberal prince protected and favoured by *Indra*]

१२१२. परि णो अश्वमश्वविद्गोमदिन्दो हिरण्यवत्। क्षरा सहस्रिणीरिषः॥ ३॥

Finder of horses, pour on us horses and wealth in kine and gold,

And, *Indu*, food in boundless store!

['In boundless store': *sahasriṇīḥ* literally, in thousands]

VII (SOMA PAVAMĀNA)

[*Rgveda* IX. 61. 25-27. The *Rsi* is Amahīyu. The metre is *Gāyatrī*. Stanza 1 is a repetition of I. vi. i. 2. 14]

१२१३. अपघ्नन्पवते मृधोऽप सोमो अराव्णः। गच्छन्निन्द्रस्य निष्कृतम्॥ १॥

Chasing our foemen, driving off the godless, *Soma* flow on,

Going to *Indra's* settled place.

१२१४. महो नो राय आ भर पवमान जही मृधः। रास्वेन्दो वीरवद्यशः॥ २॥

O *Pavamāna*, hither bring great riches, and destroy our foes:

O *Indu*, grant heroic fame!

['O *Indu*, grant heroic fame': or, '*Indu*, grant fame with manly sons.']

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१२१५. न त्वा शतं च न ह्रुतो राधो दित्सन्तमा मिनन्।

यत्पुनानो मखस्यसे॥ ३॥

A hundred obstacles have ne'er checked you when fain to give your boons, When, being cleansed, you combat.

['Obstacles': or, enemies, according to Sāyaṇa. 'You combat': *makhasyase:* according to Sāyaṇa, 'you wish to give us wealth.']

VIII (SOMA PAVAMĀNA)

[*Ṛgveda* IX. 63. 7-9. The *Ṛsi* is Nidhruvi. The metre is Gāyatrī. Stanza 1 is a repetition of I. vi. i. 1. 7]

१२१६. अया पवस्व धारया यया सूर्यमरोचयः। हिन्वानो मानुषीरपः॥ १॥

Flow onward with that stream wherewith you gave splendour to the sun,

Speeding the waters kind to man!

१२१७. अयुक्त सूर एतशं पवमानो मनावधि। अन्तरिक्षेण यातवे॥ २॥

He, *Pavamāna,* high o'er man, yoked the Sun's courser *Etaṣa*

To travel through the realm of air.

['*Etaṣa*': the horse, or the horses, of the Sun ; especially, it seems, the horse who during the night, draws back the chariot of the Sun from the west to the east]

१२१८. उत त्या हरितो रथे सूरो अयुक्त यातवे। इन्दुरिन्द्र इति ब्रुवन्॥ ३॥

Yea, those bay steeds he harnessed to the chariot that the Sun might come:

Indu, he said, is *Indra*'s self.

['Bay steeds': the *Ṛgveda* has *doṣa*:'those ten bays.']

* * *

IX (AGNI)

[*Ṛgveda* VII. 3. 1-3. The *Ṛsi* is Vasiṣṭha. The metre is *Gāyatrī*]

१२१९. अग्निं वो देवमग्निभिः सजोषा यजिष्ठं दूतमध्वरे कृणुध्वम्।

यो मर्त्येषु निध्रुविर्ऋतावा तपुर्मूर्धा घृतान्नः पावकः॥ १॥

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Associate with fires, make your God *Agni* envoy at sacrifice, best skilled in worship,

Established firm among mankind, the holy flame-crowned and fed with oil, the purifier!

['Associate': addressed to the officiating priests; *sajoṣāḥ* appears to be a shortened form of *sajoṣāsaḥ* the nominative plural. Sāyaṇa explains it as an accusative standing for *sajoshasam* and qualifying *Agnim*]

१२२०. प्रोथदश्वो न यवसेऽविष्यन्यदा महः संवरणाद्व्यस्थात्।

आदस्य वातो अनु वाति शोचिरध स्म ते व्रजनं कृष्णमस्ति॥ २॥

Like a steed neighing eager for the pasture, when he has stepped forth from the great enclosure:

Then the wind following blows upon his splendour, and, straight, the path is black you have travelled.

['From the great enclosure': "from the vast enclosing (forest).'- Wilson. Others understand it as the enclosure in which the horse is confined]

१२२१. उद्यस्य ते नवजातस्य वृष्णोऽग्ने चरन्त्यजरा इधानाः।

अच्छा द्यामरुषो धूम एषि सं दूतो अग्न ईयसे हि देवान्॥ ३॥

From you, a bull but newly born, O *Agni*, the kindled everlasting flames rise upward.

Aloft to heaven as ruddy smoke you mount: *Agni*, you speed to the Gods as envoy.

[As ruddy smoke you mount':: the *Ṛgveda* has *eti* instead of *eṣi:* 'yours ruddy smoke ascends.']

X (INDRA)

[*Ṛgveda* VIII. 93. 7-9. The *Ṛsi* is Sukakṣa. The metre is Gāyatrī. Stanza 1 is a repetition of I. ii. i. 3. 5]

१२२२. तमिन्द्रं वाजयामसि महे वृत्राय हन्तवे। स वृषा वृषभो भुवत्॥ १॥

We make this *Indra* very strong to strike the mighty Vṛtra dead:

A vigorous hero shall he be.

१२२३. इन्द्रः स दामने कृत ओजिष्ठः स बले हितः।

द्युम्नी श्लोकी स सोम्यः॥ २॥

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This *Indra*, made for giving gifts, is stablished, mightiest, in strength,

Bright, meet for *Soma*, famed in song.

['Stablished': or *hitaḥ* may mean kind, gracious. 'In strength': *bale*: 'In the powerful *Soma*,' according to Sāyaṇa. The *Ṛgveda* has *made*, in the feast.']

१२२४. गिरा वज्रो न सम्भृतः सबलो अनपच्युतः। ववक्ष उग्रो अस्तृतः॥ ३॥

By song, as't were, the powerful bolt which none may parry, was prepared:

Strong and invincible he grew.

['He': *Indra*]

* * *

XI (SOMA PAVAMĀNA)

[*Ṛgveda* IX. 51. 1, 3, 2. The *Ṛsi* is Ucathya. The metre is *Gāyatrī*. Stanza 1 is a repetition of I. vi. i. 2. 3]

१२२५. अध्वर्यो अद्रिभिः सुतꣳ सोमं पवित्र आ नय। पुनाहीन्द्राय पातवे॥ १॥

Adhvaryu, to the filter lead the *Soma* juice expressed with stones:

Make you it pure for *Indra's* drink!

१२२६. तव त्य इन्दो अन्धसो देवा मधोर्व्याशत। पवमानस्य मरुतः॥ २॥

These Gods and all the *Marut* host, *Indu*! enjoy this juice of your,

This *Pavamāna's* flowing meath.

१२२७. दिवः पीयूषमुत्तमꣳ सोममिन्द्राय वज्रिणे। सुनोता मधुमुत्तमम्॥ ३॥

Pour out for *Indra*, Thunder-armed, the milk of heaven, the *Soma's* juice,

Most excellent, most rich in sweets!

XII (SOMA PAVAMĀNA)

[*Ṛgveda* IX. 76. 1-3. The *Ṛsi* is Kavi. The metre is *Jagatī*. Stanza 1 is a repetition of I. vi. ii. 2. 5]

१२२८. धर्ता दिवः पवते कृत्व्यो रसो दक्षो देवानामनुमाद्यो नृभिः।

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हरिः सृजानो अत्यो न सत्वभिर्वृथा पाजांसि कृणुषे नदीष्वा॥ १॥

On flows the potent juice, sustainer of the heavens, the strength of Gods, whom men must hail with shouts of joy,

You, gold-hued, started like a courser by brave men, are lightly showing forth your splendour in the streams.

१२२९. शूरो न धत्त आयुधा गभस्त्योः स्व३: सिषासन्नथिरो गविष्टिषु।

इन्द्रस्य शुष्ममीरयन्नपस्युभिरिन्दुर्हिन्वानो अज्यते मनीषिभिः॥ २॥

He takes his weapons, like a hero, in his hands, fain to win light, car-borne, in forays for the kine.

Indu, while stimulating *Indra*'s might, is urged forward and balmed by sages skilful in their task.

१२३०. इन्द्रस्य सोम पवमान ऊर्मिणा तविष्यमाणो जठरेष्वा विश।

प्र नः पिन्व विद्युदभ्रेव रोदसी धिया नो वाजां उप माहि शश्वतः॥ ३

Soma, as you are purified with flowing wave, exhibiting your strength enter you *Indra*'s throat.

Make both worlds stream for us, as lightning does the clouds: mete out exhaustless powers for us through this our prayer!

['Make both worlds stream': make heaven and earth pour out their gifts]

XIII (INDRA)

[*Ṛgveda* VIII. 4. 1, 2. The *Ṛṣi* is Devātithi. The metre is *Bṛhatī* in stanza 1, which is a repetition of I. iii. ii. 4. 7, and *Satobṛihatī* in stanza 2]

१२३१. यदिन्द्र प्रागपागुदङ्न्यग्वा हूयसे नृभिः।

सिमा पुरू नृषूतो अस्यानवेऽसि प्रशर्ध तुर्वशे॥ १॥

Though, *Indra*, you are called by men eastward and westward, north and south,

You cheifly are with *Ānava* and *Turvaśa*, brave champion! urged by men to come.

१२३२. यद्वा रुमे रुशमे श्यावके कृप इन्द्र मादयसे सचा।

कण्वासस्त्वा स्तोमेभिर्ब्रह्मवाहस इन्द्रा यच्छन्त्या गहि॥ २॥

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Or, *Indra*, when with *Ruma*, *Ruśama*, *Śyāvaka*, and *Kṛpa* you rejoice them,

Still do the *Kaṇvas*, bringing prayer, with hymns of praise O *Indra*, draw you hither: come!

[*Ruma*, *Ruśama*, *Śyāvaka*, and *Kṛpa* appear to have been princes favoured by *Indra*]

XIV (INDRA)

[*Ṛgveda* VIII. 50. 1, 2. The *Ṛṣi* is Bharga. The metre is *Prāgātha*. Stanza 1 is a repetition of I. iii. ii. 5. 8]

१२३३. उभयं शृणवच्च न इन्द्रो अर्वागिदं वचः।

सत्राच्या मघवान्त्सोमपीतये धिया शविष्ठ आ गमत्॥ १॥

Both boons-may, *Indra*, hitherward turned, listen to this prayer of ours.

And mightiest *Maghavan* with thought inclined to us come near to drink to *Soma* juice!

१२३४. तं हि स्वराजं वृषभं तमोजसा धिषणे निष्टतक्षतुः।

उतोपमानां प्रथमो निषीदसि सोमकामं हिं ते मनः॥ २॥

For him, strong, independent ruler, Heaven and Earth have fashioned forth with power and might.

You seat them as first among your peers in place, for your soul longs for *Soma* juice.

[With power and might: *ojasā:* the *Ṛgveda* has *ojase:* -'for power and might.']

* * *

XV (SOMA PAVAMĀNA)

[*Ṛgveda* IX. 63. 22-24. The *Ṛṣi* is Nidhruvi. The metre is Gāyatrī. Stanza 1 is a repetition of I. v. ii. 5. 7, and stanza 3 of I. vi. i. i. 6]

१२३५. पवस्व देव आयुषगिन्द्रं गच्छतु ते मदः। वायुमा रोह धर्मणा॥ १॥

God, working with mankind flow on;. to *Indra* go your gladdening juice!

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To *Vāyu* mount as Law commands!

१२३६. पवमान नि तोशसे रयिꣳ सोम श्रवाय्यम्। इन्दो समुद्रमा विश॥ २॥

O *Soma Pavamāna*, you pour out wealth that may be famed:

O *Indu*, pass into the lake!

['The lake': or, sea, that is, the vat or reservoir into which the *Soma* juice flows]

१२३७. अपघ्नन्पवसे मृधः क्रतुवित्सोम मत्सरः। नुदस्वादेवयुं जनम्॥ ३॥

Soma, you flow chasing foes, finder of wisdom and delight:

Drive you the godless folk afar!

XVI (SOMA PAVAMĀNA)

[*Ṛgveda* IX. 98. 1, 5, 3. The *Ṛsis* are Ambariṣa and Rijiṣvan. The metre is *Anuṣṭup*]

१२३८. अभी नो वाजसातमं रयिमर्ष शतस्पृहम्।
इन्दो सहस्रभर्णसं तुविद्युम्नं विभासहम्॥ १॥

Stream on us riches that are craved by hundreds, best at winning spoil,

Riches, O *Indu*, thousandfold, most splendid, that surpass the light!

१२३९. वयं ते अस्य राधसो वसोर्वसो पुरुस्पृहः।
नि नेदिष्ठतमा इषः स्याम सुम्ने ते अध्रिगो॥ २॥

May we, O *Vasu*, be most near to this your bounty, food, and wealth

Desired by many men, and in your favour, O resistless one!

['O': *Vasu*: kind God. The *Ṛgveda* differs:'Good *Vṛtra*-slayer may we be still nearest to this wealth of your which many crave, to food, and to your favour, O resistless one']

१२४०. परि स्य स्वानो अक्षरदिन्दुरव्ये मदच्युतः।
धारा य ऊर्ध्वो अध्वरे भ्राजा न याति गव्ययुः॥ ३॥

Effused, this *Indu* has flowed on, distilling rapture, to the fleece.

He streams erect to sacrifice, as't were with splendour, seeking kine..

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['Seeking kine': desirous of the milk which is to be mingled with the juice]

XVII (SOMA PAVAMĀNA)

[*Ṛgveda* IX. 109. 4-6. The *Ṛṣis* are the Agnayo Dhiṣṇyāḥ sacrificial *Agnis* or fires. The metre is *Dvipadā Virāj*. Stanza 1 is a repetition of I. v. i. 5. 3]

१२४१. पवस्व सोम महान्त्समुद्रः पिता देवानां विश्वाभि धाम॥१॥

Flow onward, *Soma*, as a mighty sea, as Father of the Gods to every form!

१२४२. शुक्रः पवस्व देवेभ्यः सोम दिवे पृथिव्यै शं च प्रजाभ्यः॥२॥

Flow on, O *Soma*, radiant for the Gods, blissful to heaven and earth and living things!

['Living things': *prajābhyah*: the *Ṛgveda* has *prajāyai*, 'our progeny.']

१२४३. दिवो धर्तासि शुक्रः पीयूषः सत्ये विधर्मन्वाजी पवस्व॥३॥

You are, bright juice, sustainer of the sky: flow, mighty, in accordance with true law!

['In accordance with true Law'; 'in this rightly-performed sacrifice:Stevenson]

* * *

XVII (SOMA PAVAMĀNA)

[*Ṛgveda* VIII. 73. 1-3. The *Ṛṣi* is Uśanā Kāvya. The metre is Gāyatrī. Stanza 1 is a repetition of I. i. i. 1. 5]

१२४४. प्रेष्ठं वो अतिथिः स्तुषे मित्रमिव प्रियम्। अग्ने रथं न वेद्यम्॥१॥

I Laud your most beloved guest, like a dear friend, O *Agni*, him

Who, like a chariot, wins us wealth.

१२४५. कविमिव प्रशःस्यं यं देवास इति द्विता। नि मर्त्येष्वादधुः॥२॥

Whom as a Sage who merits praise the Gods have, from the olden time,

Established among mortal men.

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['Who merits praise': *praśaṁsyam*: the *Ṛgveda* has *pracetasam*: 'foreseeing,' 'wise.' 'From the olden time': *dvitā*: or in twofold wise ; in heaven and on earth]

१२४६. त्वं यविष्ठ दाशुषो नृ:ᳬ पाहि शृणुही गिर:। रक्षा तोकमुत त्मना॥ ३॥

Do you, most youthful God, protect the men who offer, hear their songs,

And of yourself preserve their seed!

['And of yourself preserve their seed': or, And guard our offspring and ourselves]

XIX (INDRA)

[*Rgveda* VIII. 98. 4-6. The *Ṛsi* is Nṛmedha. The metre is *Uṣṇik*. Stanza 1 is a repetition of I. v. i. 1. 3]

१२४७. एन्द्र नो गधि प्रिय सत्राजिदगोह्य।

गिरिर्न विश्वत: पृथु: पतिर्दिव:॥ १॥

Come unto us, O *Indra*. dear, still conquering, unconcealable!

Wide as a mountain spread on all sides, Lord of heaven.

१२४८. अभि हि सत्य सोमपा उभे बभूथ रोदसी।

इन्द्रासि सुन्वतो वृध: पतिर्दिव:॥ २॥

O truthful *Soma*-drinker, you are mightier than both the worlds.

You strengthen him who pours libation, Lord of heaven.

१२४९. त्वंᳬ हिशश्वतीनामिन्द्र धर्ता पुरामसि।

हन्ता दस्योर्मनोर्वृध: पतिर्दिव:॥ ३॥

For you are he, O *Indra*, who upholds all our fortresses, The *Dasyu's* slayer, man's sustainer, Lord of heaven.

['Who upholds': *dhartā:* the *Ṛgveda* has *dartā*: ' the breaker ' or ' stormer ' of all strongholds of the foe]]

XX (INDRA)

[*Rgveda* I. 11. 4, 5, 8. The *Ṛsi* is Jetar. The metre is *Anuṣṭup*. Stanza 1 is a repetition of I. iv. ii. 2. 8]

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१२५०. पुरां भिन्दुर्युवा कविरमितौजा अजायत।

इन्द्रो विश्वस्य कर्मणो धर्ता वज्री पुरुष्टुतः॥ १॥

Render of forts, the young, the wise, of strength unmeasured, was he born,

Sustainer of each sacred rite, *Indra*, the Thunderer, much-extolled,

१२५१. त्वं वलस्य गोमतोऽपावरद्रिवो बिलम्।

त्वां देवा अबिभ्युषस्तुज्यमानास आविषुः॥ २॥

You wielder of the stone, did burst the cave of *Vala* rich in kine.

The Gods came pressing to your side, and free from terror aided you.

[The cave of *Vala*: *Vala* is the brother of *Vṛtra* or *Vṛtra* himself, who stole the cows of the Gods and hid them in a cave, that is kept the waters imprisoned in dark clouds. 'The Gods': meaning apparently, the *Maruts*, as they alone assisted *Indra* in his battle. 'Pressing': or stirred up, Professor Ludwig interprets the second line, differently:'The Gods, who were beaten away from him who felt no fear [that is from *Vala*], encouraged him.']

Note: The secret of rain formation through electric discharge in the clouds is disclosed here by the seer.

१२५२. इन्द्रमीशानमोजसाभि स्तोमैरनूषत।

सहस्रं यस्य रातय उत वा सन्ति भूयसीः॥ ३॥

They glorified with hymns of praise *Indra* who reigns by his might,

Whose bounteous gifts in thousands come, yea, even more abundantly.

* * *

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CHAPTER II

I (SOMA PAVAMĀNA)

[*Rgveda* (IX. 97. 40-42. The *Rṣi* is Parāśara. The metre is *Gāyatrī*. Stanza 1 is a repetition of I. vi. i. 4. 7. and stanza 3 of I. vi. i. 9. 10]

१२५३. अक्रान्त्समुद्रः प्रथमे विधर्मन् जनयन्प्रजा भुवनस्य गोपाः।

वृषा पवित्रे अधि सानो अव्ये बृहत्सोमो वावृधे स्वानो अद्रिः॥ १॥

Guard of all being, generating creatures, loud roared the sea as highest law commanded.

Strong, in the filter, on the fleecy summit, pressed from the stone, *Soma* has waxen mighty.

१२५४. मत्सि वायुमिष्टये राधसे नोष मत्सि मित्रावरुणा पूयमानः।

मत्सि शर्धो मारुतं मत्सि देवान्मत्सि द्यावापृथिवी देव सोम॥ २॥

Make *Vāyu* glad, for furtherance and bounty: cheer *Varuṇa* and *Mitra*, as they cleanse you!

Gladden the Gods, gladden the host of *Maruts*: make Heaven and Earth rejoice, O God, O *Soma*!

['As they cleanse you': while you are purified by the priests]

१२५५. महत्तत्सोमो महिषश्चकारापां यद्गर्भोऽवृणीत देवान्।

अदधादिन्द्रे पवमान ओजोऽजनयत्सूर्ये ज्योतिरिन्दुः॥ ३॥

Soma, the mighty, when, the water's offspring, he chose the Gods, performed that great achievement.

He, *Pavamāna*, granted strength to *Indra*: he, *Indu*, generated strength in *Sūrya*.

II (SOMA PAVAMĀNA)

[*Rgveda* IX. 3. 1, 6, 4, 5, 3, 2, 7-10. The *Rṣi* is Śunaḥśepa. The metre is *Gāyatrī*. Stanza 9 is a repetition of II. i. ii. 17. 1]

१२५६. एष देवो अमर्त्यः पर्णवीरिव दीयते। अभि द्रोणान्यासदम्॥ १॥

Here present this immortal God flies, like a bird upon her wings,

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To settle in the vats of wood.

['Vats of wood': *droṇāni:* large wooden vessels, tubs or roughs, which receive the *Some* juice]

१२५७. एष विप्रैरभिष्टुतोऽपो देवो वि गाहते। दधद्रत्नानि दाशुषे॥ २॥

Praised by the sacred bards, this God dives into waters, and bestows

Rich gifts upon the worshipper.

['Dives into waters': called *vasatīvaryaḥ*, with which the stalks of the *Soma* plant are sprinkled]

१२५८. एष विश्वानि वार्या शूरो यन्निव सत्वभिः। पवमानः सिषासति॥ ३॥

He, like a warrior going forth with heroes, as he flows along.

Is fain to win all precious boons.

१२५९. एष देवो रथर्यति पवमानो दिशस्यति। आविष्कृणोति वग्वनुम्॥ ४॥

This God as he is flowing on speeds like a car and gives his aid:

He lets his voice be heard of all.

['Gives his aid': *diśasyati:* or the meaning may be, as Professor Ludwig suggests, 'takes his direction.' The *Ṛgveda* has *daśasyati*]

१२६०. एष देवो विपन्युभिः पवमान ऋतायुभिः। हरिर्वाजाय मृज्यते॥ ५॥

This God, while flowing, is adorned, gold-coloured, for the spoil, by men

Devout and skilled in holy songs.

१२६१. एष देवो विपा कृतोऽति ह्वरांऽसि धावति। पवमानो अदाभ्यः॥ ६॥

This God, made ready with the hymn runs swifty through the winding ways, Inviolable as he flows.

['Winding ways': *hvarāṁsi:* the tangles of the wool which forms the filter. Rushes against the enemies.'-Wilson]

१२६२. एष दिवं वि धावति तिरो रजाꣳसि धारया। पवमानः कनिक्रदत्॥ ७॥

A way he rushes with his stream, across the regions, into heaven,

And roars as he is flowing on.

१२६३. एष दिवं व्यासरत्तिरो रजाꣳस्यस्तृतः। पवमानः स्वध्वरः॥ ८॥

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While flowing, meet for sacrifice, he has gone up to heaven, across

The regions, never overthrown.

१२६४. एष प्रत्नेन जन्मना देवो देवेभ्यः सुतः। हरिः पवित्रे अर्षति॥ ९॥

By generation long ago, this God, engendered for the Gods,

Flows tawny to the straining-cloth.

१२६५. एष उ स्य पुरुव्रतो जज्ञानो जनयन्निषः। धारया पवते सुतः॥ १०॥

This Lord of many holy laws, even at his birth engendering strength,

Effused, flows onward in a stream.

* * *

III (SOMA PAVAMĀNA)

[*Rgveda* IX. 15, 1, 2, 7, 3, 5, 4, 6, 8. The *Ṛṣi* is Asita or Devala. The metre is Gāyatrī]

१२६६. एष धिया यात्यण्व्या शूरो रथेभिराशुभिः।

गच्छन्निन्द्रस्य निष्कृतम्॥ १॥

Through the fine fingers, with the song, this hero comes with rapid cars,

Going to *Indra*'s settled place.

['Settled place': *niṣkṛtam*: the vessel prepared and set apart for libations intended for him]

१२६७. एष पुरू धियायते बृहते देवतातये। यत्रामृतास आशत॥ २॥

In holy thought he ponders much for the great service of the Gods,

Where the immortals have their seat.

१२६८. एतं मृजन्ति मर्ज्यमुप द्रोणेष्वायवः। प्रचक्राणं महीरिषः॥ ३॥

Men beautify him in the vats, him worthy to be beautified,

Him who brings forth abundant food.

१२६९. एष हितो वि नीयतेऽन्तः शुन्ध्यावता पथा। यदी तुञ्जन्ति भूर्णयः॥ ४॥

He is deposited and led along the consecrated path

When zealous men are urging him,

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['Deposited': hitaḥ: 'placed (in the cart)'-Wilson. Or, as *hitaḥ* means also good,' and as *bhūrṇayaḥ*, 'zealous,' stands without a substantive, the stanza may be rendered: As a good (horse) he is led out, when, on the consecrated path. The mettled (steeds) exert their strength. The *Ṛgveda* has *śubhrāvtā*, 'brightly shining,' instead of *śundhyāvat*, 'holy' or consecrated]

१२७०. एष रुक्मिभिरीयते वाजी शुभ्रेभिरंशुभिः। पतिः सिन्धूनां भवन्॥५॥

He moves, a vigrous steed, adorned with beauteous rays of shining gold,

He who is Sovran of the streams.

['Rays of shining gold': perhaps with reference to the gold ring worn by the priest who expresses the juice-Ludwig. 'Of the streams': of *Soma* juice]

१२७१. एष शृङ्गाणि दोधुवच्छिशीते यूथ्यो३ वृषा।

नृम्णा दधान ओजसा॥६॥

He brandishes his horns on high, and whets them, bull who leads the herd,

Doing with might heroic deeds.

१२७२. एष वसूनि पिब्दनः परुषा ययिवाँ अति। अव शादेषु गच्छति॥७॥

He, over places rough to pass bringing rich treasures, closely pressed,

Descends into the reservoirs.

['Places rough to pass': the wool of the strainer. Sāyaṇa gives a totally different explanation of this stanza: 'He, arriving at the proper juncture, wholly discomfits the encircling (*Rākṣasas*) and comes down upon their murderous bands.'-Stevenson. 'Into the reservoirs': the meaning of *śādeṣa* is uncertain]

१२७३. एतमुत्यं दश क्षिपो हरिं हिन्वन्ति यातवे। स्वायुधं मदिन्तमम्॥८॥

Him, even him the golden-hued, well armed, best giver of delight,

Ten fingers urge to run his course

* * *

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IV (SOMA PAVAMĀNA)

[*Rgveda* IX. 38. 1, 2, 4, 5, 6, 3. The *Rṣi* is Rahūgaṇa. The metre is Gāyatrī]

१२७४. एष उ स्य वृषा रथोऽव्या वारेभिरव्यत। गच्छन्वाजः सहस्त्रिणम्॥ १॥

This Bull, this chariot robes him in the sheep's long wool as he proceeds.

To war that wins a thousand spoils.

['The dames of *Tṛta*': as *Tṛta* is the celestial purifier of the *Soma*, the fingers of the earthly purifiers are called his dames, or his maidens as in *Rgveda* IX. 32. 2]

१२७५. एतं त्रितस्य योषणो हरिं हिन्वन्त्यद्रिभिः। इन्दुमिन्द्राय पीतये॥ २॥

The dames of *Tṛta* with the stones urge forth this golden-coloured one,

Indu to *Indra* for his drink.

१२७६. एष स्य मानुषीष्वा श्येनो न विक्षु सीदति।

गच्छं जारो न योषितम्॥ ३॥

He like a falcon settles down amid the families of men,

Like lover speeding to his love.

१२७७. एष स्य मद्यो रसोऽव चष्टे दिवः शिशुः। य इन्दुर्वारमाविशत्॥ ४॥

This young exhilarating juice looks downward from its place in heaven,

This *Soma* drop that pierced the sieve.

['From its place in heaven': or *divaḥ* may be the genitive case, taken with *śiśuḥ*, 'the child of heaven.']

१२७८. एष स्य पीतये सुतो हरिरर्षति धर्णसिः। क्रन्दन्योनिमभि प्रियम्॥ ५॥

Pressed for the draught, this tawny juice flows forth intelligent, calling out,

Unto the well-beloved place.

['The well-beloved place': the *droṇa kalaśa* or reservoir in which it rests]

१२७९. एतं त्यं हरितो दश मर्मृज्यन्ते अपस्युवः। याभिर्मदाय शुम्भते॥ ६॥

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Him, here, the gold-decked skilful ten cleanse carefully, who make him bright.

And beauteous for the gladdening draught.

['The gold-decked skilful ten': the fingers adorned with a ring of gold. *Haritaḥ*, gold-hued or gold-decked, is explained by Sāyaṇa as 'grasping;' by Professor Grassmann as 'mares;' and by Professor Wilson as 'fingers.']

* * *

V (SOMA PAVAMĀNA)

[Stanzas 1-5 are taken, with some variations, from *Ṛgveda* IX. 28. 1-5, ascribed to Priyamedha, and stanza 6 partly from *Ṛgveda* IX. 27. 5. ascribed to Nṛmedha]

१२८०. एष वाजी हितो नृभिर्विश्वविन्मनसस्पतिः। अव्यं वारं वि धावति॥ १॥

Urged by the men, this vigorous steed, Lord of the mind omniscient,

Flies to the long wool of the sheep.

['The long wool of the sheep': *avyam vāram*: the woollen straining-cloth or filter made of, or lined with, the wool of a sheep's tail]

१२८१. एष पवित्रे अक्षरत्सोमो देवेभ्यः सुतः। विश्वा धामान्याविशन्॥ २॥

Within the filter has he flowed, this *Soma* for the Gods effused.

Entering all their essences.

१२८२. एष देवः शुभायतेऽधि योनावमर्त्यः। वृत्रहा देववीतमः॥ ३॥

He shines in beauty there, this God, immortal, in his dwelling-place,

Foe-slayer, dearest to the Gods.

१२८३. एष वृषा कनिक्रदद्दशभिर्जामिभिर्यतः। अभि द्रोणानि धावति॥ ४॥

Directed by the sisters ten, bellowing on his way this Steer

Runs onward to the wooden vats.

['The sisters ten': the priest's fingers]

१२८४. एष सूर्यमरोचयत्पवमानो अधि द्यवि। पवित्रे मत्सरो मदः॥ ५॥

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This *Pavamāna*, gladdening drink within the purifying sieve,
Gave splendour to the Sun in heaven.

[This stanza in the *Ṛgveda* differs:' This *Pavamāna*, swift and strong, omniscient, gave splendour to the Sun and all his forms of light]

१२८५. एष सूर्येण हासते संवसानो विवस्वता। पतिर्वाचो अदाभ्यः॥६॥

Unconquerable Lord of speech, dwelling beside *Vivasvān*, he
Mounts up together with the Sun.

[*Vivasvān*: 'The brilliant one;' *Sūrya* or the Sun. The partly-corresponding stanza of the *Ṛgveda* may be rendered:This Pavamāna, gladdening draught, drops on the filtering cloth, and then mounts up with *Sūrya* to the sky]

* * *

VI (SOMA PAVAMĀNA)

[Stanzas 1-5 are taken from *Ṛgveda* IX. 27. 1-4, 6, ascribed to Nṛmedha, and stanza 6 from *Ṛgveda* IX. 28. 6, ascribed to Priyamedha. The metre is *Gāyatrī*]

१२८६. एष कविरभिष्टुतः पवित्रे अधि तोशते। पुनानो घ्नन्नप द्विषः॥१॥

This Sage, exalted by our lands, flows to the purifying sieve,
Scattering foes as he is cleansed.

१२८७. एष इन्द्राय वायवे स्वर्जित्परि षिच्यते। पवित्रे दक्षसाधनः॥२॥

Giver of strength, winner of light, for *Indra* and for *Vāyu* he
Is poured upon the filtering-cloth.

१२८८. एष नृभिर्वि नीयते दिवो मूर्धा वृषा सुतः। सोमो वनेषु विश्ववित्॥३॥

The men conduct him, *Soma*, Steer, omniscient the head of heaven.
Effused into the vats of wood.

['Omniscient': or, all-possessing. 'Into the vats of wood': *vaneṣu*: according to Benfey, into the streams of water]

१२८९. एष गव्युरचिक्रदत्पवमानो हिरण्ययुः। इन्दुः सत्राजिदस्तृतः॥४॥

Longing for kine, longing for gold has *Indu Pavamāna* roared,
Still conqueror, never overcome.

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['Kine': the cows who yield the sacrificial milk or the milk itself. 'Gold': the ring worn on the finger of the priest who presses out the juice. 'Roared': made a noise in dropping]

१२९०. एष शुष्म्यसिष्यददन्तरिक्षे वृषा हरिः। पुनान इन्दुरिन्द्रमा॥५॥

To *Indra* in the firmament this mighty tawny Steer has flowed,

This *Indu*, being purified.

१२९१. एष शुष्म्यदाभ्यः सोमः पुनानो अर्षति। देवावीरघशंसहा॥६॥

This *Soma* being purified flows mighty and invincible,

Slayer of sinners, dear to Gods.

* * *

VII (SOMA PAVAMĀNA)

[*Ṛgveda* IX. 37. 1-6. The *Ṛṣi* is Rahūgaṇa. The metre is *Gāyatrī*]

१२९२. स सुतः पीतये वृषा सोमः पवित्रे अर्षति। विघ्नन्रक्षांसि देवयुः॥१॥

This *Soma*, strong effused for draught, flows to the purifying sieve,

Slaying the fiends, loving the Gods.

['For draught': *pītaye:* 'for the drinking of the gods.'-Wilson]

१२९३. स पवित्रे विचक्षणो हरिरर्षति धर्णसिः। अभि योनिं कनिक्रदत्॥२॥

Far sighted, tawny-coloured, he flows to the sieve intelligent,

Bellowing to his place of rest.

['Intelligent': *dharṇasiḥ:* or, 'endowed with strength' 'On *Trita*'s ridge': according to Sāyaṇa, 'on the high place (of the sacrifice) of *Tṛta*,' the *Ṛṣi*. But probably the heavenly home ot *Tṛta*, the celestial prepare of the *Soma* for *Indra*, is intended. 'The Sisters': the Dawns]

१२९४. स वाजी रोचनं दिवः पवमानो वि धावति। रक्षोहा वारमव्ययम्॥३॥

This vigorous *Pavamāna* runs forth to the luminous realm of heaven,

Fiend-slayer, through the sheep's long wool.

१२९५. स त्रितस्याधि सानवि पवमानो अरोचयत्। जामिभिः सूर्यं सह॥४॥

This *Pavamāna*, up above on *Tṛta's* ridge, has made the Sun,

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Together with the Sisters, shine.

१२९६. स वृत्रहा वृषा सुतो वरिवोविददाभ्यः। सोमो वाजमिवासरत्॥५॥

Effused, this *Soma*, Steer, who slays *Vṛtra*, room-giver, unbeguiled,

Has gone as't were to win the spoil.

१२९७. स देवः कविनेषितो३ऽभि द्रोणानि धावति। इन्दुरिन्द्राय मंहयन्॥६॥

Urged by the sage upon his way, this God speeds forward to the vats,

Indu to *Indra*, giving boons.

['Giving boons': *manhayan:* the *Ṛgveda* has *manhanā*, 'plenteously,' or, 'in his might.']

* * *

VIII (SOMA PAVAMĀNA)

[Stanza 1 and 2 are taken from *Ṛgveda* IX. 67. 31, 32, ascribed to Pavittra of the family of Angiras, or to Vasiṣtha, or to both. Stanza 3-6 are not found in the *Ṛgveda*. The metre is *Anuṣṭup*]

१२९८. यः पावमानीरध्येत्यृषिभिः संभृतꣳ रसम्।
सर्वꣳ स पूतमश्नाति स्वदितं मातरिश्वना॥१॥

The man who reads the essence stored by saints, the *Pavamāna* hymns,

Tastes food completely purified, made sweet by *Mātariśvan*'*s* touch.

['By saints': by the *Ṛsis* or holy seers to whom the hymns were revealed. 'The *Pavamāna* hymns': the hymns addressed to *Soma Pavamāna* contained in Book IX of the *Ṛgveda*. 'By *Mātariśvan*'*s* touch': 'Sāyaṇa says *Mātariśvan* means Vāyu [the Wind] because it breathes in the atmosphere *antaṛkṣe swasiti*: the food is sweetened and purified by the purifying wind and the man eats it.'-Wilson]

१२९९. पावमानीर्यो अध्येत्यृषिभिः संभृतꣳ रसम्।
तस्मै सरस्वती दुहे क्षीरꣳ सर्पिर्मधूदकम्॥२॥

Whoever reads the essence stored by saints, the *Pavamāna* hymns,

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For him *Sarasvati* pours forth water and butter, milk and meath.

['*Sarasvatī*': originally the deity: of the river of that name, afterwards the patroness of religious ceremonies celebrated on the banks of her holy waters and elsewhere and finally the Goddess of speech, inspiration, and learning. See Muir, *Original Sanskrit Texts*, V.p. 375]

१३००. पावमानीः स्वस्त्ययनीः सुदुघा हि घृतश्चुतः।

ऋषिभिः संभृतो रसो ब्राह्मणेष्वमृतः हितम्॥ ३॥

Yea, for the *Pavamānas* flow richly, drop fatness, bring us weal -

Amṛt deposited among the *Brāhmaṇs*, essence stored by saints.

१३०१. पावमानीर्दधन्तु न इमं लोकमथो अमुम्।

कामान्त्समर्धयन्तु नो देवीर्देवैः समाहृताः॥४॥

So may the *Pavamāna* hymns bestow on us this world and that,

And gratify our hearts' desires'-the Goddesses combined with Gods!

१३०२. येन देवाः पवित्रेणात्मानं पुनते सदा।

तेन सहस्रधारेण पावमानीः पुनन्तु नः॥५॥

The purifying flood wherewith Gods ever purify themselves-

With that, in thousand currents, may the *Pavamānas* make us clean!

१३०३. पावमानीः स्वस्त्ययनीस्ताभिर्गच्छति नान्दनम्।

पुण्याः श्च भक्षान्भक्षयत्यमृतत्वं च गच्छति॥६॥

The *Pavamāna* hymns bring weal: by these man goes to Paradise,

And, eating pure and holy food, attains to immortality.

['Paradise: *nāndanam*': the place of happiness, Elysium. The word does not occur in the *Ṛgveda*.)

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IX (AGNI)

[*Rgveda* VII. 12. 1-3. The *Ṛṣi* is Vasiṣṭha. The metre is *Triṣṭup*]

१३०४. अगन्म महा नमसा यविष्ठं यो दीदाय समिद्धः स्वे दुरोणे।
चित्रभानुं रोदसी अन्तरुर्वी स्वाहुतं विश्वतः प्रत्यञ्चम्॥ १॥

We with great reverence have approached the Youngest, who has shone forth well kindled in his dwelling,

Wondrously bright between wide earth and heaven, well worshipped, looking forth in all directions.

['The Youngest': *Agni*, most youthful of the Gods, as being continually reproduced]

१३०५. स मह्ना विश्वा दुरितानि साह्वानग्नि ष्टवे दम आ जातवेदाः।
स नो रक्षिषद्दुरितादवद्यादस्मान्गृणत उत नो मघोनः॥ २॥

Through his great might o'ercoming all misfortunes, praised in the house is *Agni Jātavedas*.

May he preserve us from disgrace and trouble, both us who laud him and our wealthy princes!

['*Jātavedas*': the wise, or omniscient God]

१३०६. त्वं वरुण उत मित्रो अग्ने त्वां वर्धन्ति मतिभिर्वसिष्ठाः।
त्वे वसु सुषणनानि सन्तु यूयं पात स्वस्तिभिः सदा नः॥ ३॥

O *Agni*, you are *Varuṇa* and *Mitra*: *Vasiṣṭhas*! with their holy hymns exalt you.

With you be most abundant gain of treasure! Do you preserve us evermore with blessing!

['*Vasiṣṭhas*': men of the family of Vasiṣṭha, the *Ṛṣi* of the hymn. 'Do you': O Gods. This is the favourite conclusion of the hymns of the *Vasiṣṭhas*]

X (INDRA)

[*Ṛgveda* VIII. 6. 1, 3, 2. The *Ṛṣi* is Vatsa. The metre is Gāyatrī]

१३०७. महाँ इन्द्रो य ओजसा पर्जन्यो वृष्टिमाँ इव।
स्तोमैर्वत्सस्य वावृधे॥ १॥

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Indra, great in his power and might, and like *Parjanya* rich in rain.

Has been increased by *Vatsa's* lauds.

['*Parjnya*': the God of the raincloud]

१३०८. कण्वा इन्द्रं यदक्रत स्तोमैर्यज्ञस्य साधनम्। जामि ब्रुवत आयुधा॥ २॥

Since *Kaṇvas* have with lauds made him completer of the sacrifice,

Words are their own appropriate arms.

[The second line is obscure: 'they declare all weapons needless.'- Wilson]

१३०९. प्रजामृतस्य पिप्रतः प्र यद्भरन्त वह्नयः। विप्रा ऋतस्य वाहसा॥ ३॥

When priests who magnify the Son of holy law present their gifts, Sages with Order's hymn of praise.

['The son of holy law': *prajām ṛtasya*: *Indra*. 'Order's': belonging to sacrifice]

* * *

XI (SOMA PAVAMĀNA)

[*Ṛgveda* IX. 66. 25-27. The *Ṛṣis* are the hundred Vaikhānasas, a race of saintly hermits. The metre is *Gāyatrī*]

Note: *Ṛṣi's* name is Śatam of Vikhānas. It doesn't mean hundred Vaikhānas as conjectured by Griffith.

१३१०. पवमानस्य जिघ्नतो हरेश्चन्द्रा असृक्षत। जीरा अजिरशोचिषः॥ १॥

Of gold-hued *Pavamāna*, great destroyer, radiant streams have flowed,

Swift streams of him whose gleams are swift

['Great destroyer': of darkness, according to Sāyaṇa]

१३११. पवमानो रथीतमः शुभ्रेभिः शुभ्रशस्तमः। हरिश्चन्द्रो मरुद्गणः॥ २॥

Best rider of the chariot, praised with fairest praise 'mid beauteous ones,

Gold gleaming with the *Marut* host,

१३१२. पवमान व्यश्नुहि रश्मिभिर्वाजसातमः। दधत्स्तोत्रे सुवीर्यम्॥ ३॥

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Penetrate, *Pavamāna*, best at winning booty, with your rays,
Giving the singer hero strength!

[*Penetrate:* the whole world. -*Sāyaṇa*. In the *Ṛgveda* the verb is in the third person]

XII (SOMA PAVAMĀNA)

[*Ṛgveda* IX. 107. 1-3. Ascribed to the Saptarṣis. The metre in stanza 1, which is a repetition of I. vi. i. 3. 2, and 2 is *Prāgātha*, and in 3 *Dvipadā Virāj*]

१३१३. परीतो षिञ्चता सुतं᳖ सोमो य उत्तमं᳖ हविः।
दधन्वां᳖ यो नर्यो अप्स्व३ऽन्तरा सुषाव सोममद्रिभिः॥ १॥

Hence sprinkle forth the juice effused, *Soma*, the best of sacred gifts,
Who, friend of man, has run among the water-streams!
He has pressed *Soma* out with stones.

१३१४. नूनं पुनानोऽविभिः परि स्रवादब्धः सुरभिंतरः।
सुते चित्वाप्सु मदामो अंधसा श्रीणन्तो गोभिरुत्तरम्॥ २॥

Now, being purified, flow hither through the fleece, invincible and more odorous!
We joy in you in waters when you are effused, blending you still with juice and milk.

१३१५. परि स्वानश्चक्षसे देवमादनः क्रतुरिन्दुर्विचक्षणः॥ ३॥

Pressed out for all to see, delighting Gods, *Indu*, far-seeing one, is mental power.

XIII (SOMA PAVAMĀNA)

[*Rgveda* IX. 82. 1, 3, 2. The *Rsi* is Vasu. The metre is *Jagatī*. Stanza 1 is a repetition of I. vi. ii. 2. 9]

१३१६. असावि सोमो अरुषो वृषा हरी राजेव दस्मो अभि गा अचिक्रदत्।
पुनानो वारमत्येष्यव्ययं᳖ श्येनो न योनिं घृतवन्तमासदत्॥ १॥

Even as a King has *Soma*, red and tawny Bull, been pressed: the wondrous one has bellowed to the kine.

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While purified you pass through the filtering fleece to seat you hawk-like in the place that drops with oil.

१३१७. पर्जन्य: पिता महिषस्य पर्णिनो नाभा पृथिव्या गिरिषु क्षयं दधे।

स्वसार आपो अभि गा उदासरन्त्सं ग्रावभिर्वसते वीते अध्वरे॥ २॥

Parjanya is the sire of the leaf-bearing Bull: on mountains, in earth's centre has he made his home.

The waters have flowed forth, the Sisters, to the kine: he meets the pressing-stones at the beloved rite.

['*Parjanya*': the God of the rain-cloud, who makes the leaf-bearing Bull, or the powerful *Soma-plant*, grow. 'In earth's centre': in oblations offered in the place of sacrifice. *The kine:* the milk which is mixed with the juice]

१३१८. कविर्वेधस्या पर्येषि माहिनमत्यो न मृष्टो अभि वाजमर्षसि।

अपसेधन् दुरिता सोम नो मृड घृता वसानः परि यासि निर्णिजम्॥ ३

To glory go you, a Sage with ordering skill like a groomed steed you rush forward to the prize.

Be gracious to us, *Soma*, driving off distress! You go, clothed in butter, to a robe of state.

['To the prize': or, to the fight. 'To a robe of state': 'to the cleansing (vessel).'-Wilson]

* * *

XIV (INDRA)

Ṛgveda VIII. 99.3, 4. The *Ṛṣi* is Nṛmedha. The metre is *Pragātha*. Stanza is a repetition of I.III.II. 3.5.

१३१९. श्रायन्त इव सूर्यं विश्वेदिन्द्रस्य भक्षत।

वसूनि जातो जनिमान्योजसा प्रति भागं न दीधिमः॥ १॥

Turning as't were to meet the Sun, enjoy from *Indra* all good things!

When he who will be born is born with power we look to treasures as our heritage.

१३२०. अलर्षिरातिं वसुदामुप स्तुहि भद्रा इन्द्रस्य रातयः।

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योो अस्य कामं विधतो न रोषति मनो दानाय चोदयन्॥ २॥

Praise him who sends us wealth, prompt with his liberal boons! Good are the gifts that *Indra* gives.

He is not wroth with one who satisfies his wish: he instigates his mind to give.

['Prompt with his liberal boons': *alarșirātim*: or, 'impatient to bestow.' The *Ṛgveda* has *anarṣarātim*, 'whose bounties injure none.']

XV (INDRA)

[*Rgveda* VIII. 61. 13, 14. The *Rșis* is Bharga. The metre is *Prāgātha*. Stanza 1 is a repetition of I. iii. ii. 4. 2]

१३२१. यत इन्द्र भयामहे ततो नो अभयं कृधि।

मघवन् छग्धि तव तन्न ऊतये वि द्विषो वि मृधो जहि॥ १॥

Indra, give us security from that whereof we are afraid!

Help us, O *Maghavan*, let your favour aid us thus drive away foes and enemies!

१३२२. त्वं हि राधसस्पते राधसो महः क्षयस्यासि विधर्ता।

तं त्वा वयं मघवन्निन्द्र गिर्वणः सुतावन्तो हवामहे॥ २॥

For you, O liberal Lord of ample bounty, are the ruler of our house and home.

So, *Indra Maghavan*, you lover of the song, we with pressed *Soma* call on you.

['The ruler: *vidhartā*': or, supporter. The *Rgveda* has *vidhataḥ*: 'you belong to the dwelling of him who worships you.']

* * *

XVI (SOMA PAVAMĀNA)

[*Rgveda* IX. 67. 1-3. The *Rși* is Bharadvāja. The metre is Gāyatrī]

१३२३. त्वं सोमासि धारयुर्मन्द्र ओजिष्ठो अध्वरे। पवस्व मंहयद्रयिः॥ १॥

You, *Soma*, have a running stream, sweet-toned most strong at sacrifice:

Flow bounteously bestowing wealth!

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१३२४. त्वꣳ सुतो मदिन्तमो दधन्वान्मत्सरिन्तमः। इन्दुः सत्राजिदस्तृतः॥ २॥

You most delightful, when eflused, running, the best of gladdeners, are

Indu, still conquering, ne'er subdued.

['*Indu*, still conquering, ne'er subdued': the *Ṛgveda* has *indrāya sūvir andhasā*, 'A prince to *Indra* with your juice.']

१३२५. त्वꣳ सुष्वाणो अद्रिभिरभ्यर्ष कनिक्रदत्। द्युमन्तं शुष्ममा भर॥ ३॥

Do you, poured forth by pressing-stones, flow hither uttering a roar, And bring us brightly-glorious strength!

['And bring us': instead of ā *bhara* the *Ṛgveda* has *uttamam*:'send us in your stream most excellent and brilliant might.']

XVII (SOMA PAVAMĀNA)

[*Rgveda* IX. 106. 7-9. The *Ṛṣi* is Manu Apsavs. The metre is *Uṣ ṇik*. Stanza 1 is a repetition of I. vi. ii. 3. 6]

१३२६. पवस्व देववीतय इन्दो धाराभिरोजसा।

आ कलशं मधुमान्त्सोम नः सदः॥ १॥

In might, O *Indu*, with your streams flow for the banquet of the Gods:

Rich in meath, *Soma*, in our beaker take your seat!

१३२७. तव द्रप्सा उदप्रुत इन्द्रं मदाय वावृधुः।

त्वां देवासो अमृताय कं पपुः॥ २॥

Your drops that swim in water have exalted *Indra* to delight:

The Gods have drunk you up for immortality.

['For immortality': to preserve the immortality with which *Agni* endowed them]

१३२८. आ नः सुतास इन्दवः पुनाना धावता रयिम्।

वृष्टिद्यावो रीत्यापः स्वर्विदः॥ ३॥

Stream opulence to us, you drops of *Soma*, pressed and purified

Pouring down rain from heaven in floods, and finding light!

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XVIII (SOMA PAVAMĀNA)

[*Ṛgveda* IX. 98. 7, 6, 10. The *Ṛṣis* are Ambariṣa and Ṛjiṣvan. The metre is *Anuṣṭup*]

१३२९. परि त्यः हर्यतः हरिं बभ्रुं पुनन्ति वारेण।
यो देवान्विश्वाः इत्परि मदेन सह गच्छति॥ १॥

Him with the fleece they purify, brown, golden-hued beloved of all,

Who with exhilarating juice goes forth to all the deities:

['Him': *Soma*]

१३३०. द्विर्यं पञ्च स्वयशसः सखायो अद्रिसः हतम्।
प्रियमिन्द्रस्य काम्यं प्रस्नापयन्त ऊर्मयः॥ २॥

Whom, bright with native splendour, crushed between the pressing-stones, a friend.

Whom *Indra* dearly loves, the waves and ten companions dip and bathe.

['The waves': the Scholiast takes *ūrmayaḥ*, the nominative plural as *ūrmim*, the accusative singular, and puts it in apposition with *whom*. The *Ṛgveda* has the adjective *ūrmiṇam*:'The wavy friend whom *Indra* loves.' 'Ten companions': the fingers of the priest. The *Ṛgveda* has *svasāraḥ*, sisters, with the same meaning]

१३३१. इन्द्राय सोम पातवे वृत्रघ्ने परि षिच्यसे।
नरे च दक्षिणावते वीराय सदनासदे॥ ३॥

For *Vṛtra*-slaying *Indra*, you, *Soma*, are poured that he may drink,

And for the guerdon-giving man, the hero sitting in his seat.

['For the guerdon-giving man': for the benefit of the institutor of the sacrifice who rewards the officiating priests. 'The hero': *viraya:* the *Ṛgveda* has *devāya*, 'for the God.']

XIX (SOMA PAVAMĀNA)

[*Ṛgveda* IX. 109. 10-12. Ascribed to the Agnayo Dhiṣṇyāḥ, sacrifical *Agni*s or fires. The metre is *Dvipadā Virāj*]

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१३३२. पवस्व सोम महे दक्षायाश्वो न निक्तो वाजी धनाय॥ १॥

Flow onward *Soma*, flow for mighty strength, as a strong courser, bathed, to win the prize.

१३३३. प्र ते सोतारो रसं मदाय पुनन्ति सोमं महे द्युम्नाय॥ २॥

The pressers clarify this juice of your, the *Soma* for delight and lofty fame.

१३३४. शिशुं जज्ञानं हरिं मृजन्ति पवित्रे सोमं देवेभ्य इन्दुम्॥ ३॥

They deck the gold hued infant, newly-born, even *Soma*, *Indu*, in the sieve, for Gods.

['They deck': or, cleanse]

XX

[*Rgveda* IX. 61. 13-15. The *Ṛṣi* is Amahīyu. The metre is Gāyatrī. Stanza 1 is a repetition of I. vi. i. 1. 1]

१३३५. उपो षु जातमप्तुरं गोभिर्भङ्गं परिष्कृतम्। इन्दुं देवा अयासिषुः॥ १॥

The Gods have come to *Indu* well-descended, beautified with milk,

The active crusher of the foe.

१३३६. तमिद्वर्धन्तु नो गिरो वत्संः संः शिश्वरीरिव।

य इन्द्रस्य हृदंः सनिः॥ २॥

Even as mother cows their calf, so let our praise-songs strengthen him,

Yea, him who win *Indra*'s heart!

१३३७. अर्षा नः सोम शं गवे धुक्षस्व पिप्युषीमिषम्। वर्धा समुद्रमुक्थ्य॥ ३॥

Soma, pour blessings on our kine, pour forth the good that streams with milk:

Increase the sea, praiseworthy one!

['The sea': *samudram* according to Sāyaṇa water generally. 'Praiseworthy one': the *Ṛgveda* has *ukthyam*, 'that merits laud,' instead of *ukthya*]

* * *

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XXI (INDRA)

[*Ṛgveda* VIII. 45. 1-3. The *Ṛsi* is Triśoka. The metre is Gāyatrī. Stanza 1 is a repetition of I. ii. i. 4. 9]

१३३८. आ घा ये अग्निमिन्धते स्तृणन्ति बर्हिरानुषक्।
येषामिन्द्रो युवा सखा॥ १॥

Hitherward! they who light the flame and straight-way trim the sacred grass,
Whose friend is *Indra* ever young.

१३३९. बृहन्निदिध्म एषां भूरि शस्त्रं पृथुः स्वरुः। येषामिन्द्रो युवा सखा॥ २॥

Large is their fuel, much their laud, wide is their splinter from the stake,
Whose friend is *Indra* ever young.

['Laud': *śastram*: the recitation of hymns or verses by the *Hotā* priest during the presentation of offerings of *Soma* juice. *Splinter*: the first shaving, or strip of wood, cut from the *yūpa* or sacrificial post and used in the sacrifice. 'Club (for warding off intruders).'-Stevenson. The meaning is: those who are favoured by the friendship of *Indra* are abundantly supplied with all that is required for the due performance of sacrifice]

१३४०. अयुद्ध इद्युधा वृतꣳ शूर आजति सत्वभिः।
येषामिन्द्रो युवा सखा॥ ३॥

unquelled in fight the hero leads his army with the warrior chiefs,
Whose friend is *Indra* ever young.

XXII (INDRA)

[*Ṛgveda* I. 84. 7, 9, 8. The *Ṛsi* is Gotama. The metre is *Uṣṇik*. Stanza 1 is a repetition of I. iv. ii. 5. 9]

१३४१. य एक इद्विदयते वसु मर्ताय दाशुषे।
ईशानो अप्रतिष्कुत इन्द्रो अङ्ग॥ १॥

He who alone bestow wealth on mortal man who offeres gifts
Is *Indra* only, potent Lord whom none resist.

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['Is *Indra* only': *Indra aṅga:* '*Indra* alone,' or, 'verily *Indra*, forms the burden of each stanza of this hymn. In a close translation into English the words cannot retain this position]

१३४२. यश्चिद्धि त्वा बहुभ्य आ सुतावाँ आविवासति।

उग्रं तत्पत्यते शव इन्द्रो अङ्ग॥२॥

Whoever with the *Soma* pressed draws you away from many men-

Verily *Indra* gains thereby tremendous power.

['From many men': from many other worshippers. The second line is difficult. Benfey gives *patyate* (potitur, gains) the meaning of 'grants':-'to him verily *Indra* grants this high power'. 'To him *Indra* quickly sends might,'-Stevenson. But the word never has this sense in the *Ṛgveda*]

१३४३. कदा मर्तमराधसं पदा क्षुम्पमिव स्फुरत्।

कदा नः शुश्रवद्गिर इन्द्रो अङ्ग॥३॥

When will he trample, like a weed, the man who has no gift for him ?

When, verily, will *Indra* hear our songs of praise?

XXIII (INDRA)

[*Rgveda* 1. 10. 1-3. The *Ṛsi* is Madhucchandas. The metre is *Anuṣṭup*. Stanza 1 is a repetition of I. iv. ii. 5. 9]

१३४४. गायन्ति त्वा गायत्रिणोऽर्चन्त्यर्कमर्किणः।

ब्रह्माणस्त्वा शतक्रत उद्वंशमिव येमिरे॥१॥

The singers hymn you, they who chant the psalm of praise are lauding you.

The *Brahmans* have exalted you, O *Śatakratu*, like a pole.

१३४५. यत्सानोः सान्वारुहो भूर्यस्पष्ट कर्त्वम्।

तदिन्द्रो अर्थं चेतति यूथेन वृष्णिरेजति॥२॥

When you were climbing ridge from ridge, he looked upon the toilsome task:

Indra takes notice of that wish, and the Ram hastens with his troop.

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['When you were climbing': said to the *Yajamāna*, the institutor of the sacrifice, who ascends a mountain to gather the *Soma*-plant for the ceremony. The *Ṛgveda* has the verb in the third person singular *āruhat*. He: *Indra*. 'The Ram': the vigorous and battle-loving *Indra*. 'His troop': or flock; the *Maruts* who attend him. 'Hastens': to the sacrifice]

१३४६. युंक्ष्वा हि केशिना हरी वृषणा कक्ष्यप्रा।

अथा न इन्द्र सोमपा गिरामुपश्रुतिं चर॥ ३॥

Harness your pair of strong bay steeds, long-maned, whose bodies fill the girths,

And, *Indra*, *Soma* drinker, come to listen to our songs of praise!

* * *

BOOK VI

CHAPTER I

I (AGNI)

[*Rgveda* I. 13. 1-4. The *Ṛṣi* is Medhātithi. The metre is *Gāyatrī*. The four stanzas are taken from one of the *Āpri* or propitiatory hymns consisting of a series of deified objects, all of those addressed in this hymn being said by Sāyaṇa to be forms of *Agni*]

१३४७. सुषमिद्धो न आ वह देवाः अग्ने हविष्मते।

होतः पावक यक्षि च॥ १॥

Agni, well kindled bring the Gods for him who offers holy gifts;

And worship them, pure *Hotā*-priest!

१३४८. मधुमन्तं तनूनपाद्यज्ञं देवेषु नः कवे। अद्या कृणुह्यूतये॥ २॥

O Sage, *Tanūapāt*, present our sacrifice to Gods to-day,

Sweet to the taste, that they may help!

['*Tanūnapāt*': Son of Yourself; a frequently occurring name of *Agni*, so called because fire is sometimes self-generated, as in the lightning, or produced by attrition, and not necessarily derived from other fire. Other fanciful explanations of the word are given. 'That they may help: *ātaye*': the *Ṛgveda* has *vītaye*, 'to be their feast.']

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१३४९. नराशंसमिह प्रियमस्मिन्यज्ञ उप ह्वये। मधुजिह्वं हविष्कृतम्॥ ३॥

Dear *Narāśaṁsa*, sweet of tongue, presenter of oblations,
I Invoke to this our sacrifice.

['*Narāśaṁsa*': Desire, or Praise, of Men: one of *Agni's* mystical names]

१३५०. अग्ने सुखतमे रथे देवाँ ईडित आ वह। असि होता मनुर्हितः॥ ४॥

Agni, on your most easy car, entreated, hither bring the Gods!
Manus-appointed Priest are you.

['Manus-appointed' *manurtaḥ: Manus* or *Manu* is the Man *par excellence*, or the representative man and father of the human race, regarded as the first institutor of sacrifices and religious ceremonies]

II (ĀDITYAS)

[*Rgveda* VII. 66. 4-6. The *Rsi* is Vasiṣṭha. The metre is Gāyatrī]

१३५१. यदद्य सूर उदितेऽनागा मित्रो अर्यमा। सुवाति सविता भगः॥ १॥

So when the Sun has risen to-day may sinless *Mitra, Aryaman*,
Bhaga, and *Savitā* send us forth!

['Sinless': or *anāgā [h]* may stand for *anāgasaḥ*, the accusative plural: 'may *Savitā*, *Mitra*, *Aryaman*, And *Bhaga* send us sinless forth.' *Savitā*: the Sun as the great vivifier or generator. 'Send us forth': *suvāti*: the root is su, from which Savitā also is formed]

१३५२. सुप्रावीरस्तु स क्षयः प्र नु यामन्त्सुदानवः।
ये नो अंहोऽतिपिप्रति॥ २॥

May this our home be guarded well: forward, you bounteous, on the way,
Who bear us safely o'er distress!

१३५३. उत स्वराजो अदितिरदब्धस्य व्रतस्य ये। महो राजान ईशते॥ ३॥

Yea, *Aditi*, and those great Kings whose statute is inviolate,
Are sovrans of a vast domain.

['*Aditi*, and those great Kings': 'you, as lords of all, with your mother *Aditi*.'-Stevenson. *Ca*, and, is understood. 'A very frequent expression is that of *ādityāḥ āditiḥ* without any copula, to signify the *Ādityas* and *Aditi*.'-M. Müller, *Vedic Hymns*, I. p. 244]

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III (INDRA)

[*Rgveda* VIII. 53. 1-3. The *Ṛṣi* is Pragātha. The metre is Gāyatrī. Stanza I is a repetition of I. iii. i. i. I]

१३५४. उ त्वा मदन्तु सोमाः कृणुष्व राधो अद्रिवः। अव ब्रह्मद्विषो जहि॥ १॥

Let *Soma* juices make you glad! Display your bounty, Thunderer:

Drive off the enemies of prayer!

१३५५. पदा पणीनराधसो नि बाधस्व महाꣳ असि। न हि त्वा कश्चन प्रति॥ २

Crush with your foot the niggard churls who bring not gifts! mighty are you:

There is not one to equal you.

१३५६. त्वमीशिषे सुतानामिन्द्र त्वमसुतानाम्। त्वꣳ राजा जनानाम्॥ ३॥

You are the Lord of *Somas* pressed, *Somas* unpressed are also your:

You are the Sovran of the folk.

['Unpressed': in the natural state of the juices in the stalks of the plant. Or, as Professor Ludwig suggests, the *Soma* juices which *Indra* drinks in heaven may possibly be meant]

* * *

IV (SOMA PAVAMĀNA)

[*Ṛgveda* IX. 97. 37-39. The *Ṛṣi* is Parāṣara. The metre is *Gāyatrī*]

१३५७. आ जागृविर्विप्र ऋतं मतीनाꣳ सोमः पुनानो असदच्चमूषु।
सपन्ति यं मिथुनासो निकामा अध्वर्यवो रथिरासः सुहस्ताः॥ १॥

True object of our hymns, Sage, watchful *Soma* has settled in the press as they refine him.

Him the *Adhvaryus*, paired and eager, follow, leaders of sacrifice and skilful-handed.

['True object of our hymns': *ṛtam matīnām:* the *Ṛgveda* has *ṛtā*, which is said by Sāyaṇa to stand for *ṛtānām:* -'Sage of our truthful hymns.' 'Leaders of sacrifice': this is Sāyaṇa's explanation of *rathir āsaḥ*, possessing, or travelling in, a chariot; that is, preparing the *Soma* juice and urging it on like a chariot]

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१३५८. स पुनान उप सूरे दधान ओभे अप्रा रोदसी वी ष आवः।

प्रिया चिद्यस्य प्रियसास ऊती सतो धनं कारिणे न प्र यंसत्॥ २॥

He, purified and bringing gifts to *Sūrya*, has filled full heaven and earth, and has disclosed them.

He by whose dear help heroes gain their wishes will yield the precious meed as to a victor.

१३५९. स वर्धिता वर्धनः पूयमानः सोमो मीढ्वाꣳ अभि नो ज्योतिषावित्।

यत्र नः पूर्वे पितरः पदज्ञाः स्वर्विदो अभि गा अद्रिमिष्णन्॥ ३॥

He, being cleansed, the strengthener and increaser, bountiful *Soma* helped us his lustre,

Wherein our sires of old who knew the footsteps found light and sought the kine within the mountain.

['Footsteps': or, traces, of the cows that had been carried off and imprisoned by the *Paṇis*, the rays of light which the fiends of darkness had stolen and hidden in the mountain or massy cloud. Cf. *Ṛgveda* I. 62. 2-5]

V (INDRA)

[*Ṛgveda* VIII. I. I, 2. The *Ṛsi* is Pragātha. The metre is Bṛhatī in Stanza I, which is a repetition of I. iii. i. 5. 10, and Satobṛhatī in stanza 2]

१३६०. मा चिदन्यद्वि शꣳसत सखायो मा रिषण्यत।

इन्द्रमित्स्तोता वृषणꣳ सचा सुते मुहुरुक्था च शꣳसत॥ १॥

Glorify naught besides, O friends; so shall no sorrow trouble you!

Praise only mighty *Indra* when the juice is shed, and say your lauds repeatedly!

१३६१. अवक्रक्षिणं वृषभं यथा जुवं गां न चर्षणीसहम्।

विद्वेषणꣳ संवननमुभयङ्करं मꣳहिष्ठमुभयाविनम्॥ २॥

Even him, the swift one, like a bull who rushes down men's conqueror, bounteous like a cow;

Him who is cause of both, of enmity and peace, to both sides most munificent.

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['The swift one': *juvam;* the *Ṛgveda* has *ajuram*, 'undecaying, 'eternal.' 'Bounteous like a cow': the adjective is not in the text, but is required in order to make the comparison intelligible. See *Vedishce' Studien* I. 103. 'To both sides': to the singers or priests and to the institutors of sacrifice]

VI (INDRA)

[*Ṛgveda* VIII. 3. 15, 16. The *Ṛsi* is Medhyātithi of the family of Kaṇva. Stanza I, which is a repetition of I. iii. ii. I. 9, is in *Bṛhatī* metre, and stanza 2 in *Satobṛhatī*]

१३६२. उदु त्ये मधुमत्तमा गिरः स्तोमास ईरते।

सत्राजितो धनसा अक्षितोतयो वाजयन्तो रथा इव॥ १॥

These songs of our exceeding sweet, these hymns of praise ascened to you,

Like ever-conquering chariots that display their strength, gain wealth and give unfailing help.

१३६३. कण्वा इव भृगवः सूर्या इव विश्वमिद्धीतमाशत।

इन्द्रं स्तोमेभिर्महयन्त आयवः प्रियमेधासो अस्वरन्॥ २॥

The *Bhṛgus* are like suns, like *Kaṇvas*, and have gained each thing whereon their thought was bent.

The living men of *Pṛyamedha's* race have sung exalting *Indra* with their lauds.

[Here the three most distinguished families of singers appear to represent all priestly singers. All singers have praised *Indra*, and their prayers have fulfilled]

VII (SOMA PAVAMĀNA)

[*Ṛgveda* IX. 110. 1, 3, 2. The *Ṛsis* are the princes Tryaruṇṇa and Trasadasyu. The metre is *Pipilikamadhyā Anuṣṭup*. Stanza I is a repetition of I. v. i. 5. 2, and stanza 3 of I. v. i. 5. 6]

१३६४. पर्यू षु प्र धन्व वाजसातये परि वृत्राणि सक्षणिः।

द्विषस्तरध्या ऋणया न ईरसे॥ १॥

Run forth to battle conquering the *Vṛtras*! you Speed to quell the foe like one exacting debts.

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१३६५. अजीजनो हि पवमान सूर्यं विधारे शक्मना पयः।

गोजीरया रंहमाणः पुरन्ध्या॥ २॥

You *Pavamāna,* did beget the Sun with might, and rain in the supporting sky,

Hasting to us with plenty vivified with milk.

['In the supporting sky': *vidhāre*. 'With plenty vivified with milk': 'with a profusion of cows, and enlarged intellects.'- Stevenson]

१३६६. अनु हि त्वा सुतं सोम मदामसि महे समर्यराज्ये।

वाजां अभि पवमान प्र गाहसे॥ ३॥

For, *Soma*, we rejoice ourselves in you effused for great supremacy in fight:

You, *Pavamāna*, enter into mighty deeds.

VIII (SOMA PAVAMĀNA)

[*Ṛgveda* IX. 109. 1, 3, 2. The *Ṛsis* are the Agnayo Dhiṣṇyāḥ, sacrificial *Agnis* or fires. The metre is *Dvipadā Virāj*. Stanza I is a repetition of I. v. i. 5. 1]

१३६७. परि प्र धन्वेन्द्राय सोम स्वादुर्मित्राय पूष्णे भगाय॥ १॥

Flow forth, O *Soma*, flow you onward, sweet to *Indra*'s, *Mitra*'s, *Pūṣha*'s, *Bhaga*'s taste!

१३६८. एवामृताय महे क्षयाय स शुक्रो अर्ष दिव्यः पीयूषः॥ २॥

So flow you on as bright celestial juice, flow to the vast immortal dwelling-place!

['To the vast immortal dwelling-place': guiding us to heaven. 'Flow for immortality and spacious abode.'-Wilson]

१३६९. इन्द्रस्ते सोम सुतस्य पेयात्क्रत्वे दक्षाय विश्वे च देवाः॥ ३॥

Let *Indra* drink, O *Soma*, of your juice for wisdom, and all deities for strength!

* * *

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IX (SOMA PAVAMĀNA)

[*Ṛgveda* IX. 69. 6, 2, 4. The *Ṛṣis* is Hiraṇyastupa. The metre is *Jagatī*]

१३७०. सूर्यस्येव रश्मयो द्रावयित्नवो मत्सरासः प्रसुतः साकमीरते।

तन्तुं ततं परि सर्गास आशवो नेन्द्रादृते पवते धाम किंचन॥ १॥

Even as the beams of *Sūrya*, urging men to speed, they issue forth together, gladdening as they flow,

These swift outpourings in long course of holy rites: no form save only *Indra* shows itself so pure.

[1. 'As they flow': *prasutaḥ*: the *Ṛgveda* has *prasupaḥ*, 'sending to sleep': 'the beams of *Sūrya*.........that cheer and send to sleep.']

['In long course of holy rites': literally, around the extended thread, which is a frequently occurring expression for an unbroken series of sacrifices. Benfey, Stevenson, and Grassmann, following Sāyaṇa, take the words literally as meaning the threads or net of the filter.

१३७१. उपो मतिः पृच्यते सिच्यते मधु मन्द्राजनी चोदते अन्तरा सनि।

पवमानः सन्तनिः सुन्वतामिव मधुमान् द्रप्सः परि वारमर्षति॥ २॥

The thought is deeply fixed, the savoury juice is shed; the tongue with joyous sound is stirring in the mouth:

And *Pavamāna*, like the shout of those who press, the drop rich in sweet juice, is flowing through the fleece.

'The tongue with joyous sound is stirring in the mouth': the exact meaning is uncertain. 'The *Soma* stream, emitting pleasant juice is driven into [*Indra*'s] mouth.' -Wilson. 'Of those who press': or pour [the *Soma* juice] The *Ṛgveda* has *praghnatām*, 'of combatants' instead of *sunvatām*]

१३७२. उक्षा मिमेति प्रति यन्ति धेनवो देवस्य देवीरुप यन्ति निष्कृतम्।

अत्यक्रमीदर्जुनं वारमव्ययमत्कं न निक्तं परि सोमो अव्यत॥ ३॥

The Bull is bellowing ; the cows are coming nigh: the Goddesses approach the God's own resting-place.

Onward has *Soma* pressed through the sheep's fair bright fleece, and has, as't were, endued a garment newly washed.

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X (AGNI)

[*Rgveda* VII. I. 1-3. The *Ṛṣis* is Vasiṣṭha. The metre is *Virāj*. Stanza I is a repetition of I. i. ii. 2. 10]

१३७३. अग्निं नरो दीधितिभिररण्योर्हस्तच्युतं जनयत प्रशस्तम्।
दूरेदृशं गृहपतिमथव्युम्॥ १॥

From the two fire-sticks have the men engendered, with thought, urged by the hand, the glorious *Agni*,

Far-seen, with pointed flame, Lord of the Homestead.

१३७४. तमग्निमस्ते वसवो न्यृण्वन्त्सुप्रतिचक्षमवसे कुतश्चित्।
दक्षाय्यो यो दम आस नित्यः॥ २॥

The *Vasus* set that *Agni* in the dwelling, fair to behold, for help, from every quarter:

Who, in the house for ever, must be honoured.

['The *Vasus*': meaning the Gods generally]

१३७५. प्रेद्धो अग्ने दीदिहि पुरो नोऽजस्रया सूर्म्या यविष्ठ।
त्वां शश्वन्त उप यन्ति वाजाः॥ ३॥

Shine you before us, *Agni*, well-enkindled, with flame, most youthful God, that never fade!

To you come goods and treasures all together.

['To you come goods and treasures all together': Sāyaṇa interprets *vājā* differently: 'To you come all the sacrificial viands.']

XI (SŪRYA or ĀTMĀ)

[*Ṛgveda* X. 189. 1-3. The *Ṛṣi* is Sarparājñī, deity is Sūrya or *Ātmā*. The metre is Gāyatrī]

१३७६. आयं गौः पृश्निरक्रमीदसदन्मातरं पुरः। पितरं च प्रयन्त्स्वः॥ १॥

This spotted Bull has come and sat before the mother in the east,

Advancing to his father heaven.

['This spotted Bull': *Sūrya* or the Sun. 'The mother': the earth]

१३७७. अन्तश्चरति रोचनास्य प्राणादपानती। व्यख्यन्महिषो दिवम्॥ २॥

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As expiration from his breath, his radiance penetrates within:
The Bull shines out through all the sky.

[This difficult stanza is variously interpreted. 'Its rays move within man, and from the higher vital air extract and carry down the lower vital air, and the same mighty god enlightens the firmament.' -Stevenson]

१३७८. त्रिंशद्धाम वि राजति वाक्पतङ्गाय धीयते। प्रति वस्तोरह द्युभिः॥ ३॥

Song is bestowed upon the Bird: it reigns supreme through thirty realms.
Throughout the days as break of morn.

['The Bird': the Sun. His morning song, representing prayer, is supreme through all the divisions of the world, or the thirty days of the month]

* * *

CHAPTER II

I (AGNI)

[Stanzas 1, 2, 4 are taken from *Ṛgveda* I. 74. 1-3, ascribed to Gotama, and stanza 3 from *Ṛgveda* VII. 15. 3, ascribed to Vasiṣṭha. The metre is *Gāyatrī*]

१३७९. उपप्रयन्तो अध्वरं मन्त्रं वोचेमाग्नये। आरे अस्मे च शृण्वते॥ १॥

Chant we a hymn to *Agni* while we go to sacrifice, to him
Who hears us even from afar!

१३८०. यः स्नीहितीषु पूर्व्यः संजग्मानासु कृष्टिषु। अरक्षद्दाशुषे गयम्॥ २॥

Who from of old, in carnage, when the folk were gathered, has preserved.
His household for the worshipper.

१३८१. स नो वेदो अमात्यमग्नी रक्षतु शन्तमः। उतास्मान्पात्वंहसः॥ ३॥

May that most blissful *Agni* guard our wealth and all our family.
And keep us safe from pain and grief!

१३८२. उत ब्रुवन्तु जन्तव उदग्निर्वृत्रहाजनि। धनञ्जयो रणेरणे॥ ४॥

Yea, let men say, *Agni* is born, even he who slays *Vṛtra*, he.
Who win wealth in every fight!

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II (AGNI)

[*Ṛgveda* VI. 16. 43-45. The *Ṛsi* is Vitahavya, or Bharadvāja. The metre is Gāyatrī]

१३८३. अग्ने युंक्ष्वा हि ये तवाश्वासो देव साधवः। अरं वहन्त्याशवः॥ १॥

Harness, O *Agni*, O you God, your Steeds which are most excellent!

The fleet ones bring your rapidly.

१३८४. अच्छा नो याह्या वहाभि प्रयांसि वीतये। आ देवान्त्सोमपीतये॥ २॥

Come hither, bring the Gods to us to taste the sacrificial feast,

To drink the draught of *Soma* juice!

१३८५. उदग्ने भारत द्युमदजस्रेण दविद्युतत्। शोचा वि भाह्यजर॥ ३॥

O *Agni* of the *Bharatas*, flame splendid with unfading might:

Shine forth and gleam, eternal one!

['Of the Bharatas': *bhārata*: the especial protector of the Bharatas or warriors. According to Sāyaṇa the word means either 'descended from the priests called *Bharatas*,' or 'the bearer of oblations.' O *Agni*, who layest hold on the sacrifice.' - Stevenson. Bharatide! -Benfey]

III (SOMA PAVAMĀNA)

[*Ṛgveda* IX. 101. 13-15. The *Ṛsi* is Prajāpati. The metre is *Anuṣṭup*. Stanza I is a repetition of I. vi. ii. 1. 9]

१३८६. प्र सुन्वानायान्धसो मर्तो न वष्ट तद्वचः।
अप श्वानमराधसं हता मखं न भृगवः॥ १॥

Let him, as mortal, crave this speech for him who presses, of the juice!

As *Bhṛgu's* sons chased *Makha*, so drive you the niggard hound away.

१३८७. आ जामिरत्के अव्यत भुजे न पुत्र ओण्योः।
सरज्जारो न योषणां वरो न योनिमासदम्॥ २॥

The kinsman has endued his robe even as a son is clasped in arms.

He went, as lover to a dame, to take his station suitor-like.

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[The kinsman: the kinsman of the Gods; *Soma*. 'His robe': the milk which is mixed with the *Soma* juice]

१३८८. स वीरो दक्षसाधनो वि यस्तस्तम्भ रोदसी।

हरि: पवित्रे अव्यत वेधा न योनिमासदम्॥ ३॥

That hero who produces strength, he who has propped both worlds apart,

Gold-hued, has wrapped him in the sieve to settle, priest-like, in his place.

IV (INDRA)

[*Rgveda* VIII. 21. 13, 14. The *Ṛṣi* is Sobhari. The metre of stanza I, which is a repetition from I. v. i. 2. I, is *Kakup,* and of stanza 2 *Satobṛhatī*]

१३८९. अभ्रातृव्यो अना त्वमनापिरिन्द्र जनुषा सनादसि।

युधेदापित्वमिच्छसे॥ १॥

Still, *Indra,* from all ancient time rivalless ever and companionless are you:

You seek friendship but in war.

१३९०. न की रेवन्तः सख्याय विन्दसे पीयन्ति ते सुराश्वः।

यदा कृणोषि नदनुं समूहस्यादित्पितेव हूयसे॥ २॥

You find not the wealthy man to be your friend: those scorn you who are flown with wine.

What time you thunder and gather, then you, even as a father, are invoked.

['Gather': the clouds together. M. Müller. When you but utter the inarticulate sound of approbation, then you bring [your wealth] along with you, and we welcome you with invitations as we would [the means of] a father.' -Stevenson]

V (INDRA)

[*Rgveda* VIII. 1. 24-26. The *Ṛṣis* are Medhātithi and Medhāytithi. The metre is *Bṛhati*. Stanza I is a repetition of I, iii. ii. i. 3]

१३९१. आ त्वा सहस्रमा शतं युक्ता रथे हिरण्यये।

ब्रह्मयुजो हरय इन्द्र केशिनो वहन्तु सोमपीतये॥ १॥

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A thousand and a hundred steeds are harnessed to your golden car:

Yoked by devotion, *Indra*, let the long-maned bays bring you to drink the *Soma* juice!

१३९२. आ त्वा रथे हिरण्यये हरी मयूरशेप्या।

शितिपृष्ठा वहतां मध्वो अन्धसो विवक्षणस्य पीतये॥ २॥

Yoked to your chariot wrought of gold, may your two bays with peacock tails.

Convey you hither, steeds with their white backs, to quaff sweet juice that makes us eloquent!

१३९३. पिबा त्व३स्य गिर्वणः सुतस्य पूर्वपा इव।

परिष्कृतस्य रसिन इयमासुतिश्चारुर्मदाय पत्यते॥ ३॥

So drink, you lover of the song, as the first drinker, of this juice.

This the outpouring of the savoury sap prepared is good and meet to gladden you.

['As the first drinker': "According to the scholiast, *pūrvapāḥ* means *Vāyu*, who, having arrived first in the race, drank the *Soma* before the other gods. The allusion is to the principal *graha* libation, called A*Indravāyava*, which *Indra* and *Vāyu* share together.' -Wilson]

VI (SOMA PAVAMĀNA)

[*Ṛgveda* IX. 108. 7, 8. The *Ṛsi* of stanza I, which is a repetition of I. vi, ii. 4. 3, is Ṛjiṣvan, and the metre *Kakup*; of 2, the *Ṛsi* is Ūrdhvasadman, and the metre is *Satobṛihatī*.

१३९४. आ सोता परि षिञ्चताश्वं न स्तोममप्तुरं रजस्तुरम्।

वनप्रक्षमुदप्रुतम्॥ १॥

Press you and pour him, like a steed, laud-worthy, speeding through the region and the flood,

Who swims in water, dwells in wood;

१३९५. सहस्रधारं वृषभं पयोदुहं प्रियं देवाय जन्मने।

ऋतेन य ऋतजातो विवावृधे राजा देव ऋतं बृहत्॥ २॥

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The Steer with thousand streams who pours out the rain, dear to the race of deities;

Who, born in Law, has waxen mighty by the Law, King, God, and lofty ordinance.

'Who pours out the rain': *payoduham*: the *Ṛgveda* has *payovṛdham*, 'increaser of the rain.']

* * *

VII (AGNI)

[*Ṛgveda* VI. 16. 34-36. The *Ṛsi* is Vītahavya, or Bharadvāja. The metre is *Gāyatrī*. Stanza I is a repetition of I, i. i. I. 4]

१३९६. अग्निर्वृत्राणि जङ्घनद्द्रविणस्युर्विपन्यया। समिद्धः शुक्र आहुतः॥ १॥

Served with oblation, kindled, bright, through love of song, may *Agni*, bent

On riches, smite the *Vṛtras* dead:

१३९७. गर्भे मातुः पितुः पिता विदिद्युतानो अक्षरे। सीदन्नृतस्य योनिमा॥ २॥

His father's father, shining in his mother's ever-lasting side,

Set on the seat of sacrifice!

['His father's father': 'Here.......the mother of *Agni* is the earth, the father is heaven. *Agni* is said to be the father or fosterer of his parent heaven by transmitting to it the flame and smoke of burnt-offerings.' - Wilson]

१३९८. ब्रह्म प्रजावदा भर जातवेदो विचर्षणे। अग्ने यद्दीदयद्दिवि॥ ३॥

O active *Jātavedas*, bring devotion that wins progeny, *Agni*, that it may shine to heaven!

VIII (SOMA PAVAMĀNA)

[*Ṛgveda* IX. 97. 1-3. The *Ṛsi* is Vasiṣṭha. The metre is Gāyatrī. Stanza I is a repetition of I. vi. i. 4. 4]

१३९९. अस्य प्रेषा हेमना पूयमानो देवो देवेभिः समपृक्त रसम्।

सुतः पवित्रं पर्येति रेभन्मितेव सद्म पशुमन्ति होता॥ १॥

Made pure by this man's urgent zeal and impulse, the God has with his juice the Gods pervaded.

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Pressed, singing, to the sieve he goes, as passes the *Hotā* to enclosures holding cattle.

१४००. भद्रा वस्त्रा समन्या३वसानो महान्कविर्निवचनानि शꣳसन्।
आ वच्यस्व चम्वोः पूयमानो विचक्षणो जागृविर्देववीतौ॥ २॥

Robed in fair raiment meet to wear in combat, a mighty Sage pronouncing invocations,

Roll onward to the press-boards as they cleanse you, far-seeing at the feast of Gods and watchful!

१४०१. समु प्रियो मृज्यते सानो अव्ये यशस्तरो यशसां क्षैतो अस्मे।
अभि स्वर धन्वा पूयमानो यूयं पात स्वस्तिभिः सदा नः॥ ३॥

Dear, he is brightened on the fleecy summit, a prince among us, nobler than the noble.

Roar out as you are purified, run forward! Do you preserve us evermore with blessings!

['Do you': Gods. The frequently occurring conclusion of the hymns of the Vasiṣṭhas]

IX (INDRA)

[*Ṛgveda* VIII. 84. 7-9. The *Ṛṣi* is Tiraśchī. The metre is *Anuṣṭup*. Stanza I is a repetition of I. iv. ii. I. 9]

१४०२. एतो न्विन्द्रꣳ स्तवाम शुद्धꣳ शुद्धेन साम्ना।
शुद्धैरुक्थैर्वावृध्वाꣳसꣳ शुद्धैराशीर्वान्ममत्तु॥ १॥

Come now and let us glorify *Indra* with pure *Sāma* hymn! Let milk-blent juice delight him made stronger with pure, pure songs of praise!

१४०३. इन्द्र शुद्धो न आ गहि शुद्धः शुद्धाभिरूतिभिः।
शुद्धो रयिं नि धारय शुद्धो ममद्धि सोम्य॥ २॥

O *Indra*, come you pure to us, with pure assistance pure yourself!

Pure, send you riches down to us, and, meet for *Soma*! pure, rejoice!

१४०४. इन्द्र शुद्धो हि नो रयिꣳ शुद्धो रत्नानि दाशुषे।

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शुद्धो वृत्राणि जिघ्नसे शुद्धो वाजं सिषाससि॥ ३॥

O *Indra*, pure, vouchsafe us wealth, and, pure enrich the worshipper!

Pure, you do strike the *Vṛtras* dead, and strive pure, to win the spoil.

* * *

X

[*Ṛgveda* V. 13. 2-4. The *Ṛsi* is Sutambhara. The metre is *Gāyatrī*]

१४०५. अग्ने स्तोमं मनामहे सिद्धमद्य दिविस्पृशः। देवस्य द्रविणस्यवः॥ १॥

Eager for wealth we meditate *Agni's* effectual laud to-day,
Laud of the God who touches heaven.

१४०६. अग्निर्जुषत नो गिरो होता यो मानुषेष्वा। स यक्षद्दैव्यं जनम्॥ २॥

May *Agni* who is *Hotā*-priest among mankind accept our songs,
And worship the celestial folk!

१४०७. त्वमग्ने सप्रथा असि जुष्टो होता वरेण्यः। त्वया यज्ञं वि तन्वते॥ ३॥

You, *Agni*, are spread widely forth, Priest dear and excellent: through you
Men make the sacrifice complete.

XI (SOMA PAVAMĀNA)

[*Ṛgveda* IX. 90. 2-4. The *Ṛsi* is Vasiṣṭha. The metre is *Triṣṭup*. Stanza I is a repetition of I. vi. i. 4. 6]

१४०८. अभि त्रिपृष्ठं वृषणं वयोधामङ्गोषिणमवावशंत वाणीः।
वना वसानो वरुणो न सिन्धुर्वि रत्नधा दयते वार्याणि॥ १॥

To him, praiseworthy, sacred tones have sounded, Steer of the triple height, the life-bestower.

Dwelling in wood, like *Varuṇa*, a river, lavishing treasure, he distributes blessings.

१४०९. शूरग्रामः सर्ववीरः सहावान् जेता पवस्व सनिता धनानि।
तिग्मायुधः क्षिप्रधन्वा समत्स्वषाढः साह्वान्पृतनासु शत्रून्॥ २॥

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Great conqueror, warrior girt, Lord of all heroes, flow on your way as he who wins riches;

With sharpened arms, with swift bow, never vanquished in battle, vanquishing in fight the foemen!

['Call to us': send us with your shout or roar]

१४१०. उरुगव्यूतिरभयानि कृण्वन्त्समीचीने आ पवस्वा पुरन्धी।

अप: सिषासन्नुषस: स्वऽ३र्गा: सं चिक्रदो महो अस्मभ्यं वाजान्॥ ३

Giving security, Lord of wide dominion, send us both heaven and earth with all their fulness!

Striving to win the Dawns, the light, the waters, and cattle, call to us abundant booty!

XII (INDRA)

[*Ṛgveda* VIII. 79. 5-6. The *Ṛṣis* are Nṛmedha and Purumedha. The metre is *Prāgātha*. Stanza I is a repetition of I. iii. ii. i. 6]

१४११. त्वमिन्द्र यशा अस्यृजीषी शवसस्पति:।

त्वं वृत्राणि हंस्यप्रतीन्येक इत्पुर्वनुत्तश्चर्षणीधृति:॥ १॥

O *Indra*, you are far-renowned, impetuous Lord of power and might.

Alone, the never-conquered guardian of mankind, you smit down resistless foes.

१४१२. तमु त्वा नूनमसुर प्रचेतसं राधो भागमिवेमहे।

महीव कृत्ति: शरणा त इन्द्र प्र ते सुम्ना नो अश्नवन्॥ २॥

As such we seek you now, O *Asura*, the most wise, craving your bounty as our share.

Your sheltering defence is like an ample cloak. So may your favours reach to us.

[*Asura*: or, Lord divine]

XIII(AGNI)

[*Ṛgveda* VIII. 19. 3, 4. The *Ṛṣi* is Sobhari. The metre is *Kakup* in stanza I which is a repetition of I. ii. i. 2. 6, and *Satobṛhatī* in stanza 2]

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१४१३. यजिष्ठंत्वाववृमहे देवं देवत्रा होतारममर्त्यम्।
अस्य यज्ञस्य सुक्रतुम्॥ १॥

You have we chosen, skilfullest in sacrifice, immortal, Priest, among the Gods,
Best finisher of this holy rite:

१४१४. अपां नपातं सुभगं सुदीदिति मग्निमु श्रेष्ठशोचिषम्।
स नो मित्रस्य वरुणस्य सो अपामा सुम्नं यक्षते दिवि॥ २॥

The Waters' Child, the blessed brightly-shining one, *Agni* whose light is excellent.

May he by sacrifice win us in heaven the grace of *Mitra*, *Varuṇa*, and the Floods!

['The Waters' Child': born lightning from the clouds, or waters between heaven and earth. 'The Floods': the waters of heaven, regarded as divinities]

* * *

XIV(AGNI)

[*Ṛgveda* I. 27. 7-9. The *Ṛsi* is Sunaḥsepa. The metre is *Gāyatrī*]

१४१५. यमग्ने पृत्सु मर्त्यमवा वाजेषु यं जुनाः। स यन्ता शश्वतीरिषः॥ १॥

Lord of all food is he, the man whom you protect in the fight, *Agni*, and urge to the fray.

१४१६. न किरस्य सहन्त्य पर्येता कयस्य चित्। वाजो अस्ति श्रवाय्यः॥ २॥

Him, whosoever he may be, no one may vanquish, mighty one!

Nay, very glorious wealth is his.

१४१७. स वाजं विश्वचर्षणिरर्वद्भिरस्तु तरुता। विप्रेभिरस्तु सनिता॥ ३॥

May he who dwells with all mankind conquer in fight with steeds of war,

With sages may he win the spoil.

['He who dwells with all mankind': *viśvacarṣaṇiḥ: Agni*, who is found with, or is known to, all Āryan man. 'With sages': or singers, the priests who sing hymns of praise at sacrifice]

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XV (SOMA PAVAMĀNA)

[*Ṛgveda* IX. 93. 1-3. The *Ṛsi* is Nodhas. The metre is *Triṣṭup*. Stanza I is a repetition of I. vi. i. 5. 6]

१४१८. साकमुक्षो मर्जयन्त स्वसारो दश धीरस्य धीतयो धनुत्रीः।
हरिः पर्यद्रवज्जाः सूर्यस्य द्रोणं ननक्षे अत्यो न वाजी॥ १॥

Ten sisters, pouring out the rain together, the sage's quickly-moving thoughts, adorn him.

Hither has run the gold-hued Child of *Sūrya*, and reached the vat like a fleet vigorous courser.

१४१९. सं मातृभिर्न शिशुर्वावशानो वृषा दधन्वे पुरुवारो अद्भिः।
मर्यो न योषामभि निष्कृतं यन्त्सं गच्छते कलश उस्रियाभिः॥ २॥

Even as a youngling shouting with his mothers, the bounteous Steer has flowed along with waters.

As youth to damsel, so with milk he hastens on to the settled meeting-place, the beaker.

१४२०. उत प्र पिप्य ऊधरघ्न्याया इन्दुर्धाराभिः सचते सुमेधाः।
मूर्धानं गावः पयसा चमूष्वभि श्रीणन्ति वसुभिर्न निक्तैः॥ ३॥

Yea, swollen is the udder of the milch-cow; thither in streams comes very sapient *Indu*.

The kine make ready, as with new-washed treasures, the head and chief with milk within the vessels.

['The head and chief': *murdhānam*: 'the supreme divinity.' -Stevenson. 'The elevated *Soma*.' -Wilson. 'Within the vessels': *chamūṣu*: the usual meaning, press boards, is not applicable here, as the juice was not mixed with milk until it had left the press]

XVI (INDRA)

[*Ṛgveda* VIII. 3. 1, 2. The *Ṛsi* is Medhyātithi. The metre of stanza I, which is repetition of I. iii. i. 5. 7, is *Bṛhatī*, and of stanza 2 *Satobṛhatī*]

१४२१. पिबा सुतस्य रसिनो मत्स्वा न इन्द्र गोमतः।
आपिर्नो बोधि सधमाद्ये वृधे३ऽस्माँ अवन्तु ते धियः॥ १॥

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Drink, *Indra*, of the savoury juice, and cheer you, with our milky draught!

Be, for our weal, our friend and sharer of the feast, and let your wisdom guard us well!

१४२२. भूयाम ते सुमतौ वाजिनो वयं मा न स्तरभिमातये।

अस्माञ्चित्राभिरवतादभिष्टिभिरा नः सुम्नेषु यामय॥ २॥

In your kind grace and favour may we still be strong: cast us not down before the foe!

With manifold assistance guard and succour us, and stablish us in your good-will!

XVI (SOMA PAVAMĀNA)

[*Rgveda* IX. 70. 1-3. The *Ṛṣi* is Reṇu. The metre is *Jagatī*. Stanza I is a repetition of I. vi. ii. 2. 7]

१४२३. त्रिरस्मै सप्त धेनवो दुदुह्रिरे सत्यामाशिरं परमे व्योमनि।

चत्वार्यन्या भुवनानि निर्णिजे चारूणि चक्रे यदृतैरवर्धत॥ १॥

The three-times seven milch-kine in the loftiest heaven have for this *Soma* poured the genuine milky draught.

Four other'beauteous creatures has he made for his adornment when he waxed in strength through holy rites.

१४२४. स भक्षमाणो अमृतस्य चारुण उभे द्यावा काव्येना वि शश्रथे।

तेजिष्ठा अपो मꣳहना परि व्यत यदी देवस्य श्रवसा सदो विदुः॥ २॥

Enjoying lovely *Amṛt* by his wisdom he divided, each apart from other, earth and heaven.

He gladly wrapped himself in the most lucid floods, when through their glory they found the God's resting-place.

['Enjoying': bhakṣamāṇaḥ: the *Ṛgveda* has *bhikṣamāṇaḥ*, 'craving,' 'begging for.' 'Both classes': animate and inanimate: or, Gods and men]

१४२५. ते अस्य सन्तु केतवोऽमृत्यवोऽदाभ्यासो जनुषी उभे अनु।

येभिर्नृम्णा च देव्या च पुनत आदिद्राजानं मनना अगृभ्णत॥ ३॥

May those his brilliant rays be ever from death, inviolate for both classes of created things-

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Rays wherewith powers of men and Gods are purified!

Yea, even for this have sages welcomed him as King.

XVIII (SOMA PAVAMĀNA)

१४२६. अभि वायुं वीत्यर्षा गृणानो३ऽभि मित्रावरुणा पूयमानः।

अभी नरं धीजवनं रथेष्ठामभीन्द्रं वृषणं वज्रबाहुम्॥ १॥

Lauded with song, to feast him, flow to *Vāyu*, flow purified to *Varuṇa* and *Mitra*!

Flow to the song inspiring car-borne hero, to mighty *Indra*, him who wields the thunder!

[*Ṛgveda* IX. 97. 49-51. The *Ṛṣi* is Kutsa. The metre is *Jagatī*]

१४२७. अभि वस्त्रा सुवसनान्यर्षाभि धेनूः सुदुघाः पूयमानः।

अभि चन्द्रा भर्तवे नो हिरण्याभ्यश्वान्रथिनो देव सोम॥ २॥

Pour on us garments that shall clothe us meetly, send, purified, milch-kine, abundant yielders!

God *Soma*, send us chariot-drawing horses that they may bring us treasures bright and golden!

१४२८. अभी नो अर्ष दिव्या वसून्यभि विश्वा पार्थिवा पूयमानः।

अभि येन द्रविणमश्नवामाभ्यार्षेयं जमदग्निवन्नः॥ ३॥

Send to us in a stream celestial riches, send us when you are cleansed, what earth contains,

So that thereby we may acquire possessions and *Ṛṣi*hood in *Jamadagni's* manner!

['*Ṛṣi*hood in *Jamadagni*'*ṣ* manner': 'make our sacred prayer [sweet] as *Jamadagni*.' -Wilson]

XIX (INDRA)

[*Ṛgveda* VIII. 78. 5- The *Ṛṣis* are Nṛmedha and Purumedha. The metre is *Anuṣṭup* in stanzas 1 and 2, and *Bṛhatī* in 3]

१४२९. यज्जायथा अपूर्व्य मघवन्वृत्रहत्याय।

तत्पृथिवीमप्रथयस्तदस्तभ्ना उतो दिवम्॥ १॥

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When you, unequalled Maghavan, were born to smite the *Vṛtras* dead,

You spread out the spacious earth and did support and prop the heavens.

१४३०. तत्ते यज्ञो अजायत तदर्क उत हस्कृतिः।
तद्विश्वमभिभूरसि यज्जातं यच्च जन्त्वम्॥ २॥

Then was the sacrifice produced for you, the laud, and song of joy.

In might you are above this All, all that now is and yet shall be.

१४३१. आमासु पक्वमैरय आ सूर्यं रोहयो दिवि।
घर्मं न सामन्तपता सुवृक्तिभिर्जुष्टं गिर्वणसे बृहत्॥ ३॥

Raw kine you fill with ripe milk. You made *Sūrya* rise to heaven.

Heat him as milk is heated with pure *Sāma* hymns, great joy to him who loves the song!

['Raw kine': the cows are called raw, as contrasted with the warm milk matured in their udders. This marvel is mentioned several times in the *Ṛgveda*. Cf. I. 62. 9. 'You made *Sūrya* rise to heaven': Sāyaṇa relates a legend that when the *Paṇis* had carried off the cows of the *Aṅgirasas*, and placed them in a mountain enveloped in darkness, *Indra*, at the prayer of the *Ṛsis*, set the sun in heaven in order that he might see and recover their cattle. Heat him as milk is heated: this line is difficult. '[Priests] excite [*Indra*] with your praises as men heat the *Gharma* with *Sāman*-hymns. -Wilson. *Gharma* means either the hot milk or other beverage offered in the *Pravargya* ceremony, or the vessel in which it is heated]

XX (INDRA)

[*Ṛgveda* I. 175. 1-3. The *Ṛsi* is Agastya. The metre is *Skandhogīvi* [8+12+8+8] in stanza I, and *Anuṣṭup* in 2 and 3]

१४३२. मत्स्यपायि ते महः पात्रस्येव हरिवो मत्सरो मदः।
वृषा ते वृष्ण इन्दुर्वाजी सहस्रसातमः॥ १॥

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Rejoice: your glory has been quaffed, Lord of bay steeds! as't were the bowl's enlivening mead.

Yours, Steer, is *Indu*, Steer, the Strong, best winner of a thousand spoils.

['Your glory has been quaffed': you have drunk what incites you to glorious deeds, the *Soma* juice contained in the bowl]

१४३३. आ नस्ते गन्तु मत्सरो वृषा मदो वरेण्यः।
सहावाँ इन्द्र सानसिः पृतनाषाडमर्त्यः॥ २॥

Let our strong drink, most excellent, exhilarating, come to you,

Victorious, *Indra*! bringing gain, immortal conquering in fight!

१४३४. त्वं हि शूरः सनिता चोदयो मनुषो रथम्।
सहावान्दस्युमव्रतमोषः पात्रं न शोचिषा॥ ३॥

You, hero, winner of the spoil, urge to speed the car of man.

Burn, like a vessel with the flame, the riteless *Dasyu*, conqueror!

* * *

CHAPTER III

I(SOMA PAVAMĀNA)

[*Ṛgveda* IX. 49. 1-5. The *Ṛsi* is Kavī. The metre is *Gāyatrī*]

१४३५. पवस्व वृष्टिमा सुनोऽपामूर्मिं दिवस्परि। अयक्ष्मा बृहतीरिषः॥ १॥

Pour down the rain upon us, pour a wave of waters from the sky.

And plenteous store of wholesome food!

['Wholesome': *ayakṣmā:* literally, without *yakṣmā*, *or* pulmonary consumption]

१४३६. तया पवस्व धारया यया गाव इहागमन्। जन्यास उप नो गृहम्॥ २॥

Flow onward with that stream of your, whereby the cows have come to us.

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The kine of strangers to our home.

१४३७. घृतं पवस्व धारया यज्ञेषु देववीतमः। अस्मभ्यं वृष्टिमा पव॥ ३॥

Dearest to Gods in sacred rites, pour on us fatness with your stream,

Pour down on us a flood of rain!

१४३८. स न ऊर्जे व्य३व्ययं पवित्रं धाव धारया।
देवासः शृणवन् हि कम्॥ ४॥

To give us vigour, with your stream run through the fleecy straining-cloth!

For verily the Gods will hear.

['ill hear': the sound that you make in flowing. - Sāyaṇa]

१४३९. पवमानो असिष्यदद्रक्षांस्यपजङ्घनत्। प्रत्नवद्रोचयन्रुचः॥ ५॥

Onward has *Pavamāna* flowed and beaten off the Rākṣasas.

Flashing out splendour as of old.

['Flashing out splendour as of old': or, Making lights shine as erst they shone]

II (INDRA)

[*Rgveda* VI. 42. 1-4. The *Ṛṣi* is Bharadvāja. The metre is *Bṛhatī* in stanza 4, and *Anuṣṭup* in 1-3]

१४४०. प्रत्यस्मै पिपीषते विश्वानि विदुषे भर।
अरङ्गमाय जग्मयेऽपश्चादध्वने नरः॥ १॥

Bring forth oblations to the God who knows all, who fain would drink,

The wanderer, lagging not behind the hero, coming nigh with speed!

१४४१. एमेनं प्रत्येतन सोमेभिः सोमपातमम्।
अमत्रेभिर्ऋजीषिणमिन्द्रं सुतेभिरिन्दुभिः॥ २॥

With *Somas* go you nigh to him chief drinker of the *Soma*'s juice:

With beakers to the impetuous God, to *Indra* with the flowing drops!

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१४४२. यदी सुतेभिरिन्दुभिः सोमेभिः प्रतिभूषथ।

वेदा विश्वस्य मेधिरो धृषत्ततमिदेषते॥ ३॥

What time with *Somas*, with the drops effused, you come before the God,

Full wise, he knows the hope of each, and, bold one strikes this foe and that.

['Strikes this foe and that': 'foe' is not in the text. Sāyaṇa makes *tam tam* refer to *kāmam*, hope or wish: 'And the suppresser [of enemies] assuredly grants it, whatever it may be.' -Wilson]

१४४३. अस्माअस्मा इदन्धसोऽध्वर्यो प्र भरा सुतम्।

कुवित्समस्य जेन्यस्य शर्धतोऽभिशस्तेरवस्वरत्॥ ४॥

To him, *Adhvaryu*! yea, to him give offerings of the juice expressed!

Will he not keep us safely from the spiteful curse of each presumptuous high-born foe?

[4. 'Keep us safely': the *Ṛgveda* has *avasparat* for *avasvarat*]

* * *

III (INDRA)

[*Ṛgveda* IX. 11. 4-9. The *Ṛṣi* is Asita or Devala. The metre is Gāyatrī]

१४४४. बभ्रवे नु स्वतवसेऽरुणाय दिविस्पृशे। सोमाय गाथमर्चत॥ १॥

Sing you a song to *Soma* brown of hue, of independent might,

The Red, who reaches up to heaven!

['The Red': *kadācidaruṇavarṇāya* sometimes red-coloured, is Sāyaṇa's explanation of *oruṇāya* here]

१४४५. हस्तच्युतेभिरद्रिभिःसुतꣳ सोमं पुनीतन। मधावा धावता मधु॥ २॥

Purify *Soma* when effused with stones which hands move rapidly,

And pour the sweet milk in the meath!

१४४६. नमसेदुप सीदत दध्नेदभि श्रीणीतन। इन्दुमिन्द्रे दधातन॥ ३॥

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With humble homage draw you nigh; blend the libation with the curds:

To *Indra* offer *Indu* up!

१४४७. अमित्रहा विचर्षणिः पवस्व सोम शं गवे। देवेभ्यो अनुकामकृत्॥४॥

Soma, foe-queller, strong and swift, doing the will of Gods, pour forth

Prosperity upon our kine!

१४४८. इन्द्राय सोम पातवे मदाय परि षिच्यसे। मनश्चिन्मनसस्पतिः॥५॥

Heart-knower, Sovran of the heart, you are effused, O *Soma*, that

Indra may drink you and rejoice.

१४४९. पवमान सुवीर्यं रयिं सोम रिरीहि णः। इन्दविन्द्रेण नो युजा॥६॥

O *Soma Pavamāna*, give us riches and heroic strength, *Indu*, with *Indra* our ally!

IV (INDRA)

[*Ṛgveda* VIII. 82. 1-3. The *Ṛṣi* is Sukakṣa. The metre is Gāyatrī]

१४५०. उद्घेदभि श्रुतामघं वृषभं नर्यापसम्। अस्तारमेषि सूर्य॥१॥

Sūrya, you mount up to meet the hero famous for his wealth,

Who hurls the bolt and works for men ;

['Like a full-streaming cow': 'cow' is not in the text: *urudhārā* may, perhaps, be taken as an instrumental case, 'as in a full broad stream.']

१४५१. नव यो नवतिं पुरो बिभेद बाह्वोजसा। अहिं च वृत्रहावधीत्॥२॥

Him who with might of both his arms broke nine-and-ninety castles down,

Slew *Vṛtra* and smote, *Ahi* dead.

['Nine-and-ninety castles': cloud-castles of *Śambara* or other demon of drought]

१४५२. स न इन्द्रः शिवः सखाश्वावद्गोमद्यवमत्। उरुधारेव दोहते॥३॥

This *Indra* is our gracious friend. He sends, like a full-streaming cow,

Riches in horses, kine, and corn.

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V (SŪRYA)

[*Ṛgveda* X. 170. 1-3. The *Ṛṣi* is Vibhrāj or Vibhrāt [Radiant], the son of Sūrya. The metre is *Jagatī*]

१४५३. विभ्राड् बृहत्पिबतु सोम्यं मध्वायुर्दधद्यज्ञपतावविह्रुतम्।

वातजूतो यो अभिरक्षति त्मना प्रजाः पिपर्ति बहुधा वि राजति॥ १॥

May the bright God drink glorious *Soma*-mingled meath, giving the sacrifices lord unbroken life:

He who, wind-urged, in person guards our offspring well, nourishes them with food and shines o'er many a land.

['The bright God': *Vibhrāj*, *Sūrya*, or the Sun-god. 'Wind-urged': *Vāyu* or Wind is said to set in motion and drive onward the rays of the Sun. 'Moved round by the aerial vortex' -Stevenson. 'Nourishes': *piparti*, the *Ṛgveda* has *pupoṣa*, 'has nourished.']

१४५४. विभ्राड् बृहत्सुभृतं वाजसातमं धर्मं दिवो धरुणे सत्यमर्पितम्।

अमित्रहा वृत्रहा दस्युहन्तमं ज्योतिर्जज्ञे असुरहा सपत्नहा॥ २॥

Radiant, as high Truth, cherished, best at winning strength, Truth based upon the statute that supports the heavens,

He rose, a light that kills *Vṛtras* and enemies, best slayer of the *Dasyus*, *Asuras*, and foes.

['*Asuras*': here, in the latter signification of the word, demons]

१४५५. इदं श्रेष्ठं ज्योतिषां ज्योतिरुत्तमं विश्वजिद्धनजिदुच्यते बृहत्।

विश्वभ्राड् भ्राजो महि सूर्यो दृश उरु पप्रथे सह ओजो अच्युतम्॥ ३॥

This light, the best of lights, supreme, all-conquering, winner of riches, is exalted with high laud.

All-lighting, radiant, mighty as the Sun to see, he spread wide unshaken victory and strength.

१४५६. इन्द्र क्रतुं न आ भर पिता पुत्रेभ्यो यथा।

शिक्षा णो अस्मिन्पुरुहूत यामनि जीवा ज्योतिरशीमहि॥ ४॥

VI (SŪRYA)

[*Ṛgveda* VII. 32. 26, 27. The *Ṛṣi* is Vasiṣṭha. The metre is *Bṛhatī* in stanza I, which is a repetition of I.iii. ii. 2. 7, and *Satobṛhatī* in stanza 2]

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O *Indra*, give us wisdom as a sire gives wisdom to his sons.

Guide us, O much-invoked, in this our way: may we still live and look upon the light!

१४५७. मा नो अज्ञाता वृजना दुराध्यो३ माशिवासोऽव क्रमुः।

त्वया वयं प्रवतः शश्वतीरपोऽति शूर तरामसि॥ २॥

Grant that no mighty foes, unknown, malevolent unhallowed, tread us to the ground!

With your assistance, hero, may we pass through all the waters that are rushing down!

VII (INDRA)

[*Rgveda* VIII. 50. 17, 18. The *Ṛṣi* is Bharga. The metre is *Prāgātha*]

१४५८. अद्याद्या श्वःश्व इन्द्र त्रास्व परे च नः।

विश्वा च नो जरितृन्त्सत्पते अहा दिवा नक्तं च रक्षिषः॥ १॥

Protect us, *Indra*, each to-day, each morrow, and each following day!

Through all the days shall you, Lord of the brave, preserve our singers both by day and night!

१४५९. प्रभङ्गी शूरो मघवा तुवीमघः सम्मिश्लो वीर्याय कम्।

उभा ते बाहू वृषणा शतक्रतो नि या वज्रं मिमिक्षतुः॥ २॥

A crushing warrior, passing rich, is *Maghavan*. endowed with all heroic strength.

Your arms, O *Śatakratu*, are exceeding strong, those arms which grasp the thunderbolt.

[2. 'Grasp the thunderbolt': or, hurl the thunder down]

* * *

VIII (SARASVĀN)

[*Ṛgveda* VII. 96. 4. The metre is *Gāyatrī*]

१४६०. जनीयन्तो न्वग्रवः पुत्रीयन्तः सुदानवः। सरस्वन्तं हवामहे॥ १॥

We call upon *Sarasvān* as unmarried men who long for wives,
As bounteous men who yearn for sons.

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['*Sarasvān*': *or Saraswat*, is the name of a River-god usually assigned as a consort to *Saraswatī*]

IX (SARASVATĪ)

[*Ṛgveda* VI. 61. 10. The *Ṛṣi* is Bharadvāja. The metre is Gāyatri]

१४६१. उत नः प्रिया प्रियासु सप्तस्वसा सुजुष्टा। सरस्वती स्तोम्या भूत्॥ १॥

Yea, she most dear amid dear streams, seven-sistered, loved with found love,

Saraswatī, has earned our praise.

['Seven-sistred': meaning, one of the seven sister rivers, namely Indus, *Vitastā*, *Asikni*, *Paruṣṇi*, *Vipās*, *Śutudṛ, Saraswatī*; or *Kubhā* may be counted in the place of the last-named. Saraswatī: see *Ṛgveda*, Vol. I. p. 6, or Muir, Original Sanskrit Texts, V, p. 375]

X (SAVITĀ BRAHMAṆASPATI AGNI)

[Stanza I is taken from *Ṛgveda* III. 62, 10, ascribed to Viṣvāmitra; stanza 2 is a repetition of I. ii. i. 5. 5 ; and stanza 3 is from *Ṛgveda* IX. 66. 19. The metre is Gāyatrī]

१४६२. तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि। धियो यो नः प्रचोदयात्॥ १॥

May we attain that excellent glory of Savitā the God:

So may he stimulate our prayers!

[This stanza is the *Sāvitrī*, the Gāyatrī par *excellence*, 'the celebrated verse of the Vedas which forms part of the daily devotions of the *Brahmaṇas*, and was first made known to English readers by Sir W. Jones translation of a periphrastic interpretation ; he renders it, Let us adore the supermacy of that divine sun, the godhead, who illuminates all, who recreates all, from whom all proceed, to whom all must return, who recreates all, from whom all proceed, to whom all must return, whom we invoke to direct our understandings aright in our progress towards his holy seat.'-Wilson *Ṛgvedā Saṁhitā*, Vol., III. p. 111]

१४६३. सोमानां स्वरणं कृणुहि ब्रह्मणस्पते। कक्षीवन्तं य औशिजः॥ २॥

O *Brahmanaspati*, make you *Kakṣīvān Auṣija* a loud Chanter of flowing *Soma* juice!

१४६४. अग्न आयूंषि पवस आ सुवोर्जमिषं च नः।
आरे बाधस्व दुच्छुनाम्॥ ३॥

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Agni, you pour life: send down upon us food and vigorous strength;

Drive you misfortune far away!

XI (MITRA-VARUṆA)

[*Rgveda* V. 68. 3-5. Ascribed to Rātahavya. The metre is *Gāyatrī*. Stanza 1 is a repetition of II. iv. ii. 4. 3]

१४६५. ता नः शक्तं पार्थिवस्य महो रायो दिव्यस्य।

महि वां क्षत्रं देवेषु॥ १॥

So help you us to riches, great celestial and terrestrial wealth:

Vast is your sway among the Gods!

१४६६. ऋतमृतेन सपन्तेषिरं दक्षमाशाते। अद्रुहा देवौ वर्धेते॥ २॥

Carefully tending Law with law they have attained their vigorous might:

Both Gods, devoid of guile, wax strong.

१४६७. वृष्टिद्यावा रीत्यापेषस्पती दानुमत्याः। बृहन्तं गर्तमाशाते॥ ३॥

With rainy skies and streaming floods, Lords of the food that falls in dew,

A lofty seat have they attained.

['Lords of the food that falls in dew': 'lords of sustenance, suited to the liberal donors [of oblations]'-Wilson. The meaning of *dānumatyā* is uncertain]

XII (INDRA)

[*Rgveda* I. 6. 1-2. The *Ṛsi* is Kaṇva. The metre is Gāyatrī]

१४६८. युञ्जन्ति ब्रध्नमरुषं चरन्तं परि तस्थुषः। रोचन्ते रोचना दिवि॥ १॥

They who stand round him as he moves harness the bright, the ruddy steed:

The lights are shining in the sky.

['They who stand round him': *paritasthuṣaḥ*: *lokatrayavartinaḥ prāṇinaḥ* the living beings of the three worlds,' is Sāyaṇa's explanation. Probably the *Maruts*, *Indra*'s constant companions, are intended. 'The bright, the ruddy steed': the rising Sun]

१४६९. युञ्जन्त्यस्य काम्या हरी विपक्षसा रथे। शोणा धृष्णू नृवाहसा॥ २॥

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On both sides to the car they yoke the two bay coursers dear to him,

Brown, bold, who bear the hero on.

['On both sides': *vipakṣasā*: harnessed on different sides. 'The hero': the Sun. As M. Bergaigne remarks.- 'The Sun is sometimes a wheel, sometimes a chariot, sometimes a horse drawing the chariot, sometimes a hero mounted on the chariot and directing the horses.' *-La Religion Vedique* III, p. 324]

१४७०. केतुं कृण्वन्नकेतवे पेशो मर्या अपेशसे। समुषद्भिरजायथाः॥ ३॥

You, making light where no light was, and form,

O men! where form was not,

Was born together with the Dawns.

['You': O Sun. O men! is perhaps merely on exclamation of admiration. If *maryāḥ*, men, be taken to mean the *Maruts*, the words, you, making, was *born*, although in the singular number, may apply to these Gods regarded as one host or company and born at one birth.

For an exhaustive explanation of the whole hymn from which these three stanzas are taken see Max Müller, *Vedic Hymns*, Part I., p. 14-52]

* * *

XIII (SOMA PAVAMĀNA)

[*Ṛgveda* IX. 88. 1, 2, 7. The *Ṛṣi* is Uśanā Kāvya. The metre is *Triṣṭup*]

१४७१. अयं सोम इन्द्र तुभ्यं सुन्वे तुभ्यं पवते त्वमस्य पाहि।
त्वं ह यं चकृषे त्वं ववृष इन्दुं मदाय युज्याय सोमम्॥ १॥

For you this *Soma* is effused. O *Indra*: drink of this juice; for you the stream is flowing -

Soma, which you yourself have made and chosen, even *Indu* for your special drink to cheer you!

१४७२. स ईं रथो न भुरिषाडयोजि महः पुरूणि सातये वसूनि।
आदीं विश्वा नहुष्याणि जाता स्वर्षाता वन ऊर्ध्वा नवन्त॥ २॥

Like a capacious car has it been harnessed, the mighty, to acquire a abundant treasures.

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Then in the sacrifice they shouted lauding all triumphs won by *Nahus* in the battle.

[I can make nothing out of the second line of this stanza. The version which I give as a temporary makeshift is founded on Professor Ludwig's remarks in his commentary on the passage, Vol. V. p. 308 of his *Ṛgveda*. Professor Wilson, following Sāyaṇa translates:'After this may all the races of men expecting our [attack] go to the desirable battle.' According to Professor Grassmann, who reads *vanā* instead of *vana*, the line might be rendered:'Erect like trees now may all human races that they may win felicity, approach him.' 'Won by Nahus': *nahuṣ yāṇi:* either belonging to a man called *Nahus*, or, belonging to men generally human]

१४७३. शुष्मी शर्धो न मारुतं पवस्वानभिशस्ता दिव्या यथा विट्।
आपो न मक्षू सुमतिर्भवा नः सहस्राप्साः पृतनाषाण्न यज्ञः॥ ३॥

Flow onward like the potent band of *Maruts*, like that celestial host which none revile!

Quickly be gracious unto us like waters, like sacrifice victorious, thousand-fashioned!

['Like sacrifice': according to Sāyaṇa, *yajñaḥ* sacrifice, means her worthy of sacrifice:[you are] of a thousand shapes, adorable like [*Indra*] the victor in battle.'-Wilson. The meaning of *sahasrāpsāḥ* is somewhat uncertain; Professor Ludwig translates it by 'tausend wāszer ersiegend,' 'winning a thousand waters.' The St. Petersburg Lexicon gives the word without an interpretation]

XIV (AGNI)

[*Ṛgveda* VI. 16. 1-3. The *Ṛṣi* is Vitahavya, or Bharadvāja. The metre is Gāyatrī, stanza 1, which is a repetition of I. i. i. 1. 2. being in a slightly modified form called *Vardhamānā*]

१४७४. त्वमग्ने यज्ञानाः होता विश्वेषाः हितः। देवेभिर्मानुषे जने॥ १॥

O *Agni*, you have been ordained *Hotā* of every sacrifice,

By Gods, among the race of men.

१४७५. स नो मन्द्राभिरध्वरे जिह्वाभिर्यजा महः। आ देवान्वक्षि यक्षि च॥ २॥

So with sweet sounding tongues for us sacrifice nobly in this rite:

Bring you the Gods and worship them!

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१४७६. वेत्था हि वेधो अध्वन: पथश्च देवाञ्जसा। अग्ने यज्ञेषु सुक्रतो॥ ३॥

For, as disposer, *Agni*, God, most wise in sacrifices, you Know straightway the roads and paths.

['The roads and paths': the ways of performing religious ceremonies]

XV (AGNI)

[*Ṛgveda* III. 27. 7-9. The *Ṛṣi* is Viṣvāmitra. The metre is *Gāyatrī*]

१४७७. होता देवो अमर्त्य: पुरस्तादेति मायया। विदथानि प्रचोदयन्॥ १॥

Immortal, *Hotā*-priest, and God, with wondrous power he leads the way,

Urging the congregations on.

['Congregations': *vidathāni*: sacrificial assemblies, or, sacrifices]

१४७८. वाजी वाजेषु धीयतेऽध्वरेषु प्र णीयते। विप्रो यज्ञस्य साधन:॥ २॥

Strong, he is set on deeds of strength. He is led forth in holy rites,

Sage who completes the sacrifice.

['He is led forth': *Agni*, in the form of sacrifical fire, is conveyed to the receptacle or altar]

१४७९. धिया चक्रे वरेण्यो भूतानां गर्भमा दधे। दक्षस्य पितरं तना॥ ३॥

Excellent, he was made by thought. The germ of beings have I gained.

Yea, and the Sire of active power.

['By thought': by holy thought, devotion, prayer. 'The germ of beings': *Agni*, the embryo of all life; 'the source of all beings.'-M. Müller]

* * *

XVI (AGNI)

[*Ṛgveda* VIII. 61. 13-15. The *Ṛṣi* is Haryata. The metre is Gāyatrī]

१४८०. आ सुते सिञ्चत श्रियं रोदस्योरभिश्रियम्। रसा दधीत वृषभम्॥ १॥

Pour on the juice the heated milk which hastens to heaven and earth ;

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Bestow the liquid on the Bull!

['The Bull': *Agni*]

१४८१. ते जानत स्वमोक्यं३ सं वत्सासो न मातृभिः।
मिथो नसन्त जामिभिः॥ २॥

These know their own abiding place: like calves beside the mother cows

They come together with their kin.

['These': the priests. 'Their own abiding-place': or, the *Soma* to which they are accustomed. 'They come': the cows come to the place where they are to be milked for sacrifical purposes]

१४८२. उप स्रक्वेषु बप्सतः कृण्वते धरुणं दिवि।
इन्द्रे अग्ना नमः स्वः॥ ३॥

Devouring in their greedy jaws, they make sustaining food in heaven,

For *Indra*, *Agni*, homage, light.

['Devouring: perhaps, the flames. Or, more in accordance with Sāyaṇa's interpretation who takes *bapsataḥ* as the genitive case:They [the priests] make the strengthening, food in heaven, of him who eats with greedy jaws [*Agni*] The language of the hymn from which these stanzas are taken is intentionally obscure]

XVII (INDRA)

[*Ṛgveda* X. 120. 1-3. The *Ṛsi* is Bṛhaddiva, son of Atharvan. The metre is *Triṣṭup*]

१४८३. तदिदास भुवनेषु ज्येष्ठं यतो जज्ञ उग्रस्त्वेषनृम्णः।
सद्यो जज्ञानो नि रिणाति शत्रूननु यं विश्वे मदन्त्यूमाः॥ १॥

In all the worlds That was the best and highest whence sprang the mighty one, of splendid valour

As soon as he is born he smites his foemen, he in whom all who lend him aid are joyful.

['That': meaning, according to Sāyaṇa, *Brahma*, the original cause of the universe. 'That (primeval essence alone)'-Stevenson]

१४८४. वावृधानः शवसा भूर्योजाः शत्रुर्दासाय भियसं दधाति।

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अव्यनच्च व्यनच्च सस्नि सं ते नवन्त प्रभृता मदेषु॥ २॥

Grown mighty in his strength, of ample vigour, he as a foe strikes fear into the *Dāsa*,

Eager to win the breathing and the breathless. All sang your praise at banquet and oblation.

['The *Dāsa*': the hostile aborigines ; 'his slavish [foes]' -Stevenson. 'Eager to win': Professor Ludwig makes *sasni* an infinitive. The correct reading may be *sasniḥ*. 'The breathing and the breathless': the animate and the inanimate world]

१४८५. त्वे क्रतुमपि वृञ्जन्ति विश्वे द्विर्यदेते त्रिर्भवन्त्यूमाः।

स्वादोः स्वादीयः स्वादुना सृजा समदः सु मधु मधुनाभि योधीः॥ ३

All concentrate on you their mental vigour, what time these, once or twice, are your assistants.

Blend what is sweeter then the sweet with sweetness: win quickly with our meath that meath in battle.

[Mental vigour: *kratum:* 'adoration.'-Wilson. 'These': *Soma*-juices. 'Twice or thrice': with reference, perhaps, to the three daily libations. 'What is sweeter than the sweet': your own celestial *Soma*. Sāyaṇa interprets the stanza differently:'To you all [worshippers] offer adoration, whether those propitiators be two or three. Combine that which is sweeter than the sweet with sweetness, unite that honey with honey.'-Wilson] The 'two or three,' according to Sāyaṇa, are the sacrificer, and his wife and child, and the second half of the stanza contains a reference to the propagation of children. 'That meath': or the meath yonder. *Indra* is asked to obtain for his worshippers, through, or in return for the meath which they offer, the genuine meath which comes from heaven]

* * *

XVIII (INDRA)

[*Ṛgveda* II. 22. 1, 3, 2. The *Ṛṣi* is Gṛtsamada. The metre in stanza 1, which is a repetition of 1. V. ii. 3. 1, is *Aṣṭi* and in 2 and 3 *Atiśakvarī*]

१४८६. त्रिकद्रुकेषु महिषो यवाशिरं तुविशुष्मस्तृम्पत् सोमममपिबद्विष्णुना सुतं यथावशम्। स ईं ममाद महि कर्म कर्तवे महामुरुं सैनं सश्चद्देवो देवं सत्य इदुः सत्यमिन्द्रम्॥ १॥

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At the *Tṛkadrukas* the great and strong enjoyed the barley-brew. With *Viṣṇu* did he drink the pressed out *Soma* juice, even as he would.

That has so heightened him the great, the wide, to do his mighty work. So may the God attend the God, true *Indu Indra* who is true!

१४८७. साकं जातः क्रतुना साकमोजसा ववक्षिथ
साकं वृद्धो वीर्यैः सासहिर्मृधो विचर्षणिः।
दाता राध स्तुवते काम्यं वसु प्रचेतन सैनं
सश्चद्देवो देवं सत्य इन्दुः सत्यमिन्द्रम्॥ २॥

Brought forth together with wisdom and potent strength you grew great: with hero deeds subduing the malevolent, most swift in act;

Giving prosperity and lovely wealth to him who praise you. So may the God attend the God, true *Indu Indra* who is true!

१४८८. अध त्विषीमां अभ्योजसा कृविं युधाभवदा
रोदसी अपृणदस्य मज्मना प्र वावृधे।
अधत्तान्यं जठरे प्रेमरिच्यत प्र चेतय सैनं
सश्चद्देवो देवं सत्य इन्दुः सत्यमिन्द्रम्॥ ३॥

So he resplendent in the battle overcame *Kṛvi* by might. He with his majesty has filled the earth and heaven, and waxen strong.

One share of the libation has he swallowed down: one share he left. Enlighten us! So may the God attend the God, true *Indu Indra* who is true!

[*Kṛvi*: originally 'a leather bag' and metaphorically a 'cloud,' said by Sāyaṇa to have been an *Asura* or demon. 'One share he left': to be divided among all the other Gods. 'Enlighten us': *pracetaya*: the word is wanting in the text of the *Ṛgveda*]

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BOOK VII
CHAPTER I

I (INDRA)

[*Ṛgveda* VIII. 58. 4-6. The *Ṛṣi* is Priyamedha. The metre is *Gāyatrī*. Stanza I is a repetition of I. ii. ii. 3. 4]

१४८९. अभि प्र गोपतिं गिरेन्द्रमर्च यथा विदे। सूनुं सत्यस्य सत्पतिम्।। १।।

Praise, even as he is known, with song *Indra*, the guardian of the kine,

The Son of Truth, Lord of the brave!

१४९०. आ हरय: ससृज्रिरेऽरुषीरधि बर्हिषि। यत्राभि संनवामहे।। २।।

Hither have his bay steeds been sent, red steeds are on the sacred grass

Where we in concert sing our songs.

१४९१. इन्द्राय गाव आशिरं दुदुह्रे वज्रिणे मधु। यत्सीमुपह्वरे विदत्।। ३।।

For *Indra*, thunder-armed, the kine have yielded mingled milk and meath,

What time he found them in the vault.

['In the vault': *upahvare*: meaning, according to Sāyaṇa, 'near at hand;' according to Professor Roth. 'in the cavity of the *Soma* vessel;' according to Professor Ludwig, on the horizon. 'In der Neige, *i.e.* dropping downwards.-Benfey]

II (INDRA)

[*Ṛgveda* VIII. 79. 1, 2. The *Ṛṣis* are Nṛmedha and Purumedha. The metre is *Prāgātha*]

१४९२. आ नो विश्वासु हव्यमिन्द्रं समत्सु भूषत।

उप ब्रह्माणि सवनानि वृत्रहन् परमज्या ऋचीषम।। १।।

Draw near unto our *Indra* who must be invoked in every fight!

Come, you most mighty *Vṛtra*-slayer, meet for praise come to libations and to hymns.

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१४९३. त्वं दाता प्रथमो राधसामस्यसि सत्य ईशानकृत्।
तुविद्युम्नस्य युज्या वृणीमहे पुत्रस्य शवसो महः॥ २॥

You are the best of all in sending bounteous gifts, true are you, lordy in your act.

We claim alliance with the very glorious one, yea, with the mighty Son of Strength.

['Lordly in your act': or, giving lordly powers]

III (SOMA PAVAMĀNA)

[*Ṛgveda* IX. 110. 8, 6, 9. The *Ṛsis* are the princes Tryaruṇa and Trasadasyu. The metre is *Urdhavabṛhatī*, a variety of *Bṛhatī*]

१४९४. प्रत्नं पीयूषं पूर्व्यं यदुक्थ्यं महो गाहाद्दिव आ निरधुक्षत।
इन्द्रमभि जायमानं समस्वरन्॥ १॥

They have drained forth from out the great depth of the sky the old divine primeval milk that claims the laud:

They lifted up their voice to *Indra* at his birth.

['They': the men of old, primeval patriarchs and priests]

१४९५. आदीं के चित्पश्यमानास आप्यं वसुरुचो दिव्या अभ्यनूषत।
दिवो न वारं सविता व्यूर्णुति॥ २॥

Then, beautifully radiant, certain heavenly ones proclaimed their kinship with him as they looked thereon:

Savitā opens, as it were, the fold of heaven.

['Beautifully radiant: *vasurucaḥ*': according to Sāyaṇa, a proper name, the *Vasurucas*. 'With him': with *Soma*. 'Opens, as it were, the fold': 'drives away the obstructing [darkness]' -Wilson. The *Rgveda* has *devaḥ*, 'the God' [*Savitā*], instead of *divaḥ*, 'of heaven.']

१४९६. अध यदिमे पवमान रोदसी इमा च विश्वा भुवनाभि मज्मना।
यूथे न निष्ठा वृषभो वि राजसि॥ ३॥

And now that you, O *Pavamāna*, are above this earth and heaven and all existence in your might,

You shine like a bull supreme among the herd.

['Shinet': *vi rājasi:* the *Ṛgveda* has *vitiṣṭhase*, 'stand]

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IV (AGNI)

[*Rgveda* I. 27. 4, 6, 5. The *Ṛsi* is Śunaḥśepa. The metre is Gāyatrī]

१४९७. इममू षु त्वमस्माकं सनिं गायत्रं नव्यांसम्। अग्ने देवेषु प्र वोचः॥

O *Agni*, graciously announce this our good fortune to the Gods,

And this our newest hymn of praise!

१४९८. विभक्तासि चित्रभानो सिन्धोरूर्मा उपाक आ।
सद्यो दाशुषे क्षरसि॥ २॥

You deal gifts, resplendent one! nigh, as with wave of *Sindhu*, you

Swift streamest to the worshipper.

['*Sindhu*': the Indus; or the word may stand for any river, and the expression mean, 'in great abundance.']

१४९९. आ नो भज परमेष्वा वाजेषु मध्यमेषु। शिक्षा वस्वो अन्तमस्य॥ ३॥

Give us a share of wealth most high, a share of wealth most near to us,

As share of wealth that is between.

[Wealth of all kinds is prayed for, celestial, terrestrial, and that of mid-air in the shape of rain]

V (INDRA)

[*Rgveda* VIII. 6. 10-12. The *Ṛsi* is Vatsa of the family of Kaṇva. The metre is *Gāyatrī*. Stanza 1 is a repetition of I. ii. ii. 1. 8]

१५००. अहमिद्धि पितुष्परि मेधामृतस्य जग्रह। अहं सूर्य इवाजनि॥ १॥

I From my Father have obtained knowledge of eternal Law;

I was born like unto the Sun.

१५०१. अहं प्रत्नेन जन्मना गिरः शुम्भामि कण्ववत्। येनेन्द्रः शुष्ममिद्दधे॥ २॥

After the ancient manner I, like *Kanva*, beautify my songs,
And *Indra*'s self gains power thereby.

['Manner': *janmanā*, the *Ṛgveda* has *manmanā*: - 'After the thought [or, lore] of ancient time, like Kaṇva, I adorn my songs.']

१५०२. ये त्वामिन्द्र न तुष्टुवुर्ऋषयो ये च तुष्टुवुः। ममेद्वर्धस्व सुष्टुतः॥ ३॥

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Whatever *Ṛsis* have not praised you, *Indra*, or have praised you, wax

Mighty indeed when praised by me!

[Have not praised you: have not praised you yet, that is, will praise you hereafter.-Ludwig]

* * *

VI (AGNI)

[Stanzas 1 and 2 are not taken from the *Ṛgveda*. Stanza 3 is taken from *Ṛgveda* X. 141. 6, ascribed to *Agni Tāpasa*. The metre is *Anuṣṭup*]

१५०३. अग्ने विश्वेभिरग्निभिर्जोषि ब्रह्म सहस्कृत।

ये देवत्रा य आयुषु तेभिर्नो महया गिर:॥ १॥

Agni, produced by strength, do you with all your fires accept our prayer:

With those that are with Gods, with those that are with men exalt our songs!

१५०४. प्र स विश्वेभिरग्निभिरग्नि: स यस्य वाजिन:।

तनये तोके अस्मदा सम्यङ्वाजै: परीवृत:॥ २॥

Forth come to us with all his fires that *Agni*, whose the mighty are,

Come, fully girt about with wealth for us and for our kith and kin!

['Forth come': the text has *pra* [pro or prae] only, without a verb. 'The mighty': *vājinaḥ*: explained by Sāyaṇa as meaning 'men supplied with food in the shape of oblations.']

१५०५. त्वं नो अग्ने अग्निभिर्ब्रह्म यज्ञं च वर्धय।

त्वं नो देवतातये रायो दानाय चोदय॥ ३॥

Do you, O *Agni*, with your fires strengthen our prayer and sacrifices: Incite them to bestow their wealth to aid our service of the Gods!

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VII (SOMA PAVAMĀNA)

[*Ṛgveda* IX. 110. 7, 5, 4. The *Ṛṣis* are Tryaruṇa and Trasadasyu. The metre is *Urdhvabṛhatī*, a variety of *Bṛhatī*]

१५०६. त्वे सोम प्रथमा वृक्तबर्हिषो महे वाजाय श्रवसे धियं दधुः।
स त्वं नो वीर वीर्याय चोदय॥ १॥

Soma, the men of old whose grass was trimmed addressed the hymn to you for mighty strength and for renown:

So, hero, urge us onward to heroic power!

१५०७. अभ्यभि हि श्रवसा ततर्दिथोत्सं न कं चिज्जनपानमक्षितम्।
शर्याभिर्न भरमाणो गभस्त्योः॥ २॥

All round about have you with glory pierced for us as't were a never-failing well for men to drink,

Borne on your way as't were in fragments from both arms.

['As't were a never-failing well': meaning an exhaustless supply of *Soma* juice. 'In fragments': in piece of the crushed stalk and shoots of the *Soma* plant. The word *śaryābhiḥ* in this passage is variously interpreted, according to Sāyaṇa, with [reed-like] fingers'; according to Benfey, 'with [the speed of] arrows' ; according to Roth, 'with the reed-woven filter frame.' The word *śara* means reed, and arrow, *śarya*, made of reeds, *śaryā*, an arrow, but also reeds tied together and used at the sacrifice for *Soma*-oblations. See Max Müller, *Vedic Hymns*, Part I. p.398. I have followed Professor Ludwig's interpretation, but 'on reed-mats' is an unobjectionable rendering]

१५०८. अजीजनो अमृत मर्त्याय कमृतस्य धर्मन्नमृतस्य चारुणः।
सदासरो वाजमच्छा सनिष्यदत्॥ ३॥

You did produce him, deathless one! for mortal man, for maintenance of Law and lovely *Amṛta*:

You evermore have moved making wealth flow to us.

['Him': the Sun. The preceding verse in the *Ṛgveda* begins thus:'O *Pavamāna*, you did generate the Sun.']

VIII (INDRA)

[*Ṛgveda* VIII. 24. 13-15. The *Ṛṣi* is Viśvamanas, son of Vyaśva or *Aśva*. The metre is *Uṣṇik*. Stanza 1 is a repetition of I. iv. ii. 5. 6]

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१५०९. एन्दुमिन्द्राय सिञ्चत पिबाति सोम्यं मधु।
प्र राधाꣳसि चोदयते महित्वना॥ १॥

Pour out the drops for *Indra*; let him drink the meath of *Soma* juice!

He through his majesty sends forth his bounteous gifts.

१५१०. उपो हरीणां पतिं राधः पृञ्चन्तमब्रवम्।
नूनꣳ श्रुधि स्तुवतो अश्व्यस्य॥ २॥

I spake to the bay coursers' Lord, to him who grants the boon of wealth:

Now hear the son of *Aśva* as he praises you?

['The boon of wealth': *rādhaḥ*: the *Ṛgveda* has *dakṣam*, 'ability.']

१५११. न ह्यꣳ३ग पुरा च न जज्ञे वीरतरस्त्वत्।
न की राया नैवथा न भन्दना॥ ३॥

Never was any hero born before you mightier than you:

None certainly like you in riches and in praise.

IX (INDRA)

[*Ṛgveda* VIII. 58. 2. The *Ṛsi* is Priyamedha. The metre is *Anuṣṭup*. I adopt Professor Pischel's interpretation of this difficult stanza, which is hardly intelligible without the stanza which precedes and that which follows in the *Ṛgveda*. The meaning of the three stanzas appears to be: *Soma* shall be celebrated by you in your song of praise in order that he may liberally reward you. What you wish for yourself is a bull for the cows so that they may be propagated and provide *Indra* with milk to be mixed with the *Soma* juice, while they serve the race of Gods in the three realms of heaven. - *Vedishce Studien*, Vol. I. p. 197]

१५१२. नदं व ओदतीनां नदं योयुवतीनाम्।
पतिं वो अघ्न्यानां धेनूनामिषुध्यसि॥ १॥

You wish for your kine a bull, lord of your cows whom none may kill,

For those who long for his approach, for those who turn away from him.

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X (AGNI)

[*Rgveda* VII. 16. 11, 12. The *Ṛṣi* is Vasiṣṭha. The metre of stanza 1, which is a repetiton of I. i. ii. i. 1, is *Bṛhatī*, and that of 2 *Satobṛhatī*]

१५१३. देवो वो द्रविणोदा: पूर्णां विवष्ट्वासिचम्।

उद्वा सिञ्चध्वमुप वा पृणध्वमादिद्वो देव ओहते॥ १॥

The God who gives wealth accept the full libation poured to him!

Pour you it out, then fill the vessel full again, for so the God regards you!

१५१४. तं होतारमध्वरस्य प्रचेतसं वह्निं देवा अकृण्वत।

दधाति रत्नं विधते सुवीर्यमग्निर्जनाय दाशुषे॥ २॥

The Gods made him the *Hotā*-priest of sacrifice, oblation-bearer, passing wise.

Agni gives wealth and valour to the worshipper, to man who offers up his gifts.

XI (AGNI)

[*Rgveda* VIII. 103. 1, 3, 2. The *Ṛṣi* is Sobhari. The metre is *Bṛhatī*. Stanzas 1 and 3 are repetition of I. i. i. 5. 3 and 7, respectively]

१५१५. अदर्शि गातुवित्तमो यस्मिन्व्रतान्यादधुः।

उपो षु जातमार्यस्य वर्धनमग्निं नक्षन्तु नो गिरः॥ १॥

He has appeared, best prosperer, in whom men lay their holy acts: So may our songs of praise come nigh to *Agni* who was born to give the *Arya* Strength

१५१६. यस्माद्रेजन्त कृष्टयश्चर्कृत्यानि कृण्वतः।

सहस्रसां मेधसाताविव त्मनाग्निं धीभिर्नमस्यत॥ २॥

Him before whom the people shrink when he performs his glorious deeds,

Him who wins thousands at the sacrifice, himself, that *Agni*, reverence with songs!

['Reverence: or, worship you. The *Ṛgveda* has *saparyata*, 'serve you,' instead of *namasyata*]

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१५१७. प्र दैवोदासो अग्निर्देव इन्द्रो न मज्मना।
अनु मातरं पृथिवीं वि वावृते तस्थौ नाकस्य शर्मणि॥ ३॥

Agni of *Divodāsa*, God, comes forth like *Indra* in his might.

Rapidly has he moved along his mother earth; he stands in high heaven's dwelling-place.

XII (AGNI)

[*Ṛgveda* IX. 66. 19-21. Ascribed to the hundred Vaikhānasas. The metre is Gāyatriī. Stanza 1 is a repetition of II. vi. iii. 10. 3]

Note: *Ṛṣi*'s name is Śatam Vaikhānasaḥ, i.e Śatam of Vikhānas. So being a proper name, its translation as hundred Vaikhānasas is quite misleading.

१५१८. अग्न आयूंषि पवस आ सुवोर्जमिषं च नः।
आरे बाधस्व दुच्छुनाम्॥ १॥

Agni, you pour life: send down upon us food and vigourous strength:

Drive you misfortune far away!

१५१९. अग्निर्ऋषिः पवमानः पाञ्चजन्यः पुरोहितः। तमीमहे महागयम्॥ २॥

Agni is *Pavamāna*, Sage, Chief Priest of all the fivefold tribes;

To him whose wealth is great we pray.

['Chief Priest: *purohitaḥ*: literally, placed foremost or in front. 'First consecrated and put in his sacred recess.'-Stevenson 'Voropferer.'-Benfey]

१५२०. अग्ने पवस्व स्वपा अस्मे वर्चः सुवीर्यम्। दधद्रयिं मयि पोषम्॥ ३॥

Skilled in your task, O *Agni*, pour splendour with hero strength on us,

Granting me wealth that nourishes!

XIII (AGNI)

[*Ṛgveda* V. 26. 1-3. Ascribed to the Vasūyus. The metre is *Gāyatrī*]

१५२१. अग्ने पावक रोचिषा मन्द्रया देव जिह्वया।
आ देवान्वक्षि यक्षि च॥ १॥

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O *Agni*, holy and divine with splendour and your pleasant tongue.

Bring you the Gods and worship them!

१५२२. तं त्वा घृतस्नवीमहे चित्रभानो स्वर्दृशम्। देवाः आ वीतये वह॥ २॥

We pray you bathed in butter, O bright-rayed! who look on the Sun,

Bring the Gods hither to the feast!

['The Sun': or heaven's light]

१५२३. वीतिहोत्रं त्वा कवे द्युमन्तः समिधीमहि। अग्ने बृहन्तमध्वरे॥ ३॥

Sage, we have kindled you, the bright, the feaster on oblation, you,

O *Agni*, great in sacrifice!

['The feaster on oblation': *vītihotram:* or, who calls [Gods] to the banquet]

* * *

XIV

[*Ṛgveda* I. 79. 7-9. The *Ṛṣi* is Gotama. The metre is *Gāyatrī*]

१५२४. अवा नो अग्न ऊतिभिर्गायत्रस्य प्रभर्मणि। विश्वासु धीषु वन्द्य॥ १॥

Adorable in all our prayers, favour us, *Agni* with your aid

What time the psalm is chanted forth!

१५२५. आ नो अग्ने रयिं भर सत्रासाहं वरेण्यम्। विश्वासु पृत्सु दुष्टरम्॥ २॥

Bring to us ever-conquering wealth, wealth, *Agni*, worthy of our choice,

Invincible in all our frays!

१५२६. आ नो अग्ने सुचेतुना रयिं विश्वायुपोषसम्।

मार्डीकं धेहि जीवसे॥ ३॥

Grant us, O *Agni*, through your grace wealth to support us ever more, Your favour so that we may live!

['To support us evermore': *viśvāyupoṣasam:* or, that supports all living men]

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XV (AGNI)

[*Ṛgveda* X. 156. 1-5. The *Ṛṣi* is Ketu. The metre is Gāyatrī]

१५२७. अग्निं हिन्वन्तु नो धियः सप्तिमाशुमिवाजिषु।
तेन जेष्म धनंधनम्॥ १॥

Let songs of ours speed *Agni* forth like a fleet curser in the race,

And we will win each prize through him!

१५२८. यया गा आकरामहै सेनयाग्ने तवोत्या। तां नो हिन्व मघत्तये॥ २॥

Agni! the host whereby we gain kine for ourselves with help from you, -

That send us for the gain of wealth!

[The host: or, the dart]

१५२९. आग्ने स्थूरंरयिं भर पृथुं गोमन्तमश्विनम्।
अङ्धि खं वर्तया पविम्॥ ३॥

O *Agni*, bring us wealth secure, vast wealth in horses and in kine:

Oil you the socket, turn the wheel!

['The socket': *kham*: an aperture, a cavity. The word means also, heaven.

'The wheel': *pavim*: the tire or felly of a wheel, by synecdoche a wheel. According to the Commentators the word means also, a thunderbolt. Benfey translates:'feuchte die Luft und wirf den Blitz,' moisten the air and cast the lightning. The *Rgveda* has *paṇim* instead of *pavim*:'Balm heaven and drive the *Paṇi* [or niggard] hence.']

१५३०. अग्ने नक्षत्रमजरमा सूर्यं रोहयो दिवि। दधज्ज्योतिर्जनेभ्यः॥ ४॥

O *Agni*, you have made the Sun, the eternal star, to mount the sky,

Giving the boon of light to men.

१५३१. अग्ने केतुर्विशामसि प्रेष्ठः श्रेष्ठ उपस्थसत्।
बोधा स्तोत्रे वयो दधत्॥ ५॥

You, *Agni*, are the people's light, best, dearest, seated in you shrine:

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Watch for the singer, give him life!

XVI (AGNI)

[*Rgveda* VIII. 44. 16, 18, 17. The *Ṛṣi* is Virupa. The metre is *Gāyatrī*]

१५३२. अग्निर्मूर्धा दिवः ककुत्पतिः पृथिव्या अयम्।
अपाꣳ रेताꣳसि जिन्वति॥ १॥

Agni is head and height of heaven, the master of the earth is he:

He quickens the waters' seed.

१५३३. ईशिषे वार्यस्य हि दात्रस्याग्ने स्वः पतिः।
स्तोता स्यां तव शर्मणि॥ २॥

Yea, *Agni*, you as Lord of light rule o'er choicest gifts: may I,
Your singer, find defence in you!

१५३४. उदग्ने शुचयस्तव शुक्रा भ्राजन्त ईरते। तव ज्योतीꣳष्यर्चयः॥ ३॥

Upward, O *Agni*, rise your flames, pure and resplendent, blazing high, your lustres, fair effulgences.

* * *

CHAPTER II

I (AGNI)

[*Rgveda* I. 75. 3-5. The *Ṛṣi* is Gotama. The metre is *Gāyatrī*]

१५३५. कस्ते जामिर्जनानामग्ने को दाश्वध्वरः। को ह कस्मिन्नसि श्रितः॥ १॥

Who, *Agni*, is your kin, of men? who honours you with sacrifice ?

On whom dependent? who are you?

['Honours you with sacrifice': *dāśvadharaḥ*: or, pays you fruitful sacrifice? 'For who else can acceptably offer you sacrifice?' -Stevenson]

१५३६. त्वं जामिर्जनानामग्ने मित्रो असि प्रियः। सखा सखिभ्य ईड्यः॥ २॥

The kinsman, *Agni*! of mankind, their well-beloved friend are you,

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A friend whom friends may supplicate.

१५३७. यजा नो मित्रावरुणा यजा देवाꣳ ऋतं बृहत्।

अग्ने यक्षि स्वं दमम्॥ ३॥

Bring *Mitra*, *Varuṇa*, bring the Gods hither to our great sacrifice:

Bring them, O *Agni*, to your home!

II (AGNI)

[*Ṛgveda* III. 27. 13-15. The *Ṛsi* is Viṣvāmitra. The metre is Gāyatrī]

१५३८. ईडेन्यो नमस्यस्तिरस्तमाꣳसि दर्शतः। समग्निरिध्यते वृषा॥ १॥

Meet to be worshipped and implored, showing in beauty through the gloom,

Agni, the strong, is kindled well.

१५३९. वृषो अग्निः समिध्यतेऽश्वो न देववाहनः। तꣳ हविष्मन्त ईडते॥ २॥

Strong *Agni* is enkindled well, even as the horse that brings the Gods:

Men with oblations pray to him.

['The strong': *vṛṣā*: the word originally meant the male, whether applied to men or other animals; then, specially, a bull or a stallion &c., and afterwards, generally, manly, strong, heroic. Professors Ludwig and Grassmann translate the word in all three stanzas by Stier, bull. '*Agni* the bull, is kindled well. We will enkindle you, the bull, we who are bulls ourselves, O bull.']

१५४०. वृषणं त्वा वयं वृषन्वृषणः समिधीमहि। अग्ने दीद्यतं बृहत्॥ ३॥

We will enkindle you, the strong, we, hero! who are strong ourselves.

III(AGNI)

[*Ṛgveda* VIII. 44. 4-6. The *Ṛsi* is Virūpa. The metre is *Gāyatrī*]

१५४१. उत्ते बृहन्तो अर्चयः समिधानस्य दीदिवः। अग्ने शुक्रास ईरते॥ १॥

You mighty flames, O *Agni*, when you are enkindled, rise on high,

Your bright flames, you refulgent one!

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१५४२. उप त्वा जुह्व३ मम घृताचीर्यन्तु हर्यत। अग्ने हव्या जुषस्व नः॥ २॥

Beloved! let my ladles full of sacred oil come nigh to you: *Agni*, accept our offerings!

१५४३. मन्द्रं होतारमृत्विजं चित्रभानुं विभावसुम्।
अग्निमीडे स उ श्रवत्॥ ३॥

I pray to *Agni* - may he hear! -the *Hotā* with sweet tones, the Priest
Wondrously splendid, rich in light.

IV (AGNI)

[*Rgveda* VIII. 49. 9, 10. The *Ṛṣi* is Bharga. The metre is *Prāgātha*. Stanza 1 is a repetition of I. i. i. 4. 2]

१५४४. पाहि नो अग्न एकया पाह्यु३त द्वितीयया।
पाहि गीर्भिस्तिसृभिरूर्जां पते पाहि चतसृभिर्वसो॥ १॥

Agni, protect you us with one, protect us by the song,
Protect us by three hymns, O Lord of power and might, bright God, by four hymns guard us well?

१५४५. पाहि विश्वस्माद्रक्षसो अराव्णः प्र स्म वाजेषु नोऽव॥
तवामिद्धि नेदिष्ठं देवतातय आपिं नक्षामहे वृधे॥ २॥

Preserve us from each demon who bestows no gift, in battles succour us and save!
For we obtain in you the nearest friend of all, for the Gods' service and our weal.

* * *

V (AGNI)

[*Rgveda* X. 3. 1-3. The *Ṛṣi* is Trita Āptya. The metre is *Triṣṭup*]

१५४६. इनो राजन्नरतिः समिद्धो रौद्रो दक्षाय सुषुमाः अदर्शि।
चिकिद्धि भाति भासा बृहतासिक्नीमेति रुशतीमपाजन्॥ १॥

O King, the potent and terrific envoy, kindled for strength, is manifest in beauty.

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He shines, observant, with his lofty splendour; chasing black night he comes with white-rayed morning.

['O King': addressed to *Agni*, who is also the subject of what follows. Professor Ludwig takes *rājan* here as the nominative case. 'With white-rayed morning': I follow Professor Ludwig in taking *ruśatīm* as an instrumental case for *ruśatyām*]

१५४७. कृष्णां यदेनीमभि वर्पसाभूज्जनयन्योषां बृहतः पितुर्जाम्।

ऊर्ध्वं भानुं सूर्यस्य स्तभायन् दिवो वसुभिररतिर्वि भाति॥ २॥

Having o'ercome the glimmering Black with beauty, and bringing forth the Dame, the great Sire's daughter,

Holding aloft the radiant lights of *Sūrya*, as messenger of heaven he shines with treasures.

['The glimmering Black': dark night, faintly lighted by stars. 'The great Sire's daughter': *Uṣas* or Dawn, daughter of *Dyaus* or Heaven]

१५४८. भद्रो भद्रया सचमान आगात्स्वसारं जारो अभ्येति पश्चात्।

सुप्रकेतैर्द्युभिरग्निर्वितिष्ठन्रुशद्भिर्वर्णैरभि राममस्थात्॥ ३॥

Attendant on the blessed Dame the blessed has come: the lover follow his sister.

Agni, far-spreading with conspicuous lustre, has covered night with whitely-shining garments.

['The blessed Dame': Dawn. 'The blessed': *Agni*. 'The lover': *Agni*, who appears immediately after Dawn]

VI

[*Ṛgveda* VIII. 73. 4-6. The *Ṛṣi* is Uśanā Kāvya. The metre is *Gāyatrī*]

१५४९. कया ते अग्ने अङ्गिर ऊर्जो नपादुपस्तुतिम्। वराय देव मन्यवे॥ १॥

What is the praise wherewith, O God, *Aṅgiras*, *Agni*, Son of Strength, We, after your own wish and thought,

१५५०. दाशेम कस्य मनसा यज्ञस्य सहसो यहो। कदु वोच इदं नमः॥ २॥

May serve you, O you Child of Power, and with what sacrifice's plan?

What reverent word shall I speak here?

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१५५१. अधा त्वं हि नस्करो विश्वा अस्मभ्यं सुक्षितीः।

वाजद्रविणसो गिरः॥ ३॥

So then do you prepare for us all happy habitations and Reward our songs with spoil and wealth!

VII (AGNI)

१५५२. अग्न आ याह्यग्निभिर्होतारं त्वा वृणीमहे।

आ त्वामनक्तु प्रयता हविष्मती यजिष्ठं बर्हिरासदे॥ १॥

Agni, come hither with your fires; we choose you as our *Hotā*; let

The proffered ladle filled with offerings balm you, best of priests, to sit on sacred grass!

['Best of priests': *yajiṣṭham*: worshipping most; best of sacrificers]

१५५३. अच्छा हि त्वा सहसः सूनो अङ्गिरः स्रुचश्चरन्त्यध्वरे।

ऊर्जो नपातं घृतकेशमीमहेऽग्निं यज्ञेषु पूर्व्यम्॥ २॥

For unto you, O *Aṅgiras*, O Son of Strength, move ladles in the sacrifice.

We pray to *Agni*, Child of Force, whose locks drop oil, foremost in sacrificial rites.

['Whose locks drop oil': *ghṛtakeṣam:* 'butter-haired.' -Wilson]

VIII(AGNI)

[*Rgveda* VIII. 60. 10, 11. Ascribed to Suditi and Purumīlha, or to either of the two. The metre is *Prāgātha*]

१५५४. अच्छा नः शीरशोचिषं गिरो यन्तु दर्शतम्।

अच्छा यज्ञासो नमसा पुरूवसुं पुरुप्रशस्तमूतये॥ १॥

Let our songs come a near to him beauteous and bright with piercing flame,

Our sacrifices with our homage unto him much-lauded, very rich, for help:

१५५५. अग्निं सूनुं सहसो जातवेदसं दानाय वार्याणाम्।

द्विता यो भूदमृतो मर्त्येष्वा होता मन्द्रतमो विशि॥ २॥

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To *Agni Jātavedas*, to the Son of Strength, that he may give us precious gifts;

Immortal, from of old Priest among mortal men, whose tones are sweetest in the house!

[*Jātavedas*: the wise, or omniscient. 'From of old': *dvitā*: or, in two ways; 'who appears in a double character.-Stevenson]

* * *

IX (AGNI)

[*Ṛgveda* III. II. 5, 7, 6. The *Ṛṣi* is Viśvāmitra. The metre is *Gāyatrī*]

१५५६. अदाभ्यः पुरुएता विशामग्निर्मानुषीणाम्। तूर्णी रथः सदा नवः॥ १॥

Invincible is *Agni*, he who goes before the tribes of men,

A chariot swift and ever new.

१५५७. अभि प्रयांसि वाहसा दाश्वाँ अश्नोति मर्त्यः।

क्षयं पावकशोचिषः॥ २॥

By bringing offerings unto him the mortal worshipper obtains

A home from him whose light is pure.

१५५८. साह्वान्विश्वा अभियुजः क्रतुर्देवानाममृक्तः। अग्निस्तुविश्रवस्तमः॥ ३॥

Inviolable power of Gods, subduing all his enemies, *Agni* is mightiest in fame.

X (AGNI)

[*Ṛgveda* VIII. 19. 19, 20. The *Ṛṣi* is Sobhari. The metre is *Kakup* in stanza 1, which is a repetition of I. ii. i. 2. 5, and *Satobṛhati* in stanza 2.

१५५९. भद्रो नो अग्निराहुतो भद्रा रातिः सुभग भद्रो अध्वरः।

भद्रा उत प्रशस्तयः॥ १॥

May *Agni*, worshipped, bring us bliss: may the gift, blessed one! and sacrifice bring bliss,

Yea, may our eulogies bring bliss!

'The gift': *rātiḥ*: the sacrificial offering]

१५६०. भद्रं मनः कृणुष्व वृत्रतूर्ये येना समत्सु सासहिः।

अव स्थिरा तनुहि भूरि शर्धतां वनेमा ते अभिष्टये॥ २॥

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Show forth the mind that brings success in war with fiends, wherewith you conquer in fight!

Bring down the many firm hopes of our enemies, and for your victory let us win!

['In war with fiends': *vṛtratūrye*: or, in *Vṛtra-fight*. 'Firm hopes'· *sthirā*: the adjective stands without a substantive, and hopes, resolves, or perhaps bands, must be supplied. 'For your victory': *te abhiṣṭaye*: meaning that the glory of his worshipper's success will be ascribed to *Agni*. The *Ṛgveda* has *te abhiṣṭibhiḥ*, 'by your victories,' or 'succour.']

XI (AGNI)

[*Ṛgveda* I. 79. 4-6. The *Ṛsi* is Gotama. The metre is *Uṣṇik*]

१५६१. अग्ने वाजस्य गोमत ईशानः सहसो यहो।

अस्मे देहि जातवेदो महि श्रवः॥ १॥

O *Agni* you who are the Lord of wealth in kine, you Son of Strength,

Bestow on us, O *Jātavedas*, high renown!

१५६२. स इधानो वसुष्कविरग्निरीडेन्यो गिरा।

रेवदस्मभ्यं पुर्वणीक दीदिहि॥ २॥

He, *Agni*, kindled, good and wise, must be entreated with a song ; Shine, you of many forms, shine you with wealth on us!

['You of many forms': *purvaṇīka:* variously manifested in the forms of the Sun, lightning, and terrestrial fire. According to Sāyaṇa, 'endowed with many flames instead of faces.']

१५६३. क्षपो राजन्नुत त्मनाग्ने वस्तोरुतोषसः।

स तिग्मजम्भ रक्षसो दह प्रति॥ ३॥

And, *Agni*, shining of yourself by night and when the morning breaks,

Burn, you whose teeth are sharp, against the *Rakṣasas*!

XII (AGNI)

[*Ṛgveda* VIII. 63. 1-3. The *Ṛsi* is Gopavana. The metre is *Anuṣṭup* in stanza 1, which is a repetition of I. i. ii. 4. 7, and Gāyatrī in stanzas 2 and 3.

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'Like *Mitra*': or, as a friend, or, like the Sun -Sāyaṇa]

१५६४. विशोविशो वो अतिथिं वाजयन्तः पुरुप्रियम्।

अग्निं वो दुर्यं वच स्तुषे शूषस्य मन्मभिः॥ १॥

Exerting all our strength with thoughts of power we glorify in speech

Agni, your dear familiar friend, the darling guest of every house:

१५६५. यं जनासो हविष्मन्तो मित्रं न सर्पिरासुतिम्।

प्रशꣳसन्ति प्रशस्तिभिः॥ २॥

Whom, served with sacrificial oil, like *Mitra*, men presenting gifts

Glorify with their songs of praise;

१५६६. पन्याꣳसं जातवेदसं यो देवतात्युद्यता। हव्यान्यैरयद्दिवि॥ ३॥

Much-lauded *Jātavedas*, him who sends oblations up to heaven,

Prepared in service of the Gods.

XIII (AGNI)

[*Rgveda* VI. 15. 7-9. The *Ṛsi* is Vitahavya or Bharadvāja. The metre is *Jagatī*]

१५६७. समिद्धमग्निं समिधा गिरा गृणे शुचिं पावकं पुरो अध्वरे ध्रुवम्।

विप्रꣳ होतारं पुरुवारमद्रुहं कविꣳ सुम्नैरीमहे जातवेदसम्॥ १॥

Agni, inflamed with fuel, in my song I sing, pure bright, and stedfast, set in front at sacrifice.

Wise *Jātavedas* we implore with prayers for grace, the Sage, the *Hotā*-priest, bounteous, and void of guile.

['For grace': *sumnaiḥ:* the instrumental case indicating the motive of the impulse. - Ludwig]

१५६८. त्वां दूतमग्ने अमृतं युगेयुगे हव्यवाहं दधिरे पायुमीड्यम्।

देवासश्च मर्तासश्च जागृविं विभुं विश्पतिं नमसा नि षेदिरे॥ २॥

Men, *Agni*, in each age, have made you, deathless one, their envoy, offering-bearer, guard adorable.

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With reverence Gods and mortals have established you as ever-watchful and almighty household Lord.

१५६९. विभूषन्नग्न उभयाः अनु व्रता दूतो देवानाः रजसी समीयसे।
यत्ते धीतिः सुमतिमावृणीमहेऽध स्म नस्त्रिवरूथः शिवो भव॥ ३॥

Though, *Agni* ordering the works and ways of both, as envoy of the Gods traverse both the realms.

When we lay claim to your regard and gracious care, be you to us a thrice-protecting friendly guard!

['Of both: of Gods and men. 'Both the realms: *rajsī*: the two serial spaces or regions of air, the upper and the lower, between heaven and earth]

XIV (AGNI)

[*Rgveda* VIII. 91. 13-15. The *Rsi* is Prayoga. The metre is *Gāyatrī*. Stanza 1 is a repetition of I. i. i. 2. 3]

१५७०. उपत्वा जामयो गिरो देदिशतीर्हविष्कृतः। वायोरनीके अस्थिरन्॥ १॥

Still turning to their aim in you the sacrificer's sister hymns
Have come to you before the wind.

['Before the wind': in front of the wind with which the flame of the sacrificial fire is fanned]

१५७१. यस्य त्रिधात्ववृतं बर्हिस्तस्थावसन्दिनम्। आपश्चिन्नि दधा पदम्॥ २॥

Even the waters find their place in him whose three-fold sacred grass
Is spread unbound, unlimited.

['In him': in *Agni* in his form of lightning in the firmament]

१५७२. पदं देवस्य मीढुषोऽनाधृष्टाभिरूतिभिः। भद्रा सूर्य इवोपदृक्॥ ३॥

The station of the bounteous God, by his unconquerable aid,
Has a fair aspect like the Sun.

[Or, a comma being substituted for the full stop at the end of the preceding stanza, and *padam* [Station] being taken as in opposition to *padam* [place] in stanza 2:- The station of the bounteous: he has, with unconquerable aids, A pleasant aspect like the Sun]

* * *

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CHAPTER III

I (INDRA)

[*Rgveda* VIII. 3. 7, 8. The *Ṛsi* is Medhyātithi. The metre is *Bṛhatī* in stanza 1, which is a repetition of I. iii. ii.2. 4, and *Satobṛhatī* in stanza 2]

१५७३. अभि त्वा पूर्वपीतये इन्द्र स्तोमेभिरायव:।

समीचीनास ऋभव: समस्वरन्रुद्रा गृणन्त पूर्व्यम्।। १।।

Men with their lauds are urging you, *Indra*, to drink the *Soma* first.

The *Ṛbhus* in accord have lifted up their voice, and *rudras* sung you as the first.

१५७४. अस्येदिन्द्रो वावृधे वृष्ण्यं शवो मदे सुतस्य विष्णवि।

अद्या तमस्य महिमानमायवोऽनु ष्टुवन्ति पूर्वथा।। २।।

Indra, at sacrifice, increased his manly strength, in the wild rapture of this juice:

And living men to-day, even as of old, sing forth their praises to his majesty.

[At sacrifice; *viṣṇavi* or, in the *Soma* draught. Benfey, following Sāyaṇa, takes *viṣṇavi* as an adjective, 'penetrating,' and applies it to made: 'In dieses Safts durch dringendem Rausch]

II (INDRA-AGNI)

[*Ṛgveda* III. 12. 5-8. The *Ṛsi* is Visvāmitra. The metre is Gāyatrī]

१५७५. प्र वामर्चन्त्युक्थिनो नीथाविदो जरितार:। इन्द्राग्नी इष आ वृणे।। १।।

Indra and *Agni*! singers skilled in melody, with lauds, hymn you:

I choose you both to bring me food.

['*Indra* and *Agni*': or, O *Indra-Agni*. The two Gods are addressed conjointly in a dual compound, Indrāgnī as a double deity]

१५७६. इन्द्राग्नी नवतिं पुरो दासपत्नीरधूनुतम्। साकमेकेन कर्मणा।। २।।

Indra and *Agni*! you shook down, together, with one mighty deed,

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The ninety forts which *Dāsas* held.

['Ninety forts': the countless strongholds of the barbarians or non-*Āryan* inhabitants of the country]

[**Note:** The concept of Aryan and non-Aryan is quite misleading, since by the period of composition of Vedas society was not at all divided into Aryans and non-Aryans. In fact, human-beings in general were known as Aryans]

१५७७. इन्द्राग्नी अपसस्पर्युप प्र यन्ति धीतयः। ऋतस्य पथ्या३ अनु॥ ३॥

To *Indra* and to *Agni* prayers go forward from the holy task
Along the path of sacred Law.

['The holy task': sacrifice]

१५७८. इन्द्राग्नी तविषाणि वाः सधस्थानि प्रयांसि च।

युवोरप्तूर्यः हितम्॥ ४॥

Indra and *Agni*, powers are yours, yours are oblations and abodes:
Good is your zealous energy.

III (INDRA)

[*Rgveda* VIII. 50. 5. 6. The *Ṛsi* is Bharga. The metre is *Prāgātha*. Stanza 1 is a repetition of I. iii. ii. 2.1]

१५७९. शग्ध्यू३ षु शचीपत इन्द्र विश्वाभिरूतिभिः।

भगं न हि त्वा यशसं वसुविदमनु शूर चरामसि॥ १॥

Indra, with all your saving helps assist us, Lord of power and might!

For after you we follow even as glorious bliss, you, hero, finder-out of wealth!

१५८०. पौरो अश्वस्य पुरुकृद्गवामस्युत्सो देव हिरण्ययः।

न किर्हि दानं परि मर्धिषत्त्वे यद्यद्यामि तदा भर॥ २॥

Increaser of our steeds and multiplying kine, a golden well, O God, are you,

For no one may impair the gift laid up in you. Bring me whatever thing I ask!

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IV (INDRA)

[*Ṛgveda* VIII. 50. 7, 8. The *Ṛsi* is Bharga. The metre is *Prāgātha*. Stanza 1 is a repetition of I. iii. i. 5.8]

१५८१. त्वः ह्येहि चेरवे विदा भगं वसुत्तये।

उद्वावृषस्व मघवन्गविष्टय उदिन्द्राश्वमिष्टये।। १।।

For you-come to the worshipper! -will find great wealth to make us rich.

Fill yourself full, O *Maghavan*, for gain of kine, full, *Indra*, for the gain of steeds!

१५८२. त्वं पुरू सहस्राणि शतानि च यूथा दानाय मꣳहसे।

आ पुरंदरं चकृम विप्रवचस इन्द्रं गायन्तोऽवसे।। २।।

You as your gift bestow many hundred herds, yea, many thousands do you give.

With singers' hymns have we brought the fortrender near, singing to *Indra* for his grace.

V (AGNI)

[*Ṛgveda* VIII. 92. 6, 7. The *Ṛsi* is Sobhari. The metre is *Bṛhati* in stanza 1, which is a repetition of I. i. i. 4. 10, and *Satobṛhati* in stanza 2]

१५८३. यो विश्वा दयते वसु होता मन्द्रो जनानाम्।

मधोर्न पात्रा प्रथमान्यस्मै प्र स्तोमा यन्त्वग्नये।। १।।

To him who deals out all wealth, the sweet-toned *Hotā*-priest of men,

To him, like the first vessels filled with savoury juice, to *Agni* let the lauds go forth!

१५८४. अश्वं न गीर्भी रथ्यꣳ सुदानवो मर्मृज्यन्ते देवयवः।

उभे तोके तनये दस्म विश्पते पर्षि राधो मघोनाम्।। २।।

Votaries, bounteous givers, deck him with their songs, even as the steed who draws the car.

To both, strong Lord of men! to kith and kin convey the bounties of our wealthy lords!

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['Of our wealthy lords': *maghonām*: or, of the mighty Gods. The line is obscure. 'Graceful lord of men, grant wealth to us rich in children and grandchildren.' -Wilson]

* **

VI (VARUṆA)

[*Ṛgveda* I. 25. 19. The *Ṛsi* is Sunaḥṣepa. The metre is Gāyatrī]

१५८५. इमं मे वरुण श्रुधी हवमद्या च मृडय। त्वामवस्युरा चके॥ १॥

Hear this my call, O *Varuṇa*, and show your gracious love today:

Desiring help I long for you!

VII (INDRA)

[*Ṛgveda* VIII. 93. 19. The *Ṛsi* is Sukakṣa. The metre is Gāyatrī]

१५८६. कया त्वं न ऊत्याभि प्र मन्दसे वृषन्। कया स्तोतृभ्य आ भर॥ १॥

Indra O Hero, with what aid do you delight us, with what succour bring

Riches to those who worship you?

['Bring': ā bhara, the imperative form, is explained by Sāyaṇa as *ābibarṣi*, the indicative. The translation might be: with what succour ? - Bring, etc]

VIII (INDRA)

[*Ṛgveda* VIII. 3. 5, 6. The *Ṛsi* is Medhyātithi. The metre is *Bṛhatī* in stanza 1, and *Satobṛhatī* in 2]

१५८७. इन्द्रमिद्देवतातय इन्द्रं प्रयत्यध्वरे।

इन्द्रꣳ समीके वनिनो हवामह इन्द्रं धनस्य सातये॥ १॥

Indra, for service of the Gods, *Indra* while sacrifice proceeds,

Indra, as worshippers, in battle-shock we call, *Indra* that we may win the spoil.

१५८८. इन्द्रो मह्ना रोदसी पप्रथच्छव इन्द्रः सूर्यमरोचयत्।

इन्द्रे ह विश्वा भुवनानि येमिरे इन्द्रे स्वानास इन्दवः॥ २॥

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With might has *Indra* spread out heaven and earth, with power has *Indra* lighten up the Sun.

In *Indra* are all creatures closely held ; in him meet the destilling *Soma*-drops.

['With power': *śava* [*śavaḥ*] for *śavasaḥ* appears to be used with the meaning of the instrumental case. Or it may be taken with *mahnā*, with mightiness of power]

IX (VIŚVAKARMAN)

[*Rgveda* X. 81. 6. The *Rsi* is Viṣvakarman Bhauvana or son of Bhuvana. The metre is *Trishṭup*]

१५८९. विश्वकर्मन्हविषा वावृधानः स्वयं यजस्व तन्वां३ स्वा हि ते।

मुह्यन्त्वन्ये अभितो जनास इहास्माकं मघवा सूरिरस्तु॥ १॥

Bring, *Viśvakarman*! strengthened by oblation, yourself, your body-'tis your own-for worship!

Let other men around us live in folly: here let us heave a rich and liberal patron!

['*Viśvakarman*': the Omnific, the universal Father and Generator, the creator of all living things and the architect of the worlds. He is also a primeval divine sacrificer. 'Bring.....your body.....for worship': *yajasva tanvām*: or, sacrificer, or sacrifice to, your body. Instead of *tanvām svā hi te*, 'your body-'tis your own'-, the *Ṛgveda* has *pṛthivīm uta dyām*, 'Earth and Heaven.' See the original hymn, *Ṛgveda*, Vol. IV. pp. 260, 261 ; or Muir, *Original Sanskrit Texts*, IV. 73 pp. 6, 7 ; or Wallis, Cosmology of the *Ṛgveda*, pp. 81-83 ; or Max Müller, *Hibbert Lectures*, pp. 293 f]

X (SOMA PAVAMĀNA)

[*Ṛgveda* IX. III. 1, 3, 2. The *Ṛṣi* is Anānata, son of Parucchepa. The metre is *Atyaṣṭi*, consisting of four *Pādas* of seventeen syllables each, or sixty eight in the stanza. Stanza is a repetition of I. v. ii. 3. 7]

१५९०. अया रुचा हरिण्या पुनानो विश्वा द्वेषांःसि तरति सयुग्वभिः सूरो न सयुग्वभिः। धारा पृष्ठस्य रोचते पुनानो अरुषो हरिः। विश्वा यद्रूपा परियास्यृक्वभिः सप्तास्येभिर्ऋक्वभिः॥ १॥

With this his golden splendour purifying him, he with his own allies subdues all enemies as *Sūra* with his own allies.

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Cleansing himself with stream of juice he shines forth yello-hued and red, when with his praisers he encompasses all forms, with praisers having seven mouths.

१५९१. प्राचीमनु प्रदिशं याति चेकितत्सः रश्मिभिर्यतते दर्शतो रथो दैव्यो दर्शतो रथः। अग्मन्नुक्थानि पौंस्येन्द्रं जैत्राय हर्षयन्। वज्रश्च यद्भवथो अनपच्युता समत्स्वनपच्युता॥ २॥

He moves intelligent directed to the east. The every beauteous car rivals the beams of light, the beautiful celestial car.

Hymns lauding manly valour, came inciting *Indra* to success, that you may be unconquered, both your bolt and you, both be unconquered in the war.

['The very beauteous car': *Soma*, compared to a chariot]

१५९२. त्वं ह त्यत्पणीनां विदो वसु सं मातृभिर्मर्जयसि स्व आ दम ऋतस्य धीतिभिर्दमे। परावतो न साम तद्यत्रा रणन्ति धीतयः। त्रिधातुभिररुषीभिर्वयो दधे रोचमानो वयो दधे॥ ३॥

That treasure of the *Paṇis* you discovered. You with the Mothers deck you in your abode, with songs of worship in your home.

As't were from far away is heard the psalm where hymns resound in joy. He, with the triple Dames red-hued, has won life-power, he, gleaming, has won vital strength.

['That treasure of the *Paṇis*': the rays of light, carried off and concealed by fiends of darkness. 'The Mothers': apparently, the Dawns. According to Sāyaṇa, the *Vasatīvatī* waters. He *Soma*. 'With the triple Dames': there is no substantive in the text, and it is uncertain what *tṛdhātubhiḥ* refers to If *dames* be understood, they are probably the Mothers of the preceding line. Sāyaṇa refers *tṛdhātubhiḥ* to the *Vasativari* waters, and explains it by the supporters of the three worlds.' Professor Grassmann thinks that the beverages, consisting of three ingredients, mixed with the *Soma* juice, are intended. Perhaps, the red coursers of the Sun may be intended by *aruṣibhiḥ* red-hued ; but the passage is very difficult and translation must be conjectural]

XI (MARUTS)

[*Ṛgveda* VI. 53. 10. The *Ṛsi* is Bharadvāja. The metre is Gāyatrī]

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१५९३. उत नो गोषणिं धियमश्वसां वाजसामुत। नृवत्कृणुह्यूतये॥ १॥

Pūṣan. Yea, cause our hymn to gain for us cattle and steeds and store of wealth,

That it may help us manfully!

['That it may help us': *ūtaye*: the *Ṛgveda* has *vītaye*, 'for[our] enjoyment.']

XII (MARUTS)

[*Ṛgveda* I. 86. 8. The *Ṛṣi* is Gotama. The metre is *Gāyatrī*]

१५९४. शशमानस्य वा नरः स्वेदस्य सत्यशवसः। विदाकामस्य वेनतः॥ १॥

Heroes of real strength, you mark either the sweat of him who toils,

Or his desire who supplicates.

['Who toils': in the performance of sacrifice: 'who praises you.' -M. Müller]

XIII (VIŚVEDEVAS)

[*Ṛgveda* VI. 52. 9. The *Ṛṣi* is Ṛjiṣvan. The metre is Gāyatrī]

१५९५. उप नः सूनवो गिरः शृण्वन्त्वमृतस्य ये। सुमृडीका भवन्तु नः॥ १॥

The Sons of immortality shall listen to our songs of praise,
And be exceeding kind to us.

['Sons of immortality': according to the Scholiast, 'sons of the immortal' (*Prajāpati*, regarded as the creator of Gods, men)]

XIV (HEAVEN AND EARTH)

[*Ṛgveda* IV. 56. 5, 7. The *Ṛṣi* is Vāmadeva. The metre is *Gāyatrī*]

१५९६. प्र वां महि द्यवी अभ्युपस्तुतिं भरामहे। शुची उप प्रशस्तये॥ १॥

To both of you, O Heavan and Earth, we bring our lofty song of praise,

Pure pair! to glorify you both.

१५९७. पुनाने तन्वा मिथः स्वेन दक्षेण राजथः। ऊह्याथे सनादृतम्॥ २॥

You sanctify each other's form by your own proper strength you rule:

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१५९८. मही मित्रस्य साधथस्तरन्ती पिप्रती ऋतम्। परि यज्ञं निषेदथुः॥ ३॥

Further the sacrifice evermore! Promoting and fulfilling, you, mighty ones, perfect *Mitra's* law:

You sit around our sacrifice.

XV(INDRA)

[*Ṛgveda* I. 30. 4-6. The *Ṛsi* is Śunaḥśepa. The metre is Gāyatrī]

१५९९. अयमु ते समतसि कपोत इव गर्भधिम्। वचस्तच्चिन्न ओहसे॥ १॥

This is your own. You draw near, as turns a pigeon to his mate:

You care, too, for this our prayer.

[This: libation of *Soma* juice]

१६००. स्तोत्रं राधानां पते गिर्वाहो वीर यस्य ते। विभूतिरस्तु सूनृता॥ २॥

O hero, Lord of bounties, praised in hymns, may glorious fame and might

Be his who sings the laud to you!

१६०१. ऊर्ध्वस्तिष्ठा न ऊतयेऽस्मिन् वाजे शतक्रतो। समन्येषु ब्रवावहै॥ ३॥

Lord of a Hundred Powers, rise up to be our succour in this fight:

In other fights let us agree!

['In this fight': the original hymn is a prayer for aid in a coming battle]

XVI (AGNI OR HAVĪMṢI)

[*Ṛgveda* VIII. 61. 12, 11, 10. The *Ṛsi* is Haryata, son of Prāgātha. The metre is *Gāyatrī*. Stanza I is a repetition of I. ii. i. 3. 3]

१६०२. गाव उप वदावटे मही यज्ञस्य रप्सुदा। उभा कर्णा हिरण्यया॥ १॥

You cows, protect the fount: the two mighty ones bless the sacrifice.

The handles twain are wrought of gold.

१६०३. अभ्यारमिदद्रयो निषिक्तं पुष्करे मधु। अवटस्य विसर्जने॥ २॥

The pressing-stones are set at work: the meath is poured into the tank

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At the out-shedding of the fount.

१६०४. सिञ्चन्ति नमसावटमुच्चाचक्रं परिज्मानम्। नीचीनबारमक्षितम्॥ ३॥

With reverence they drain the fount that circles with its wheel above,

Exhaustless, with the mouth below.

[Its *wheel*: apparently the circular rim on which is usually stands, which is no inverted that all the liquid may flow out. The divine subject of the original hymn is *Agni*, or Praise of the Sacrificial Offerings. No deity is mentioned by the Scholiast in connection with this extract]

* * *

XVII (INDRA)

[*Rgveda* VIII. 4. 7. 8. The *Ṛṣi* is Devātithi. The metre is *Bṛhatī* in stanza I, and *Satobṛhatī* in 2]

१६०५. मा भेम मा श्रमिष्मोग्रस्य सख्ये तव।

महत्ते वृष्णो अभिचक्ष्यं कृतं पश्येम तुर्वशं यदुम्॥ १॥

Let us not tire or be afraid with you, the mighty, for our friend!

May we see *Turvaṣa* and *Yadu*! your great deed, O hero, must be glorified.

['May we see *Turvaṣa* and *Yadu*': enjoying happiness through your favour. - Sāyaṇa. *Turvaṣa* and *Yadu* stand for the two tribes which bear their names]

१६०६. सव्यामनु स्फिग्यं वावसे वृषा न दानो अस्य रोषति।

मध्वा संपृक्ताः सारघेण धेनवस्तूयमेहि द्रवा पिब॥ २॥

On his left hip the hero has reclined himself; the proffered feast offends him not.

The milk is blended with the honey of the bee: quickly come hither, haste, and drink!

['On his left hip': a mode of sitting seems to be meant. 'The proffered feast': *dānah*: or, the offerer of the oblation]

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XVIII (INDRA)

[*Ṛgveda* VIII. 3. 3. 4. The *Ṛṣi* is Medhyātithi. The metres are [1] *Bṛhatī*, [2] *Satobṛhatī*. Stanza 1 is a repetition of I. iii, ii, I. 8]

१६०७. इमा उत्वा पुरूवसो गिरो वर्धन्तु या मम।
पावकवर्णाः शुचयो विपश्चितोऽभि स्तोमैरनूषत॥ १॥

May these my songs of praise exalt you, Lord, who has abundant wealth!

Men skilled in holy hymns, pure, with the hues of fire, have sung them with their lauds to you.

१६०८. अयं सहस्रमृषिभिः सहस्कृतः समुद्र इव पप्रथे।
सत्यः सो अस्य महिमा गृणे शवो यज्ञेषु विप्रराज्ये॥ २॥

He, when a thousand *Ṛṣis* have enhanced his might, has like an ocean spread himself.

His majesty is praised as true at solemn rites, his power where holy singers rule.

XIX (INDRA)

[ṚV. 8.51, 9, 10 III. 9, 10. The *Ṛṣi* is Puṣṭigu. The metres are [1] *Bṛhatī*, [2] *Satobṛhatī*]

१६०९. यस्यायं विश्व आर्यो दासः शेवाधिपा अरिः।
तिरश्चिदर्ये रुशमे पवीरवि तुभ्येत्सो अज्यते रयिः॥ १॥

Good Lord of wealth is he to whom all *Āryas*, *Dāsas* here belong.

Directly unto you, the pious *Ruṣama Pavīru*, is that wealth brought nigh.

[*Ruṣama Pavīru*: the *Ruṣamas* are mentioned in *Ṛgveda* V. 30. 13-15. The name of *Pavīru*, who was probably a prince of that tribe, does not occur again.

१६१०. तुरण्यवो मधुमन्तं घृतश्चुतं विप्रासो अर्कमानृचुः।
अस्मे रयिः पप्रथे वृष्ण्यंशवोऽस्मे स्वानास इन्दवः॥ २॥

In zealous haste the singers have sung forth a song distilling fatness, rich in sweets.

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Riches have spread among us and heroic strength, with us are flowing *Soma*-drops.

XX (SOMA PAVAMĀNA)

[*Rgveda* IX. 105. 4-6. The *Rṣis* are Parvata and Nārada. The metre is Uṣṇik. Stanza 1 is a repetition of I. vi. ii. 3. 9]

१६११. गोमन्न इन्दो अश्ववत्सुतः सुदक्ष धनिव।
शुचिं च वर्णमधि गोषु धारय॥ १॥

Flow to us, *Indu*, very strong, effused, with wealth of kine and steeds,

And do you lay above the milk your radiant hue.

१६१२. स नो हरीणां पत इन्दो देव प्सरस्तमः।
सखेव सख्ये नर्यो रुचे भव॥ २॥

Lord of the tawny, *Indu*, you who are the Gods' most special food,

As friend to friend, for splendour be you good to men!

['Of the tawny': *harīṇīm*: Sāyaṇa supplies *paśūnām*, cattle]

१६१३. सनेमि त्वमस्मदा अदेवं कं चिदत्रिणम्।
साह्वाꣳ इन्दो परि बाधो अप द्वयुम्॥ ३॥

Drive utterly, far away from us each godless, each voracious foe;

O *Indu*, overcome and drive the false afar*!*

XXI (SOMA PAVAMĀNA)

[*Rgveda* IX. 86. 43-45. The *Rṣi* is Atri Bhauma. The metre is *Jagatī*. Stanza 1 is a repetition of I. vi. ii. 2. 11]

१६१४. अञ्जते व्यञ्जते समञ्जते क्रतुꣳ रिहन्ति मध्वाभ्यञ्जते।
सिन्धोरुच्छ्वासे पतयन्तमुक्षणꣳ हिरण्यपावाः पशुमप्सु गृभ्णते॥ १॥

They balm him, balm him over, balm him thoroghly, caress the mighty strength and balm it with the meath.

They seize the flying Steer at the stream's breathing places cleansing with gold they grasp the animal herein.

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१६१५. विपश्चिते पवमानाय गायत मही न धारात्यन्धो अर्षति।
अहिर्न जूर्णामति सर्पति त्वचमत्यो न क्रीडन्नसरद्वृषा हरिः॥ २॥

Sing forth to *Pavamāna* skilled in holy song! the juice is flowing onward like a mighty stream.

He glide like a serpent from his ancient skin, and like a playful horse the tawny Steer has run.

१६१६. अग्रेगो राजाप्यस्तविष्यते विमानो अह्नां भुवनेष्वर्पितः। हरिर्घृतस्नुः सुदृशीको अर्णवो ज्योतीरथः पवते राय ओक्यः॥ ३॥

Dweller in floods, King, foremost, he displays his might, set among living things as measurer of days.

Distilling oil he flows, fair, billowy, golden-hued, borne on a car of light, sharing one home with wealth.

['As measurer of days': *Soma* being identified with the Moon, two of whose names are *Soma* (whence *Somavāra*, Monday), and *Indu*. 'Distilling oil': pouring out fatness)rain)]

* * *

BOOK VIII

CHAPTER I

I (AGNI)

[*Ṛgveda* I. 26. 10, 6, 7. The *Ṛṣi* is Śunaḥśepa. The metre is Gāyatrī]

१६१७. विश्वेभिरग्ने अग्निभिरिमं यज्ञमिदं वचः। चनो धाः सहसो यहो॥ १॥

With all your fires, O *Agni*, find pleasure in this our sacrifice,
And this our speech, O son of Strength!

१६१८. यच्चिद्धि शश्वता तना देवं देवं यजामहे। त्वे इद्धूयते हविः॥ २॥

Whate'er, in this perpetual course, we sacrifice to God and God,
That gift is offered but in you.

१६१९. प्रियो नो अस्तु विश्पतिर्होता मन्द्रो वरेण्यः।
प्रियाः स्वग्नयो वयम्॥ ३॥

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May he be our beloved King and excellent sweet-toned Hotā: may

We with bright fires be dear to him!

II (INDRA)

[*Ṛgveda* I. 7. 10, 6, 8. The *Ṛsi* is Madhucchandas. The metre is *Gāyatrī*]

१६२०. इन्द्रं वो विश्वतस्परि हवामहे जनेभ्यः। अस्माकमस्तु केवलः॥ १॥

For you from every side we call *Indra* away from other men:

Ours, and none others', may he be!

१६२१. स नो वृषन्नमुं चरुं सत्रादावन्नपा वृधि। अस्मभ्यमप्रतिष्कुतः॥ २॥

Unclose, our manly hero! you for ever bounteous, yonder cloud

For us, you irresistible!

१६२२. वृषा यूथेव वंसगः कृष्टीरियर्त्योजसा। ईशानो अप्रतिष्कुतः॥ ३॥

As the strong bull leads on the herds, he stires the people with his might, The ruler irresistible.

III (AGNI)

[*Ṛgveda* VI. 48. 9, 10. The *Ṛṣi* is Śamyu. The metres are [1] *Bṛhatī*, [2] *Satobṛhatī*. Stanza I is a repetition of I. i. i. 4. 7]

१६२३. त्वं नश्चित्र ऊत्या वसो राधांसि चोदय।
अस्य रायस्त्वमग्ने रथीरसि विदा गाधं तुचे तु नः॥ १॥

Wonderful, with your saving help, send us your bounties, gracious Lord!

You are the charioteer, *Agni*, of earthly wealth: find rest and safety for our seed!

१६२४. पर्षि तोकं तनयं पर्तृभिष्ट्वमदब्धैरप्रयुत्वभिः।
अग्ने हेडांसि दैव्या युयोधि नोऽदेवानि ह्वरांसि च॥ २॥

Prosper our kith and kin with your protecting powers inviolate, never negligent!

Keep far from us, O *Agni*, all celestial wrath, and wickedness of godless men!

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IV (VIṢṆU)

[*Rgveda* VII. 100. 6, 5, 7. The *Ṛsi* is Vasiṣṭha. The metre is *Trṣṭup*.

१६२५. किमित्ते विष्णो परिचक्षि नाम प्र यद्ववक्षे शिपिविष्टो अस्मि।
मा वर्पो अस्मदप गूह एतद्यदन्यरूपः समिथे बभूथ॥ १॥

What, *Viṣṇu*, is the name that you proclaim when you declare, I am *Śipiviṣṭa*?

Hide not this form from us, nor keep it secret, since you did wear another shape in battle

['Proclaim': *paricakṣi:* or, perhaps, despisest. The *Ṛgveda* instead of *paricakṣi nāma*, has *paricakṣyam bhūt*: 'What was there to be blamed in you, O *Viṣṇu*?' The stanza is unintelligible. The Commentator says: '*Viṣ ṇu* formely abandoned his own form, and assuming another artificial shape, succoured *Vasiṣṭha* in battle. Recognizing the God, the *Ṛsi* addresses him with the verse.' *Śipiviṣṭa* is said to be a word of equivocal meaning 'clothed with rays of light,' and 'denuded'. See note in Wilson's Translation of the *Ṛgveda*, and Müir, *O. S. Texts*, Iv. p. 86. Form: *varpas:* or, perhaps, plan]

१६२६. प्र तत्ते अद्य शिपिविष्ट हव्यमर्यः शंसामि वयुनानि विद्वान्।
तं त्वा गृणामि तवसमतव्यान्क्षयन्तमस्य रजसः पराके॥ २॥

This offering to-day, O *Śipiviṣṭa*, I, skilled in rules, extol, to you the noble.

Yea, I, the poor and weak, praise you, the mighty, who dwells in the realm beyond this region.

['This offering': the *Ṛgveda* has 'this name.' 'This region': of air]

१६२७. वषट् ते विष्णवास आ कृणोमि तन्मे जुषस्व शिपिविष्ट हव्यम्।
वर्धन्तु त्वासुष्टुतयो गिरो मे यूयं पात स्वस्तिभिः सदा नः॥ ३॥

O *Viṣṇu*, unto you my lips cry *Vaṣaṭ*! Let this mine offering, *Śipiviṣṭa*, please you!

May these my songs of eulogy exalt you! Do you preserve us evermore with blessings!

['*Vaṣaṭ*': an exclamation -meaning, probably, may he [*Agni*] bear it [to the Gods]! -used at the moment of pouring the sacrificial oil or clarified butter on the fire. 'You': Gods. The concluding *Pāda* or half-

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line is common to many of the hymns ascribed to *Vasiṣṭha* and his family]

* * *

V (VĀYU, INDRA AND VĀYU)

[*Rgveda* IV. 47. 1-3. The *Ṛsi* is Vāmadeva. The metre is *Anuṣṭup*]

१६२८. वायो शुक्रो अयामि ते मध्वो अग्रं दिविष्टिषु।
आ याहि सोमपीतये स्पार्हो देव नियुत्वता॥ १॥

Vāyu, the bright is offered you, best of the meath, at morning rites.

Come you to drink the *Soma* juice, God, longed for on your team- drawn car!

['The bright': juice, understood]

१६२९. इन्द्रश्च वायवेषां सोमानां पीतिमर्हथः।
युवां हि यन्तीन्दवो निम्नमापो न सध्र्यक्॥ २॥

O *Vāyu*, you and *Indra* are meet drinkers of these *Soma* draughts,

For unto you the drops proceed like waters gathering to the vale.

१६३०. वायविन्द्रश्च शुष्मिणा सरथं शवसस्पती।
नियुत्वन्ता न ऊतय आ यातं सोमपीतये॥ ३॥

Vāyu and *Indra*, mighty twain, borne on one chariot. Lords of strength,

Come to our succour with your steeds, that you may drink the *Soma* juice!

VI (SOMA PAVAMĀNA)

[*Rgveda* IX. 99. 2-4. The *Ṛsis* are the two Rebhasūnus, of the family of Kaśyapa. The metre is *Anuṣṭup*]

१६३१. अध क्षपा परिष्कृतो वाजां अभि प्र गाहसे।
यदी विवस्वतो धियो हरिं हिन्वन्ति यातवे॥ १॥

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Then you, made beautiful by night, enter into mighty deeds,

When prayers impel the golden-hued to hasten from *Vivasvān's* place.

['By night': *kṣapā*: Professor Ludwig translates the word by 'der fürst,' 'the prince,' meaning *Soma*. 'Enterest into mighty deeds': or, more in accordance with Sāyaṇa, plung into the sacred food: 'tauchst in die Opferspeisen. ṭBenfey. 'Vivasvān's place': the chapel or sacrificial chamber. *See Vedishce Studien*, I. p. p. 241. 242]

१६३२. तमस्य मर्जयामसि मदो य इन्द्रपातमः।

यं गाव आसभिर्दधुः पुरा नूनं च सूरयः॥ २॥

We cleanse this gladdening drink of his, the juice which *Indra* chiefly drinks,

That which kine took into their mouths, of old, and princes take it now.

['Kine took into their mouths': in the shape of the grass from which the milky portion of the libation is produced. 'Princes': the rich institutors of the sacrifice]

१६३३. तं गाथया पुराण्या पुनानमभ्यनूषत।

उतो कृपन्त धीतयो देवानां नाम बिभ्रतीः॥ ३॥

Your with the ancient psalm have sung to him as he is purified,

And sacred songs which bear the names of Gods have supplicated him.

VII (AGNI)

[*Ṛgveda* I. 27. 1-3. The *Ṛṣi* is Śunaḥśepa. The metre is *Gāyatrī*. Stanza 1 is a repetition of I. i. i. 2. 7]

१६३४. अश्वं न त्वा वारवन्तं वन्दध्या अग्निं नमोभिः।

सम्राजन्तमध्वराणाम्॥ १॥

With homage will I reverence you, *Agni*, like a long-tailed steed,

Imperial Lord of holy rites.

१६३५. स घा नः सूनुः शवसा पृथुप्रगामा सुशेवः।

मीढ्वाः अस्माकं बभूयात्॥ २॥

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May the far-striding Son of Strength, our friend who brings felicity,

Who pours his gifts like rain, be ours!

१६३६. स नो दूराच्चासाच्च नि मर्त्यादघायोः। पाहि सदमिद्विश्वायुः॥ ३॥

From near and far away do you, the everlasting, evermore Protect us from the sinfulman!

VIII (INDRA)

[*Rgveda* VIII. 88. 5. 6. The *Rṣi* is Nṛmedha. The metre is *Prāgātha*. Stanza I is a repetition of I. iv. i. 2. 9]

१६३७. त्वमिन्द्र प्रतूर्तिष्वभि विश्वा असि स्पृधः।

अशस्तिहा जनिता वृत्रतूरसि त्वं तूर्य तरुष्यतः॥ १॥

You in your battles, *Indra*, are subduer of all hostile bands.

Father are you, all-conquering, cancelling the curse, you victor of the vanquisher!

१६३८. अनु ते शुष्मं तुरयन्तमीयतुः क्षोणी शिशुं न मातरा।

विश्वास्ते स्पृधः श्नथयन्त मन्यवे वृत्रं यदिन्द्र तूर्वसि॥ २॥

The earth and heaven cling close to your victorious might, as sire and mother to their child.

When you attack *Vṛtra,* all the hostile bands shrink and faint, *Indra*, at your wrath.

* * *

IX (INDRA)

[*Rgveda* VIII. 14. 5, 7, 8. The *Rṣis* are Goṣūktin and Aśvasūktin. The metre is *Gāyatrī*. Stanza 1 is a repetition of I. ii. i. 3. 7]

१६३९. यज्ञ इन्द्रमवर्धयद्यद्भूमिं व्यवर्तयत्। चक्राण ओपशं दिवि॥ १॥

The sacrifice made *Indra* great when he unrolled the earth, and made

Himself a diadem in heaven.

१६४०. व्य३न्तरिक्षमतिरन्मदे सोमस्य रोचना। इन्द्रो यदभिनद्वलम्॥ २॥

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In *Soma's* ecstasy *Indra* spread the firmament and realms of light,

When he cleft *Vala* limb from limb.

['*Vala*' the demon who stole the cows of the Gods and hid them in a cave]

१६४१. उद्गा आजदङ्गिरोभ्य आविष्कृण्वन्गुहा सतीः। अर्वाञ्चं नुनुदे वलम्॥ ३।

Showing the hidden, he drave forth the cows for the Aṅgirasas,

And Vala *he cast headlong down.*

X (INDRA)

[*Ṛgveda* VIII. 81. 7. 8. The *Ṛṣi* is Śrutakakṣa or Sukakṣa. The metre is *Gāyatrī*. Stanza 1 is a repetition of 1. ii. ii. 3. 6]

१६४२. त्यमु वः सत्रासाहं विश्वासु गीर्ष्वायतम्। आ च्यावयस्यूतये॥ १॥

You speed down to succour us this ever-conquering God of yours,

Him who is drawn to all our songs;

१६४३. युध्मं॰ सन्तमनर्वाणं॰ सोमपामनपच्युतम्। नरमवार्यक्रतुम्॥ २॥

The warrior whom none may wound, the *Soma*-drinker ne'er o'er thrown,

The chieftain of resistless might.

१६४४. शिक्षा ण इन्द्र राय आ पुरु विद्वां॰ ऋचीषम।

अवा नः पार्ये धने॥ ३॥

O *Indra*, send us riches, you omniscient, worthy of our hymns:

Help us in the decisive fray!

[*Ṛgveda* VIII. 15. 7-9. The *Ṛṣis* are Goṣūktin and Aśvasktin. The metre is *Uṣṇik*]

१६४५. तव त्यदिन्द्रियं बृहत्तव दक्षमुत क्रतुम्।

वज्रं॰ शिशाति धिषणा वरेण्यम्॥ ४॥

That lofty power and might of your, your strength and your intelligence,

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And your surpassing thunderbolt, the wish makes keen.

['The wish': our hopes and wishes expressed in prayer, praise, and sacrifice, which augment and stimulate all the powers of the God to whom they are addressed]

१६४६. तव द्यौरिन्द्र पौंस्यं पृथिवी वर्धति श्रवः।

त्वामापः पर्वतासश्च हिन्विरे॥ ५॥

O *Indra*, heaven and earth augment your manly force and your renown:

The waters and the mountains stir and urge you on:

१६४७. त्वां विष्णुर्बृहस्क्षयो मित्रो गृणाति वरुणः।

त्वां शर्द्धो मदत्यनु मारुतम्॥ ६॥

Viṣṇu the lofty ruling power, *Varuṇa*, *Mitra* sing your praise:

In you the *Maruts'* company have great delight.

XII (AGNI)

[*Ṛgveda* VIII. 75. 10-12. The *Ṛsi* is Virūpa. The metre is Gāyatrī. Stanza 1 is a repetition of I. i. i. 2. I]

१६४८. नमस्ते अग्न ओजसे गृणन्ति देव कृष्टयः। अमैरमित्रमर्दय॥ १॥

O *Agni*, God, the people sing reverent praise to you for strength:

With terrors trouble you the foe!

१६४९. कुवित्सु नो गविष्टयेऽग्ने संवेषिषो रयिम्। उरूकृदुरु णस्कृधि॥ २॥

Will you not, *Agni*, lend us aid to win the cattle, win the wealth?

Maker of room, make room for us!

['To win the cattle': the original hymn is a prayer for aid in an expedition for the recovery of stolen cattle]

१६५०. मा नो अग्ने महाधने परा वर्ग्भारभृद्यथा। संवर्गं सं रयिं जय॥ ३॥

In the great fight cast us not off, *Agni*, as one who bears a load:

Snatch up the wealth and win it all!

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XIII (INDRA)

[*Ṛgveda* VIII. 6. 4, 6, 5. The *Ṛsi* is Vatsa. The metre is *Gāyatrī*. Stanza I is a repetition of I. ii. i. 5. 3, and stanza 3 of I. ii. ii. 4. 8]

१६५१. समस्य मन्यवे विशो विश्वा नमन्त कृष्टयः। समुद्रायेव सिन्धवः॥ १॥

Before his hot displeasure all the peoples, all the men bow down,

As rivers bow them to the sea.

१६५२. वि चिद्वृत्रस्य दोधतः शिरो बिभेद वृष्णिना। वज्रेण शतपर्वणा॥ २॥

Even fiercely-moving *Vṛtra's* head he served with his thunderbolt,

His mighty hundred-knotted bolt.

१६५३. ओजस्तदस्य तित्विष उभे यत्समवर्तयत्। इन्द्रश्चर्मेव रोदसी॥ ३॥

That might of his shone brightly forth when *Indra* brought together, like

A skin, the worlds of heaven and earth.

XIV (INDRA)

[This hymn is not taken from the *Ṛgveda*. The first line appears to be a fragment. The metre of stanzas 2 and 3 is Gāyatrī]

१६५४. सुमन्मा वस्वी रन्ती सूनरी॥ १॥

Kind-thoughted is the noble, gladdening, friendly one.

['Friendly one': sūnarī: Dawn appears to be intended. According to Benfey, *stutiḥ*, song of praise, is understood]

१६५५. सरूप वृषन्ना गहीमौ भद्रौ धुर्यावभि। ताविमा उप सर्पतः॥ २॥

Approach, O beauteous hero, this auspicious pair that draws the car,

These two are coming near to us.

१६५६. नीव शीर्षाणि मृद्वं मध्य आपस्य तिष्ठति। शृङ्गेभिर्दशभिर्दिशन्॥ ३॥

Bend lowly down, as't were, your heads: he stands amid the water-flood,

Pointing with his ten horns the way.

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['Bend lowly down': to receive *Indra's* blessing. 'Ten hours': fingers, according to Sāyaṇa. The Scholiast does not name the deity of the hymn]

* * *

CHAPTER II

I (INDRA)

[*Ṛgveda* VIII. 2. 25, 27, 26. The *Ṛsis* are Medhātithi and Pṛyamedhas. The metre is Gāyatrī. Stanza 1 is a repetition p73 of I. ii. i. 3.9]

१६५७. पन्यंपन्यमित्सोतार आ धावत मद्याय। सोमं वीराय शूराय॥ १॥

Pressers, blend *Soma* juice for him, each draught most excellent, for him
The brave, the hero, for his joy!

१६५८. एह हरी ब्रह्मयुजा शग्मा वक्षतः सखायम्।
इन्द्रं गीर्भिर्गिर्वणसम्॥ २॥

The two strong bay steeds, yoked by prayer, hither shall bring to us our friend,
Indra, song-lover, through our songs
[*Indra*: instead of *Indra*m the *Ṛgveda* has śrutam, 'renowned.']

१६५९. पाता वृत्रहा सुतमा घा गमन्नारे अस्मत्। नि यमते शतमूतिः॥ ३॥

The *Vṛtra*-slayer drinks the juice. May he who gives a hundred aids Approach, nor stay afar from us!

II (INDRA)

[*Ṛgveda* VIII. 81. 22-24. The *Ṛsi* is Śrutakṣa or Sukakṣa. The metre is Gāyatrī. Stanza 1 is a repetition of I. iii. i. i. 4]

१६६०. आ त्वा विशन्त्विन्दवः समुद्रमिव सिन्धवः।
न त्वामिन्द्राति रिच्यते॥ १॥

Let the drops pass within you as the rivers flow into the sea!
O *Indra*, naught excell you.

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१६६१. विव्यक्थ महिना वृषन्भक्षं सोमस्य जागृवे। य इन्द्र जठरेषु ते॥ २॥

You, wakeful hero, by your might has taken food of *Soma* juice,

Which, *Indra*, is within you now.

१६६२. अरं त इन्द्र कुक्षये सोमो भवतु वृत्रहन्। अरं धामभ्य इन्दवः॥ ३॥

O *Indra*, *Vṛtra*-slayer, let *Soma* be ready for your maw, The drops be ready for your forms!

['Your forms': your various bodies or splendours, that is, the Gods who abide in you, according to Sāyaṇa's explanation. Or the meaning may be, your troops or bands, especially Maruts]

III (AGNI)

[*Ṛgveda* I. 27. 10-12. The *Ṛṣi* is Śunaḥśepa. The metre is Gāyatrī. Stanza I is a repetition of I. i.i. 2. 5]

१६६३. जराबोध तद्विविड्ढि विशेविशे यज्ञियाय। स्तोमं रुद्राय दृशीकम्॥ १॥

Help, you who know lauds, this work, a lovely hymn in *Rudra's* praise,

Adorable in every house!

१६६४. स नो महाँ अनिमानो धूमकेतुः पुरुश्चन्द्रः। धिये वाजाय हिन्वतु॥ २॥

May this our God, great, limitless, smoke-bannered, excellently bright,

Urge us to holy thought and wealth!

१६६५. स रेवाँ इव विश्पतिर्दैव्यः केतुः शृणोतु नः।
उक्थैरग्निर्बृहद्भानुः॥ ३॥

Like some rich lord of men, may he, *Agni*, the banner of the Gods,

Refulgent, hear us through our lauds!

['The banner of the Gods': who, like a banner, brings the Gods together; or, the herald of the Gods, he who notifies to them, as Sāyaṇa explains]

IV (INDRA)

[*Ṛgveda* VI. 45. 22-24. The *Ṛṣi* is Śamyu. The metre is *Gāyatrī*. Stanza 1 is a repetition of I. ii. i. 3. 1]

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१६६६. तद्वो गाय सुते सचा पुरुहूताय सत्वने। शं यद्गवे न शाकिने॥ १॥

Sing this, beside the flowing juice, to him, your hero, much invoked, To please him as a mighty Bull!

१६६७. न घा वसुर्नि यमते दानं वाजस्य गोमतः।
यत्सीमुपश्रवद्गिरः॥ २॥

He, excellent, withholds not his bounteous gift of wealth in kine.

When he has listened to our songs.

१६६८. कुवित्सस्य प्र हि व्रजं गोमन्तं दस्युहा गमत्।

शचीभिरप नो वरत्॥ ३॥

May he with might unclose for us the cow's stall, whosesoe'er it be,

To which the *Dasyu*-slayer go!

['Whosesoe'er it be': the meaning of *kuvitsasya* here is somewhat uncertain. Sāyaṇa explains it as, of Kuvitsa, a certain person who does much harm. The meaning appears to be, May *Indra* open for us the cow-stall and give us the wealth of any *Dasyu* or barbarian whom he, that is, we under his guidance, may attack. Benfey translates- ***Dann zu Kuvitsa's Stalle geht, dem stierreichen, der 'Rśberfeind, und öffnet ihn mit seiner Kraft***;' Then goes the robbers' foeman to Kuvitsa's stable rich in steers, And throws it open with his power]

* * *

V (VIṢṆU)

[*Ṛgveda* I. 22. 17-21, 16. The *Ṛṣi* is Medhātithi. The metre is Gāyatrī. Stanza 1 is a repetition of I. iii. i. 3. 9]

१६६९. इदं विष्णुर्वि चक्रमे त्रेधा नि दधे पदम्। समूढमस्य पांसुले॥ १॥

Through all this world strode Viṣṇu: thrice his foot he planted, and the whole

Was gathered in his footstep's dust.

१६७०. त्रीणि पदा वि चक्रमे विष्णुर्गोपा अदाभ्यः।

अतो धर्माणि धारयन्॥ २॥

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Viṣṇu, the guardian, he whom none deceives, made three steps, thenceforth

Establishing his high decrees.

१६७१. विष्णोः कर्माणि पश्यत यतो व्रतानि पस्पशे।

इन्द्रस्य युज्यः सखा॥ ३॥

Look you on *Viṣṇu's* works whereby the friend of *Indra*, close allied,

Has let his holy ways be seen!

१६७२. तद्विष्णोः परमं पदꣳ सदा पश्यन्ति सूरयः। दिवीव चक्षुराततम्॥ ४॥

The princes evermore behold that loftiest place of *Viṣṇu*, like

An eye extended through the heavens.

['The princes': the *sūris*, lords, the wealthy institutors of sacrifice]

१६७३. तद्विप्रासो विपन्युवो जागृवाꣳसः समिन्धते। विष्णोर्यत्परमं पदम्॥ ५॥

This, *Viṣṇu's* station most sublime, the sages, ever- vigilant,

Lovers of holy song, light up.

['Light up': glorify with their praises]

१६७४. अतो देवा अवन्तु नो यतो विष्णुर्विचक्रमे।

पृथिव्या अधि सानवि॥ ६॥

May the Gods help and favour us out of the place whence *Viṣṇu* strode

Over the back and ridge of earth.

['Over the back and ridge of earth': '*pṛthivā* adhi *sānavi*': the *Ṛgveda* has *pṛthivyā* sapta *dhāmabhiḥ*, 'O'er the seven regions of the earth,' that is, over the whole earth]

VI (INDRA)

[*Ṛgveda* VII. 32. 1, 2. The *Ṛṣi* is Vasiṣṭha. The metre is Bṛhatī in stanza 1, which is a repetition of I. iii. ii.5. 2, and *Satobṛhatī* in stanza 2]

१६७५. मो षु त्वा वाघतश्च नारे अस्मन्नि रीरमन्।

आरात्ताद्वा सधमादं न आ गहीह वा सन्नुप श्रुधि॥ १॥

Let none, no, not your worshippers, delay you far away from us!

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Even from far away come you unto our feast, or listen if already here!

१६७६. इमे हि ते ब्रह्मकृतः सु ते सचा मधौ न मक्ष आसते।
इन्द्रे कामं जरितारो वसूयवो रथे न पादमा दधुः॥२॥

For here, like flies on honey, those who pray to you sit by the juice that they have poured.

Wealth-craving singers have on *Indra* set their hope, as men set foot upon a car.

VII (INDRA)

[*Rgveda* 52. 9, 10. The *Ṛṣi* is Āyu. The metre is Bṛhatī in stanza 1, and Satobṛhatī in stanza 2]

१६७७. अस्तावि मन्म पूर्व्यं ब्रह्मेन्द्राय वोचत।
पूर्वीर्ऋतस्य बृहतीरनूषत स्तोतुर्मेधा असृक्षत॥१॥

Sung is the song of ancient time: to *Indra* have you said the prayer

They have sung many a *Bṛhatī* of sacrifice, poured forth the worshipper's many thoughts.

[*Bṛhatī*: verse in the Bṛhatī metre]

१६७८. समिन्द्रो रायो बृहतीरधूनुत सं क्षोणी समु सूर्यम्।
सꣳशुक्रासः शुचयः सं गवाशिरः सोमा इन्द्रममन्दिषुः॥२॥

Indra has tossed together mighty stores of wealth, and both the worlds, yea, and the sun.

Pure, brightly-shining, mingled with the milk, the draughts of *Soma* have made *Indra* glad.

VIII (SOMA PAVAMĀNA)

[*Rgveda* IX. 98. 10, 12, 7. The *Ṛsis* are Āmbarīṣa and Ṛjiśvan. The metre is *Gāyatrī*. Stanza 1 is a repetition of II. v. ii. 18. 3, and stanza 3 of I. vi. ii. 1. 8]

१६७९. इन्द्राय सोम पातवे वृत्रघ्ने परि षिच्यसे।
नरे च दक्षिणावते वीराय सदनासदे॥१॥

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For *Vṛtra*-slaying *Indra*, you, *Soma*, are poured that he may drink,

And for the guerdon-giving man, the hero sitting in his seat.

१६८०. तं॒ सखायः पुरूरुचं वयं यूयं च सूरयः।

अश्याम वाजगन्ध्यं॒ सनेम वाजपस्त्यम्॥ २॥

Friends, may the princes, you and we, obtain this most resplendent one,

Gain him who has the smell of strength, win him whose home is very strength!

['Who has the smell of strength': *vājagandhyam:* 'fragrant and invigorating.' -Wilson; 'forming or having a wagon-load of goods or spoil.' -S. P. Lexicon. 'Whose home is very strength': *vājapastyam*: 'food and dwellings.' -Wilson; him who has a house full of goods' -S.P. Lexicon]

१६८१. परि त्यं॒ हर्यतं॒ हरिं बभ्रुं पुनन्ति वारेण।

यो देवान् विश्वा॑ इत् परि मदेन सह गच्छति॥ ३॥

Him with the fleece they purify, brown, golden-hued, beloved of all,

Who with exhilarating juice flows forth to all the deities.

IX (INDRA)

[*Rgveda* VII. 32. 14, 15. The *Ṛṣi* is Vasiṣṭha. The metre is *Satobṛhatī* in stanza 1, which is a repetition of I. iii. ii. 4.8, and *Bṛhatī* in stanza 2]

१६८२. कस्तमिन्द्र त्वा वसवा मर्त्यो दधर्षति।

श्रद्धा इत् ते मघवन् पार्ये दिवि वाजी वाजं सिषासति॥ १॥

Indra whose wealth is in yourself, what mortal will attack this man?

The strong will win the spoil on the decisive day through faith in you, O *Maghavan*!

१६८३. मघोनः स्म वृत्रहत्येषु चोदय ये ददति प्रिया वसु।

तव प्रणीती हर्यश्व सूरिभिर्विश्वा तरेम दुरिता॥ २॥

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In battles with the foe urge on our mighty ones who give the treasures dear to you;

And may we with our princes, Lord of tawny steeds! pass through all peril, led by you!

* * *

X (INDRA)

[*Rgveda* VIII. 24. 16-18. The *Ṛṣi* is Viśvamanas. The metre is *Uṣṇik*. Stanza 1 is a repetition of I. iv. ii. 5. 5]

१६८४. एदु मधोर्मदिन्तरं सिञ्चाध्वर्यो अन्धसः।

एवा हि वीर स्तवते सदावृधः॥१॥

Come, priest, and of the savoury juice pour forth a yet more gladdening draught!

So is the hero praised who ever prospers us.

१६८५. इन्द्र स्थातर्हरीणां न किष्टे पूर्व्यस्तुतिम्।

उदानंश शवसा न भन्दना॥२॥

Indra, whom tawny coursers bear, praise such as your, preeminent,

None by his power or by his goodness has attained.

१६८६. तं वो वाजानां पतिमहूमहि श्रवस्यवः।

अप्रायुभिर्यज्ञेभिर्वावृधेन्यम्॥३॥

We, seeking glory, have invoked this God of yours, the Lord of wealth,

Who must be magnified by constant sacrifice.

XI (AGNI)

[*Rgveda* VIII. 19. 1, 2. The Ṛṣi is *Sobhari*. The metre is *Kakup* in stanza 1, which is a repetition of I. ii. i. 2. 3. and *Satobṛhati* in stanza 2]

१६८७. तं गूर्धया स्वर्णरं देवासो देवमरतिं दधन्विरे। देवत्राहव्यमूहिषे॥१॥

. Sing praise to him, the Lord of light. The Gods have made the God to be their messenger,

To bear oblation to the Gods.

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१६८८. विभूतरातिं विप्र चित्रशोचिषमग्निमीडिष्व यन्तुरम्।

अस्य मेधस्य सोम्यस्य सोभरे प्रेमध्वराय पूर्व्यम्॥ २॥

Agni, the bounteous giver, bright with varied flames, laud you, O singer *Sobhari*,

Him who controls this sacred food with *Soma* blent, who has first claim to sacrifice!

XII (SOMA PAVAMĀNA)

[*Ṛgveda* IX. 197. 10, 11. Ascribed to the Seven *Ṛsis*. The metre is *Bṛhatī* in stanza 1, which is repetition of I. vi. i. 3. 3, and *Satobṛhatī* in stanza 2]

१६८९. आ सोम स्वानो अद्रिभिस्तिरो वाराण्यव्यया।

जैनो न पुरि चम्वोर्विशद्धरिः सदो वनेषु दध्रिषे॥ १॥

Expressed by stones, O *Soma*, and urged through the long wool of the sheep,

You, entering the press-boards, even as men a fort, gold-hued, has settled in the vats.

१६९०. स मामृजे तिरो अण्वानि मेष्यो मीढ्वांत्सप्तिर्न वाजयुः।

अनुमाद्यः पवमानो मनीषिभिः सोमो विप्रेभिर्ऋक्वभिः॥ २॥

He beautifies himself through the sheep's long fine wool, the bounteous, like the racing steed,

Even *Soma Pavamāna* who shall be the joy of sages and of holy bards.

['The bounteous': *mīḍhvān*: the *Ṛgveda* has mīlhe, 'in battle.']

XIII (INDRA)

[*Ṛgveda* VIII. 55. 7, 8. The *Ṛṣi* is Kali. The metre is *Bṛhatī* in stanza 1, which is a repetition of I. iii. ii. 3. 10, and *Satobṛhatī* in stanza 2]

१६९१. वयमेनमिदा ह्योऽपीपेमेह वज्रिणम्।

तस्मा उ अद्य सवने सुतं भरा नूनं भूषत श्रुते॥ १॥

Here, verily, yesterday we let the Thunder-wielder drink his fill.

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Bring him the juice poured forth in sacrifice to-day!
Now range you by the glorious one!

१६९२. वृकश्चिदस्य वारण उरामथिरा वयुनेषु भूषति।
सेमं न स्तोमं जुजुषाण आ गहीन्द्र प्र चित्रया धिया॥ २॥

Even the wolf, the savage beast that rends the sheep, follows the path of his decrees.

So graciously accepting, *Indra*, this our praise, with wondrous thought come forth to us!

['The wolf': according to Sāyaṇa, 'the robber.' The reason of mentioning either is not obvious. 'The savage beast': *vāraṇaḥ*: 'the elephant.' -Benfey]

XIV (INDRA-AGNI)

[*Ṛgveda* III. 12. 9, 7, 8. The *Ṛṣi* is Viśvāmitra. The metre is *Gāyatrī*. Stanzas 2 and 3 are repetitions of II. vii. iii. 2. 3 and 4]

१६९३. इन्द्राग्नी रोचना दिवः परि वाजेषु भूषथः। तद्वां चेति प्र वीर्यम्॥ १॥

Indra and *Agni*, in your deeds of might you deck heaven's lucid realms:
Famed is that hero strength of yours.

['In your deeds of might': in your battles with the fiends of darkness you restore the brightness of the heavens]

१६९४. इन्द्राग्नी अपसस्पर्युप प्र यन्ति धीतयः। ऋतस्य पथ्या३ अनु॥ २॥

To *Indra* and to *Agni* prayers go forward from the holy task
Along the path of sacred Law.

१६९५. इन्द्राग्नी तविषाणि वां सधस्थानि प्रयांसि च। युवोरप्तूर्यं हितम्॥ ३॥

Indra and *Agni*, powers are yours, yours are oblations and abodes:
Good is your zealous energy.

XV (INDRA)

[*Ṛgveda* VIII 33. 7-9. The *Ṛṣi* is Medhyātithi. the metre is *Bṛhatī*. Stanza 1 is a repetition of I. iv. i.1. 5]

१६९६. क ईं वेद सुते सचा पिबन्तं कद् वयो दधे।
अयं यः पुरो विभिनत्त्योजसा मन्दानः शिप्र्यन्धसः॥ १॥

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Who knows what vital power he wins, drinking beside the flowing juice?

This is the fair-checked God who, joying in the draught, breaks down the castles in his strength.

१६९७. दाना मृगो न वारण: पुरुत्रा च रथं दधे।

न किष्ट्वा नि यमदा सुते गमो महाँश्चरस्योजसा॥ २॥

As a wild elephant rushes on, this way and that way mad with heat,

None may restrain you, yet come hither to the draught! You move mighty in your power.

['Mad with heat': that is, *mast*, or, Anglo-Indice, must: *dānā* in the text being probably the instrumental case of *dānam*, a fragrant fluid which is said to flow from the temples of a male elephant when he is in rut]

१६९८. य उग्र: सन्ननिष्टृत: स्थिरो रणाय संस्कृत:।

यदि स्तोतुर्मघवा शृणवद्धवं नेन्द्रो योषत्या गमत्॥ ३॥

When he, the terrible, ne'er o'erthrown, stedfast, made ready for the fight.

When *Indra Maghavan* lists to his praiser's call, he will not stand aloof, but come.

* * *

XVI (SOMA PAVAMĀNA)

[*Rgveda* IX. 63. 25, 27, 26. The *Ṛsi* is Nidbruvi. The metre is Gāyatrī]

१६९९. पवमाना असृक्षत सोमा: शुक्रास इन्दव:।

अभि विश्वानि काव्या॥ १॥

The *pavamānas* have been poured, the brilliant drops of *Soma* juice,

For holy lore of every kind.

१७००. पवमाना दिवस्पर्यन्तरिक्षादसृक्षत। पृथिव्या अधि सानवि॥ २॥

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From heaven, from out the firmament has *Pavamāna* been effused

Upon the back and ridge of earth.

['Upon the back and ridge of earth': the raised altar]

१७०१. पवमानास आशव: शुभ्रा असृग्रमिन्दव:।
घ्नन्तो विश्वा अप द्विष:॥ ३॥

The *Pavamānas* have been shed, the beautified swift *Soma*-drops,

Driving all enemies afar.

XVII (INDRA-AGNI)

[*Rgveda* III. 12. 4-6. The *Ṛṣi* is Viśvāmitra. The metre is *Gāyatrī*. Stanzas 2 and 3 are repetitions of II. vii. iii. 2. 1. and 2]

१७०२. तोशा वृत्रहणा हुवे सजित्वानापराजिता। इन्द्राग्नी वाजसातमा॥ १॥

Indra and *Agni* I invoke, joint-victors, bounteous, unsubdued,

Foe-slayers, best to win the spoil.

१७०३. प्र वामर्चन्त्युक्थिनो नीथाविदो जरितार:। इन्द्राग्नी इष आ वृणे॥ २॥

Indra and *Agni*, singers skilled in melody hymn you bringing lauds:

I choose you both to bring me food.

१७०४. इन्द्राग्नी नवतिं पुरो दासपत्नीरधूनुतम्। साकमेकेन कर्मणा॥ ३॥

Together, with one mighty deed, *Indra* and *Agni*, you shook down.

The ninety forts which *Dāsas* held.

XVIII (AGNI)

[*Rgveda* VI. 16. 37-39. The *Rsi* is Vitahavya or Bharadvāja. The metre is Gāyatrī]

१७०५. उप त्वा रण्वसंदृशं प्रयस्वन्त: सहस्कृत। अग्ने ससृज्महे गिर:॥ १॥

O Child of Strength, to you whose look is lovely, with oblations we, O *Agni*, have poured forth our songs.

['Child of Strength': *sahaskṛta*: literally, made or produced by strength, that is, by violent agitation of the fire- drill]

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१७०६. उप च्छायामिव घृणेरगन्म शर्म ते वयम्। अग्ने हिरण्यसंदृशः॥ २॥

To you for shelter are we come, as to the shade from fervent heat,

Agni, who glitters like gold!

१७०७. य उग्र इव शर्यहा तिग्मशृङ्गो न वंसगः। अग्ने पुरो रुरोजिथ॥ ३॥

Mighty as one who slays with shafts, or like a bull with sharpened horn,

Agni, you brake down the forts.

XIX (AGNI)

[The hymn is not taken from the *Ṛgveda*. The metre is *Gāyatrī*]

१७०८. ऋतावानं वैश्वानरमृतस्य ज्योतिषस्पतिम्। अजस्रं घर्ममीमहे॥ १॥

To give eternal glow, we pray *Vaiśvānara* the holy one, Lord of the light of sacrifice.

१७०९. य इदं प्रतिपप्रथे यज्ञस्य स्वरुत्तिरन्। ऋतूनुत्सृजते वशी॥ २॥

Who, furthering the light of Law, has spread himself to meet this work:

He sends the seasons, mighty one.

१७१०. अग्निः प्रियेषु धामसु कामो भूतस्य भव्यस्य।

सम्राडेको विराजति॥ ३॥

Love of what is and what shall be, *Agni*, in his beloved forms,

Shines forth alone as sovran Lord.

['Love': *kāmāḥ:* desire and hope. 'In his beloved forms': according to Sāyaṇa, *dhāmasu* here=*uthāneṣu*, in places or abodes, that is, in the three worlds]

CHAPTER III

I (AGNI)

[*Ṛgveda* VIII. 44. 12-14. the *Ṛsi* is Virupa.The metre is Gāyatrī]

१७११. अग्निः प्रत्नेन जन्मना शुम्भानस्तन्वां३ स्वाम्। कविर्विप्रेण वावृधे॥ १॥

Wise *Agni*, in the ancient way, making his body beautiful,

Has been exalted by the sage.

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[1. Way: *Janmanā* the *Ṛgveda* has *manmana*, 'with the ancient hymn.']

१७१२. ऊर्जो नपातमा हुवेऽग्निं पावकशोचिषम्। अस्मिन्यज्ञे स्वध्वरे॥ २॥

I invocate the Child of Strength, *Agni* whose glow is bright and pure,
In this well-ordered sacrifice.

१७१३. स नो मित्रमहस्त्वमग्ने शुक्रेण शोचिषा। देवैरा सत्सि बर्हिषि॥ ३॥

So, *Agni*, rich in many friends, with fiery splendour seat yourself.
With Gods upon our sacred grass!

['Rich in many friends': *mitramahas*: 'you who have *Mitra's* splendour.']

II (SOMA PAVAMĀNA)

१७१४. उत्ते शुष्मासो अस्थू रक्षो भिन्दन्तो अद्रिवः।
नुदस्व या परिस्पृधः॥ १॥

[*Ṛgveda* IX. 53. 1-4. The *Ṛṣi* is Avatsāra. The metre is Gāyatrī]

O you with stones for arms, your powers, rending the fiends, have raised themselves:
Drive off the foes who compass us!

['With stones for arms': *adṛvaḥ* generally an appellative of *Indra*, slinger or wielder of the stone or thunderbolt ; here, according to Sāyaṇa, meaning *grāvavan Soma*, 'O *Soma*, possessed of,' that , 'expressed by, the stones.']

१७१५. अया निजघ्निरोजसा रथसङ्गे धने हिते। स्तवा अबिभ्युषा हृदा॥ २॥

Hence conquering with might when car meets car and when the prize is staked,
With fearless heart will I sing praise.

['When car meets car': in battle. When the prize is staked: in the chariot-race, or in battle]

१७१६. अस्य व्रतानि नाधृषे पवमानस्य दूढ्या। रूज यस्त्वा पृतन्यति॥ ३॥

None, evil-minded, may assail this *Pavamāna's* holy laws:
Crush him who fain would fight with you!

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१७१७. तं᳐ हिन्वन्ति मदच्युतं᳐ हरिं नदीषु वाजिनम्।

इन्दुमिन्द्राय मत्सरम्॥ ४॥

For *Indra* to the streams they urge the tawny rapture-dropping steed,

Indu, the bringer of delight.

['To the streams': into the *Vasativarī* waters]

III (INDRA)

[*Ṛgveda* III. 45. 1-3. The *Ṛsi* is Viśvāmitra. The metre is *Bṛhatī*. Stanza 1 is a repetition of I. iii. ii. 1. 4]

१७१८. आ मन्द्रैरिन्द्र हरिभिर्याहि मयूररोमभिः।

मा त्वा के चिन्नि येमुरिन्न पाशिनोऽति धन्वेव तां᳐ इहि॥ १॥

Come hither, *Indra*, with bay steeds, joyous, with tails like peacocks' plumes!

Let no men check your course as fowlers stay the bird: pass o'er them as o'er desert lands!

१७१९. वृत्रखादो वलं रुजः पुरां दर्मो अपामजः।

स्थाता रथस्य हर्योरभिस्वर इन्द्रो दृढा चिदारुजः॥ २॥

Vṛtra's devourer, he who burst the cloud, brake forts, and drove the floods,

Indra, who mounts his chariot at his bay steeds' cry, shatters e'en things that stand most firm.

१७२०. गम्भीरां᳐ उदधीं᳐ रिव क्रतुं पुष्यसि गा इव।

प्र सुगोपा यवसं धेनवो यथा ह्रदं कुल्या इवाशत॥ ३॥

Like pools of water deep and full, like kine you cherish your might;

Like the milch-cows that go well-guarded to the mead, like water- brooks that reach the lake.

['Like pools of water': the meaning appears to be, as Professor Ludwig suggests: your mental power is as inexhaustible as the water in deep springs, as safe from harm as carefully guarded cows that go without straying to their pasture, and ever full like streams that pour

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water into a lake. Professor Wilson, in his Translation of the *Rgveda Saṁhitā*, following Sāyaṇa, paraphrases thus: 'You cherish the celebrator of the pious rite, as [you fill] the deep seas [with water]; or as a careful herdsman [cherish] the cows:[you imbibe the *Soma*] as cows [obtain] fodder, [and the juices flow into you] as rivulets flow into a lake.']

IV (INDRA)

[*Ṛgveda* VIII. 4. 3. 4. The *Ṛsi* is Devātithi. The metre is Bṛhatī in stanza 1, which is a repetition of I. iii. ii. 1. 10, and *Satobṛhatī* in stanza 2]

१७२१. यथा गौरो अपा कृतं तृष्यन्नेत्यवेरिणम्।

आपित्वे नः प्रपित्वे तूयमा गहि कण्वेषु सु सचा पिब॥ १॥

Even as the wild bull, when he thirsts, goes to the desert's watery pool,

Come hither quickly both at morning and at eve, and with the *Kaṇvas* drink your fill!

१७२२. मन्दन्तु त्वा मघवन्निन्द्रेन्दवो राधोदेयाय सुन्वते।

आमुष्या सोममपिबश्चमू सुतं ज्येष्ठं तद्दधिषे सहः॥ २॥

May the drops gladden you, Lord *Indra*, and obtain bounty for him who pours the juice!

Soma, shed in the press, you stole and did drink, and hence has won surpassing might.

['You stole and did drink': you did covertly drink.' ṭStevenson]

V (INDRA)

[*Ṛgveda* I. 84. 19, 20. The *Ṛsi* is Gotama. The metre of stanza 1, which is a repetition of I. iii. ii. 1. 5, is *Bṛhatī*, and of stanza 2 *Satobṛhatī*]

१७२३. त्वमङ्ग प्र शंसिषो देवः शविष्ठ मर्त्यम्।

न त्वदन्यो मघवन्नस्ति मर्डितेन्द्र ब्रवीमि ते वचः॥ १॥

You as a God, O mightiest, verily bless mortal man.

O *Maghavan*, there is no comforter but you: *Indra*, I speak my words to you.

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१७२४. मा ते राधांऽसि मा त ऊतयो वसोऽस्मान्कदा चना दभन्।
विश्वा च न उपमिमीहि मानुष वसूनि चर्षणिभ्य आ॥ २॥

Let not your bounteous gifts, let not your saving help all fail us good Lord, at any time!

And measure out to us, you lover of man-kind, all riches hitherward from men!

['From men': away from other men]

* * *

VI (DAWN)

[*Ṛgveda* IV. 52. 1-3. The *Ṛsi* is Vāmadeva. The metre is Gāyatrī]

१७२५. प्रति ष्या सूनरी जनी व्युच्छन्ती परि स्वसुः।
दिवो अदर्शि दुहिता॥ १॥

This Lady, excellent and kind, after her sister shining forth,
Daughter of Heaven, has shown herself.

['After her sister': when night has departed]

१७२६. अश्वेव चित्रारुषी माता गवामृतावरी। सखा भूदश्विनोरुषाः॥ २॥

Red, like a mare, and beautiful, holy, the mother of the kine,
The Dawn became the *Aśvins*' friend.

['Holy': *ṛtāvarī*: or, constant; true to *ṛtam*, the law and order of the universe. The kine: the early rays of light, or the days. 'The *Aśvins*' friend' as being worshipped at the same time as the *Aśvins* who herald her approach]

१७२७. उत सखास्यश्विनोरुत माता गवामसि। उतोषो वस्व ईशिषे॥ ३॥

Yea, and you are the *Aśvins*', friend the mother of the cows are you:

O Dawn, you rule over wealth.

VII (AŚVINS)

[*Ṛgveda* I. 46. 1-3. The *Ṛsi* is Praskaṇva. The metre is *Gāyatrī*. Stanza 1 is a repetition of I. ii. ii. 4. 4]

१७२८. एषो उषा अपूर्व्या व्युच्छति प्रिया दिवः। स्तुषे वामश्विना बृहत्॥ १॥

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Now Morning, with her earliest light shines forth, dear daughter of the Sky:

High, *Aśvins*, I extol your praise:

१७२९. या दस्रा सिन्धुमातरा मनोतरा रयीणाम्। धिया देवा वसुविदा॥ २॥

Children of Ocean, mighty ones, discoverers of riches, Gods, Finders of treasure through our prayer!

['Children of ocean': *sindhumātarā:* sons of the river or sea of air and cloud, the aerial ocean. 'Through our prayer': or, with their thought]

१७३०. वच्यन्ते वां ककुहासो जूर्णायामधि विष्टपि।
यद्वां रथो विभिष्पतात्॥ ३॥

Your lofty coursers hasten over the everlasting realm, When your car flies with winged steeds.

['Lofty coursers': *kakuhāsaḥ:* the word as an adjective means, exalted, eminent, and the substantive, *aśvāḥ*, horses, may be understood. According to Professor Roth *kakuhāsaḥ*, is a substantive, meaning the seats, or other parts, of chariots. According to Sāyaṇa, who is followed by Benfey, *kakuhāsaḥ* means hymns of praise. Ever-lasting: *jūrṇāyām*: the meaning of the word here is somewhat uncertain. Derived from the root *jur*, it signifies grown old, decayed, decrepit [uralt = ewig:ṭBenfey] Sāyaṇa derives it from another root: 'much- extolled.' ṭStevenson]

VIII (DAWN)

[*Rgveda* I. 92. 13-15. The *Ṛṣi* is Gotama. The metre is *Uṣṇik*]

१७३१. उषस्तच्चित्रमा भरास्मभ्यं वाजिनीवति।
येन तोकं च तनयं च धामहे॥ १॥

O Dawn who has a store of wealth, bring unto us that splendid gift

Wherewith we may support children and children's sons!

['Who has a store of wealth'; *vājinīvati:* according to the commentators, 'partaker of sacrificial food' 'enriched with holy rites ;' according to Professor Roth, 'possessed of, and travelling with, swift horses;' according to Professor Ludwig, 'rich in horses ;' according to Professor Pischel, 'rich in mares.' See Max Müller, *Vedic Hymns*, Part I. p. 442]

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१७३२. उषो अद्येह गोमत्यश्वावति विभावरि। रेवदस्मे व्युच्छ सूनृतावति॥ २॥

You radiant Lady of sweet strains, with wealth of horses and of kine

Shine you on us this day, O Dawn, auspiciously!

['Lady of sweet strains': *sūnṛtāvati:* wakener of the 'charm of earliest birds' and all pleasant sounds of morning. 'Famed for your gracious, faithful words.' -Stevension. 'O excellent one.' -Ludwig]

VIII (DAWN)

[*Ṛgveda* I. 92. 16, 18, 17. The *Ṛṣi* is Gotama. The metre is *Uṣṇik*.

१७३३. युंक्ष्वा हि वाजिनीवत्यश्वाँ अद्यारुणाँ उषः।

अथा नो विश्वा सौभगान्या वह॥ १॥

O Dawn who has a store of wealth, yoke red steeds to your car to-day.

Then bring us all delight and all felicities!

IX (AŚVINS)

१७३४. अश्विना वर्तिरस्मदा गोमद्दस्रा हिरण्यवत्।

अर्वाग्रथं समनसा नि यच्छतम्॥ १॥

O *Aśvins*, wonderful in act, do you unanimous direct

Your chariot to our home wealthy in kine and gold!

[Wealthy in kine and gold: a prolepsis; so that it may be wealthy]

१७३५. एह देवा मयोभुवा दस्रा हिरण्यवर्तनी।

उषर्बुधो वहन्तु सोमपीतये॥ २॥

Hither may they who wake at dawn bring, to drink *Soma*, both the Gods,

Health-givers, wonder-workers, horne on paths of gold!

['They who wake at dawn': according to Sāyaṇa, the horses of the *Aśvins*. The expression may apply with equal propriety to the priests who rise at day-break to perform the morning sacrifice]

१७३६. यावित्था श्लोकमा दिवो ज्योतिर्जनाय चक्रथुः।

आ न ऊर्जं वहतमश्विना युवम्॥ ३॥

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You who brought down the hymn from heaven, a light that give light to men,

Do you, O *Aśvins*, bring strength hither unto us!

* * *

X (AGNI)

[*Ṛgveda* V.6. 1, 3, 2. The *Ṛṣi* is Vasuśruta. The metre is Paṅkti]

१७३७. अग्निं तं मन्ये यो वसुरस्तं यं यन्ति धेनवः।
अस्तमर्वन्त आशवोऽस्तं नित्यासो वाजिन इषं स्तोतृभ्य आ भर॥ १॥

I Think of *Agni* who is kind, whom, as their home, the milch-kine seek;Whom fleet-foot coursers seek as home, and strong enduring steeds as home.

Bring food to those who sing your praise!

['Strong enduring steeds': *nityāso vājinaḥ*; or, 'constant worshippers,' according to Sāyaṇa]

१७३८. अग्निर्हि वाजिनं विशे ददाति विश्वचर्षणिः।
अग्नी राये स्वाभुवं स प्रीतो याति वार्यमिषं स्तोतृभ्य आ भर॥ २

For *Agni*, God of all mankind, gives the strong courser to the man.

Agni gives ready gear for wealth, he gives the best when he is pleased.

Bring food to those who sing your praise!

['Ready gear for wealth': *rāye svābhuvam* is difficult to construe. Professor Roth suggests that *rayim* is the correct, 'wealth at hand,' or 'prepared, for use.']

१७३९. सो अग्निर्यो वसुर्गृणे सं यमायन्ति धेनवः।
समर्वन्तो रघुद्रुवः सं सुजातासः सूरय इषं स्तोतृभ्य आ भर॥ ३॥

That *Agni* who is praised as kind,-to whom the milch-kine come in herds,

To whom the racers, swift of foot, to whom our wellborn princes come. Bring food to those who sing your praise!

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XI (DAWN)

[*Ṛgveda* V. 79. 1-3. The *Ṛṣi* is Satyaśravas. The metre is *Paṅkti*. Stanza 1 is repetition of I. v. 4. 3]

१७४०. महे नो अद्य बोधयोषो राये दिवित्मती।

यथा चिन्नो अबोधयः सत्यश्रवसि वाय्ये सुजाते अश्वसूनृते॥ १॥

O Heavenly Dawn, awaken us to ample opulence today,

Even as you did waken us with *Satyaśravas*, *Vayya's* son, high-born! delightful with your steeds!

१७४१. या सुनीथे शौचद्रथे व्यौच्छो दुहितर्दिवः।

सा व्युच्छ सहीयसि सत्यश्रवसि वाय्ये सुजाते अश्वसूनृते॥ २॥

Daughter of heaven, you dawned on *Sunītha*, *Śaucadratha's* son;

So dawn you on one mightier still, on *Satyaśravas*, *Vayya's* son, high-born! delightful with your steeds!

['On one mightier still': *sahīyasi*; or, 'on the very strong ;' *atiśayenabalavati*. -Sāyaṇa. Nothing is known regarding the persons mentioned, who appear to have been members of one family. *Satyaśravas*, the *Ṛṣi* who invokes the blessing on himself, may have been the son of *Sunītha* who was the son of *Vaya*, who was the son of *Śucadratha*. See Ludwig, Der *Ṛgveda*, III. p. 156]

१७४२. सा नो अद्याभरद्वसुर्व्युच्छा दुहितर्दिवः।

यो व्यौच्छः सहीयसि सत्यश्रवसि वाय्ये सुजाते अश्वसूनृते॥ ३॥

So, bringing treasure, shine to-day on us, you daughter, of the Sky,

As on one mightier you have dawned, on *Satyaśravas*, *Vayya's* son, high-born! delightful with your steeds?

XII (AŚVINS)

[*Ṛgveda* V. 75. 1-3. The *Ṛṣi* is Avasyu. The metre is *Paṅkti*. Stanza 1 is a repetition of I. v. i. 3. 10]

१७४३. प्रति प्रियतमꣳ रथं वृषणं वसुवाहनम्।

स्तोता वामश्विनावृषि स्तोमेभिर्भूषति प्रति माध्वी मम श्रुतꣳ हवम्॥ १॥

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To meet your treasure bringing car the car that is most dear to us,

Aśvins the *Ṛsi* is prepared, your worshipper with, songs of praise. Lovers of sweetness, hear my call!

१७४४. अत्यायातमश्विना तिरो विश्वा अहः सना।

दस्रा हिरण्यवर्तनी सुषुम्णा सिन्धुवाहसा माध्वी मम श्रुतः हवम्॥ २॥

Pass, *Aśvins*, over all away. May I obtain you for myself,Wonderful, with your golden paths, most gracious, bringers of the flood! Lovers of sweetness, hear my call!

['Over all': *prajāḥ*, or *viśaḥ* people, or tribes, being implied in *viśvāḥ*]

१७४५. आ नो रत्नानि बिभ्रतावश्विना गच्छतं युवम्।

रुद्रा हिरण्यवर्तनी जुषाणा वाजिनीवसू माध्वी मम श्रुतः हवम्॥ ३॥

Come to us, O you *Aśvins* twain, bringing your precious treasures, come

You *Rudras*, on your paths of gold, rejoicing, with your store of wealth! Lovers of sweetness, hear my call!

['Rudras': bright Gods. See Pischel, Vedische Studien, I. pp. 57. 58. 'With your store of wealth': *vajinīvasū*: see note on *vajinīvati*, which word has much the same meaning, stanza I of Hymn VIII. of this Chapter]

* * *

XIII (AGNI)

१७४६. अबोध्यग्निः समिधा जनानां प्रति धेनुमिवायतीमुषासम्।

यह्वा इव प्र वयामुज्जिहानाः प्र भानवः सस्रते नाकमच्छ॥ १॥

Agni is wakened by the people's fuel to meet the Dawn who comes like a milch-cow.

Like young trees shooting up on high their branches, his flames mounting to the vault of heaven.

[*Ṛgveda* V. I. 1-3. The *Ṛṣi* is Gaviṣṭhira. The metre is *Trṣṭup*. Stanza 1 is a repetition of I. i. ii. 3. 1]

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१७४७. अबोधि होता यजथाय देवानूर्ध्वो अग्निः सुमनाः प्रातरस्थात्।
समिद्धस्य रुशददर्शि पाजो महान् देवस्तमसो निरमोचि॥ २॥

For the Gods' worship has the priest been wakened: kind *Agni* has arisen erect at morning.

Kindled, his radiant might is made apparent, and the great God has been set free from darkness.

१७४८. यदीं गणस्य रशनामजीगः शुचिरङ्क्ते शुचिभिर्गोभिरग्निः।
आद्दक्षिणा युज्यते वाजयंत्युत्तानामूर्ध्वो अधयज्जुहूभिः॥ ३॥

When he has roused the line of his attendants, with the bright milk bright *Agni* is anointed.

Then is prepared the effectual oblation, which spread in front, with tongues, erect, he drink.

['The line of his attendants': *gaṇasya raśanām*: the row of ministering priests. But the exact meaning is uncertain: 'when he looses the [dark] fetters of the [world's] tribes.' -Stevenson]

XIV (DAWN)

[*Rgveda* I. 113. 1-3. The *Ṛṣi* is Kutsa. The metre is *Trṣṭup*]

१७४९. इदं श्रेष्ठं ज्योतिषां ज्योतिरागाच्चित्रः प्रकेतो अजनिष्ट विभ्वा।
यथा प्रसूता सवितुः सवायैवा रात्र्युषसे योनिमारैक्॥ १॥

This light is come, amid all lights the fairest: born is the brilliant, far-extending brightness.

Night, sent away for *Savitā's* uprising, has yielded up a birth-place for the morning.

[1. *Savitā* is the morning sun]

१७५०. रुशद्वत्सा रुशती श्वेत्यागादारैगु कृष्णा सदनान्यस्याः।
समानबन्धू अमृते अनूची द्यावा वर्ण चरतं आमिनाने॥ २॥

The fair, the bright is come with her white offspring to her the Dark one has resigned her dwelling.

Akin, immortal, following each other, changing their colours both the heavens move onward.

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['Her white offspring': the light clouds. Or 'bright offspring.' the sun whom she precedes. 'Both the heavens': *dyāvā*: or Day and Night]

१७५१. समानो अध्वा स्वस्त्रोरनंतस्तमन्यान्या चरतो देवशिष्टे।
न मेथेते न तस्थतु: सुमेके नक्तोषासा समनसा विरूपे॥ ३॥

Common unending is the sisters' pathway: taught by the Gods alternately they travel,

Fair-formed, of different hues and yet one-minded, Night and Dawn clash not, neither do they tarry.

XV (AŚVINS)

[*Ṛgveda* V. 76. 1-3. The *Ṛṣi* is Bhaumya. The metre is Tṛṣṭup]

१७५२. आ भात्यग्निरुषसामनीकमुद्विप्राणां देवया वाचो अस्थु:।
अर्वाञ्चा नूनꣳ रथ्येह यातं पीपिवाꣳ समश्विना घर्ममच्छ॥ १॥

Agni, the bright face of the Dawns, is shining: the singers' pious voices have ascended.

Borne on your chariot, *Aśvins*, turn you hither, and come unto our brimming warm libation!

['Face of the Dawns': *uṣasā anīkam*: similarly in *Ṛgveda* I. 113. 9, Uṣas or Dawn is called aditer anīkam, 'the face of *Aditi*.' 'Warm libation': *gharmam*: offering of hot milk or other heated beverage]

१७५३. न सꣳस्कृतं प्र मिमीतो गमिष्ठान्ति नूनमश्विनोपस्तुतेह।
दिवाभिपित्वेऽवसागमिष्ठा प्रत्यवर्ति दाशुषे शम्भविष्ठा॥ २॥

Most frequent guests, they scorn not what is ready: even now the lauded *Aśvins* are beside us.

With promptest aid they come at morn and evening, the worshipper's most healthful guards from trouble.

१७५४. उता यातꣳ संगवे प्रातरह्नो मध्यन्दिन उदिता सूर्यस्य।
दिवा नक्तमवसा शन्तमेन नेदानीं पीतिरश्विना ततान॥ ३॥

Yea, come at milking-time, at early morning, at noon of day, and when the Sun is setting,

By day, at night, with most auspicious favour! Not only now the draught has drawn the Aśvins.

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[As heralds of light the *Aśvins* naturally appear before the dawn, and are most appropriately worshipped at day-break. "It need not, however, surprise us that they should be invited to attend the different ceremonies of the worshippers, and therefore conceived to appear at hours distinct from the supposed natural periods of their manifestation" -J. Muir, Original Sanskrit Texts, V. p. 239]

* * *

XVI (DAWN)

[*Ṛgveda* I. 92. 1. ṭ3. The *Ṛṣi* is Gotama. The metre is *Jagatī*.

१७५५. एता उ त्या उषसः केतुमक्रत पूर्वे अर्धे रजसो भानुमञ्जते।
निष्कृण्वाना आयुधानीव धृष्णवः प्रति गावोऽरुषीर्यन्ति मातरः॥ १॥

These Dawns have raised their banner: in the eastern half of middle air they spread abroad their shining light.

Like heroes who prepare their weapons for the fray, the cows are coming on, the mothers, red of hue.

['These Dawns': 'We have the term *Uṣasāḥ*, in the plural, intending according to the commentator, the divinities that preside over the morning: but, according to Yāska, the plural is used honorifically only, for the singular personification.' -Wilson. 'The cows': Dawns. 'Mothers': of the day]

१७५६. उदपप्तन्नरुणा भानवो वृथा स्वायुजो अरुषीर्गा अयुक्षत।
अक्रन्नुषासो वयुनानि पूर्वथा रुशन्तं भानुमरुषीरशिश्रयुः॥ २॥

Rapidly have the ruddy beams of light shot up: the red cows have they harnessed, easy to be yoked.

The Dawns have made their pathways as in former times: red-hued, they have attained refulgent brilliancy.

['The red cows': the red clouds of Morning]

१७५७. अर्चन्ति नारीरपसो न विष्टिभिः समानेन योजनेना परावतः।
इषं वहन्तीः सुकृते सुदानवे विश्वेदह यजमानाय सुन्वते॥ ३॥

They sing their song like women active in their tasks, along their common path hither from far away,

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Bringing refreshment to the liberal devotee, yea, all things to the worshipper who pours the juice.

[Who pours the juice: who presses out and offers libations of *Soma* juice]

XVII (AŚVINS)

[*Ṛgveda* I. 157. 1-3. The *Ṛṣi* is Dīrghatamas. The metre is *Jagatī*]

१७५८. अबोध्यग्निर्ज्म उदेति सूर्यो व्यू३षाश्चन्द्रा मह्यावो अर्चिषा।
आयुक्षातामश्विना यातवे रथं प्रासावीद्देव: सविता जगत्पृथक्॥ १॥

Agni is wakened: *Sūrya* rise from the earth.
Bright Dawn has opened out the mighty twain with light.
The *Aśvins* have equipped their chariot for the course.
God *Savitā* has roused the world in sundry ways.

['The mighty twain': heaven and earth. *Savitā*: the Sun as the great cause of life and motion]

१७५९. युद्युञ्जाथे वृषणमश्विना रथं घृतेन नो मधुना क्षत्रमुक्षतम्।
अस्माकं ब्रह्म पृतनासु जिन्वतं वयं धना शूरसाता भजेमहि॥ २॥

When, O you *Aśvins*, you equip your mighty car, with fatness and with honey balm, you twain, our power!

To our devotion give victorious strength in war: may we win riches in the heroes strife for spoil!

१७६०. अर्वाङ् त्रिचक्रो मधुवाहनो रथो जीराश्वो अश्विनोर्यातु सुष्टुत:।
त्रिबन्धुरो मघवा विश्वसौभग: शं न आ वक्षद्द्विपदे चतुष्पदे॥ ३॥

Nigh to us come the *Aśvins* lauded three wheeled car, the car laden with meath and drawn by fleet-foot steeds,

Three-seated, opulent, bestowing all delight: may it bring weal to us, to cattle and to men!

['Three-whealed car': see Ṛgveda I. 34.2,5,9. 'To cattle and to men': *dvipade catuṣpade*: literally, ''to biped [and] to quadruped.'']

XVIII (SOMA PAVAMĀNA)

[*Ṛgveda* IX. 77. 1-4. The *Ṛṣi* is *Avatsāra*. The metre is Gayatrī.]

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१७६१. प्र ते धारा असश्चतो दिवो न यन्ति वृष्टयः।

अच्छा वाजं सहस्त्रिणम्॥ १॥

Your streams that never fail or wasteflow forth like showes of rain from heaven,

To bring a thousand stores of wealth.

१७६२. अभि प्रियाणी काव्या विश्वा चक्षाणो अर्षति।

हिरस्तुञ्जान आयुधा॥ २॥

He, flows beholding on his way all well-beloved sacred lore,
Green-tinted, brandishing his arms.

['Well beloved sacred lore': or, wise and well-beloved thoughts.]

१७६३. स मर्मृजान आयुभिरिभो राजेव सुव्रतः। श्येनो न वं सु षीदति॥ ३

He, when the people deck him like a docile king of elephants,
Sits as a falcon, in the wood.

['King of elephants': *ibhaḥ* and *rājā* being taken together in the sense of elephant-king, or stately and noble elephant. See *Vedische Studien*, I. p. XV. 'The wood': meaning, as referring to *Soma*, the wooden trough of vat. 'Sits on the waters like a hawk.' -Wilson.]

१७६४. स नो विश्वा दिवो वसूतो पृथिव्या अधि। पुनान इन्दवा भर॥ ४॥

So bring you hitherward to us, *Indu*, while you are purified
All treasures both of heaven and earth!

BOOK IX

CHAPTER I

I (SOMA PAVAMĀNA)

[*Ṛgveda* IX. 29. 1-3. The *Ṛsi* is Nṛmedha. The metre is Gāyatrī]

१७६५. प्रास्य धारा अक्षरन्वृष्णः सुतस्यौजसः। देवाँ अनु प्रभूषतः॥ १॥

Forward have flowed the streams of power, of this the mighty one effused,

Of him who waits upon the Gods.

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['Of power': the *Ṛgveda* has, 'with power.' 'Waits upon the Gods': or, decorates]

१७६६. सप्ति मृजन्ति वेधसो गृणन्तः कारवो गिरा।
ज्योतिर्जज्ञानमुक्थ्यम्॥ २॥

The singers praise him with their song, and learned priests adorn the steed

Born as the light that merits laud.

['The steed': the swiftly-flowing *Soma*]

१७६७. सुषहा सोम तानि ते पुनानाय प्रभूवसो। वर्धा समुद्रमुक्थ्य॥ ३॥

These things you win quickly, while men cleanse you, *Soma*, nobly rich!

O meet for praise, fill full the sea!

['These things': the blessings for which the *Ṛṣi* prays in the following verses of the original hymn. 'O meet for praise': the *Ṛgveda* has *ukthyam* agreeing with *samudram*, the sea, that is the *Soma* vat or reservoir, 'that claims our praise.']

II (INDRA)

[These lines are taken from the *Ṛgveda*. Each consists of two *Pādas*, or one line, of *Gāyatrī*. Stanza 1 is a repetition of I. v. ii. 1. 2. and stanza 3 of I. v. ii. 2. 7]

१७६८. एष ब्रह्मा य ऋत्विय इन्द्रो नाम श्रुतो गृणे॥ १॥

This *Brahman*, comes at the due time, named *Indra*, is renowned and praised.

१७६९. त्वामिच्छवसस्पते यन्ति गिरो न संयतः॥ २॥

To you alone, O Lord of Strength, go, as it were, all songs of praise.

१७७०. वि स्रुतयो यथा पथः इन्द्र त्वद्यन्तु रातयः॥ ३॥

Like streams of water on their way, let bounties, *Indra*, flow from you!

III (INDRA)

[*Ṛgveda* VIII. 57. 1-3. The *Ṛṣi* is Pṛyamedha. The metre is *Anuṣṭup* in stanza 1, which is a repetition of I. iv. ii. 2. 3, and Gāyatrī in stanzas 2 and 3]

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१७७१. आ त्वा रथं यथोतये सुम्नाय वर्तयामसि।
तुविकूर्मिमृतीषहमिन्द्रं शविष्ठं सत्पतिम्॥ १॥

Even as a car to give us aid, we draw you nigh to favour us,

Strong in your deeds, quelling attack, *Indra*, Lord, mightiest! of the brave.

१७७२. तुविशुष्म तुविक्रतो शचीवो विश्वया मते। आ पप्राथ महित्वना॥ २॥

Great in you power and wisdom, strong, with thought that comprehend all!

Wide have you spread in majesty.

['*Wide have you spread*':: or, You have filled full [the universe]

१७७३. यस्य ते महिना महः परि ज्मायन्तमीयतुः।
हस्ता वज्रं हिरण्ययम्॥ ३॥

You very mighty one, whose hands by virtue of your greatness wield

The golden bolt that beaks its way!

[*Ṛgveda* I. 149. 3-5. The *Ṛṣi* is Dīrghatamas. The metre is *Virāj*, each stanza containing three *Pādas* of a *Tṛṣṭup* stnaza]

१७७४. आ यः पुरं नार्मिणीमदीदेदत्यः कविर्नभन्यो३ नार्वा।
सूरो न रुरुक्वां छतात्मा॥ ४॥

He who has lighted up the joyous castle, wise courser like the steed of cloudy heaven,

Bright like the Sun with hundredfold existence:

['The joyous castle': *puram nārmiṇīm* ; or, the castle *Nārmiṇī*. According to Sāyaṇa the northern alter, or the ground where the sacrificial assembly is held, is intended; but this is only a conjectural explanation]

१७७५. अभि द्विजन्मा त्री रोचनानि विश्वा रजांऽसि शुशुचानो अस्थात्।
होता यजिष्ठो अपांऽसधस्थे॥ ५॥

He, doubly born, has spread in his effulgence through the three luminous realms, through all the regions

Best sacrificing Priest where waters gather.

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['Double born'; from the fire-drill and again at consecration. 'Three luminous realms': *trī rocanāni*: the bright sky, which is spoken of as threefold. 'Where waters gather': according to Sāyaṇa, in the place of sacrifice where water is collected for ceremonial purposes. But the reference is probably to *Agni*'s appearance, in the form of lightning, in the watery clouds of heaven]

१७७६. अयः स होता यो द्विजन्मा विश्वा दधे वार्याणि श्रवस्या।

मर्तो यो अस्मै सुतुको ददाश॥६॥

Priest doubly born, he through his love of glory has in his keeping all things worth the choosing.

The man who brings him gifts has noble offspring.

V (AGNI)

[*Ṛgveda* IV. 10. 1-3. The *Ṛṣi* is Vāmadeva. The metre is *Pādapaṅkti* [5 x 5] Stanza 1 is a repetition of I. v. i. 5. 8]

१७७७. अग्ने तमद्याश्वं न स्तोमैः क्रतुं न भद्रः हृदिस्पृशम्।

ऋध्यामा त ओहैः॥१॥

Agni, with hymns may we now accomplish that which you love,

Strength, like a horse, auspicious, with service!

१७७८. अधा ह्यग्ने क्रतोर्भद्रस्य दक्षस्य साधोः। रथीर्ऋतस्य बृहतो बभूथ॥२॥

For, *Agni*, you are now the promoter of strength auspicious,

Lofty sacrifice, power effective.

['The promoter': literally, the charioteer]

१७७९. एभिर्नो अर्कैर्भवा नो अर्वाङ्क्स्व३र्ण ज्योतिः।

अग्ने विश्वेभिः सुमना अनीकैः॥३॥

Through these our praises, come you to meet us, bright as the sunlight,

Agni, kindly with all your faces!

* * *

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VI (AGNI)

[*Ṛgveda* I. 44. 1. 2. The *Ṛsi* is Praskaṇva. The metre is *Bṛhatī* in stanza 1, which is a repetition of I. i. i.4. 6. and *Satobṛhati* in stanza 2]

१७८०. अग्ने विवस्वदुषसश्चित्रं॑ राधो अमर्त्य।

आ दाशुषे जातवेदो वहा त्वमद्या देवां॑ उषर्बुधः॥ १॥

Immortal *Jātavedas*, you bright-hued refulgent gift of Dawn,

Agni, this day to him who pays oblations bring the Gods who waken with the morn!

१७८१. जुष्टो हि दूतो असि हव्यवाहनोऽग्ने रथीरध्वराणाम्।

सजूरश्विभ्यामुषसा सुवीर्यमस्मे धेहि श्रवो बृहत्॥ २॥

For you are offering-bearer, well-loved messenger, and charioteer of holy rites.

Accordant with the *Aśvins* and with Dawn grant us heroic strength and lofty fame!

['Charioteer': promoter]

* * *

VIII (INDRA)

[*Ṛgveda* X. 55. 5-7. The *Ṛsi* is Bṛhaduktha. The metre is *Tṛṣṭup*. Stanza 1 is a repetition of I. iv. i. 4. 3]

१७८२. विधुं दद्राणं॑ समने बहूनां युवानं॑ सन्तं पलितो जगार।

देवस्य पश्य काव्यं महित्वाद्या ममार स ह्यः समान॥ १॥

The old has waked the young Moon from his slumber who runs his circling course with many round him

Behold the God's high wisdom in its greatness: he who died yesterday to-day is living.

१७८३. शाक्मना शाको अरुणः सुपर्ण आ यो महः शूरः संनादनीडः।

यच्चिकेत सत्यमित्तन्न मोघं वसु स्पार्हमुत जेतोत दाता॥ २॥

Strong is the red Bird in his strength, great hero, who from of old has had no nest to dwell in.

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That which he knows is truth and never idle: he wins and gives the wealth desired of many.

['The red Bird': the Sun, with whom *Indra* is identified]

१७८४. ऐभिर्ददे वृष्ण्या पौंस्यानि येभिरौक्षद्वृत्रहत्याय वज्री।
ये कर्मणः क्रियमाणस्य मह्न ऋते कर्ममुदजायन्त देवाः॥ ३॥

Through these Thunderer gained strong manly vigour, through whom he waxed in strength to slaughter *Vṛtra*;

These who through might of actual operation sprang forth as Gods in course of Law and Order.

['Through these': probably the stars are intended. '[Accompanied] by these *Maruts*.' -Wilson]

VIII (MARUTS)

[*Ṛgveda* VIII. 83. 4-6. The *Ṛṣi* is Vindu or Pūtadakṣa. The metre is Gāyatrī. The original hymn is addressed to the *Maruts*, who are specially invoked in stanzas 8-12]

१७८५. अस्ति सोमो अयं सुतः पिबन्त्यस्य मरुतः।
उत स्वराजो अश्विना॥ १॥

Here is the *Soma* ready pressed: of this the *Maruts*, yea, of this

Self-luminous, the *Aśvins*, drink.

१७८६. पिबन्ति मित्रो अर्यमा तना पूतस्य वरुणः। त्रिषधस्थस्य जावतः॥ २॥

Of this, moreover, purified, set in three places, procreant, Drink *Varuṇa*, *Mitra*, *Aryaman*.

['Set in three places': in a trough, a straining-cloth and a vessel called *Pūtabhṛt*. 'Procreant': granting children to the worshipper]

१७८७. उतो न्वस्य जोषमा इन्द्रः सुतस्य गोमतः। प्रातर्होतेव मत्सति॥ ३॥

Yea, *Indra*, like the *Hotā*-priest, will in the early morning drink,

At pleasure, of the milky juice:

['The *Hotā*-priest': *Agni*]

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IX (SŪRYA)

[*Ṛgveda* VIII. 101. 11, 12. The *Ṛṣi* is *Jamadagni*. The metre is *Bṛhatī* in stanza 1, which is a repetition of I. iii. 4. 4, and *Satobṛhati* in stanza 2]

१७८८. बण्महाः असि सूर्य बडादित्य महाःअसि।

महस्ते सतो महिमा पनिष्टम मह्ना देव महाः असि॥ १॥

Verily, *Sūrya*, you are great; truly, *Āditya*, you are great.

O most admired for greatness of your majesty, God, by your greatness you are great.

१७८९. बट् सूर्य श्रवसा महाः असि सत्रा देव महाः असि।

मह्ना देवानामसुर्यः पुरोहितो विभु ज्योतिरदाभ्यम्॥ २॥

Yea, *Sūrya*, you are great in fame: you evermore, O God, are great.

You by the greatness are the Gods' High-Priest, divine, far-spread unconquerable light.

* * *

X (INDRA)

[*Ṛgveda* VIII. 93. 31-33. The *Ṛṣi* is Sukakṣa. The metre is Gāyatrī. Stanza 1 is a repetition of I. ii. ii. 1. 6]

१७९०. उप नो हरिभिः सुतं याहि मदानां पते। उप नो हरिभिः सुतम्॥ १॥

Come, Lord or rapturous joys, to our libations with your bay steeds, come

With bay steeds to our flowing juice!

१७९१. द्विता यो वृत्रहन्तमो विद इन्द्रः शतक्रतुः। उप नो हरिभिः सुतम्॥ २॥

Known as best *Vṛtra*-slayer erst, as *Indra Śatakratu*, come

With bay steeds to our flowing juice!

१७९२. त्वःहि वृत्रहन्नेषां पाता सोमानामसि। उप नो हरिभिः सुतम्॥ ३॥

For, *Vṛtra*-slayer, you are he who drinks these drops of *Soma*: come

With bay steeds to our flowing juice!

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XI (INDRA)

[*Rgveda* VII. 31. 10-12. The *Rsi* is Vasiṣtha. The metre is *Virāj*. Stanza 1 is a repetition of I. iv. i. 4. 6]

१७९३. प्र वो महे महेवृधे भरध्वं प्रचेतसे प्र सुमतिं कृणुध्वम्।

विशः पूर्वीः प्र चर चर्षणिप्राः॥ १॥

Bring to the wise, the great, who waxes mighty your offerings and make ready your devotion.

Go forth to many tribes as man's controller!

१७९४. उरुव्यचसे महिने सुवृक्तिमिन्द्राय ब्रह्म जनयन्त विप्राः।

तस्य व्रतानि न मिनन्ति धीराः॥ २॥

For *Indra* the sublime, the far-pervading, have singers generated prayer and praises;

The sages never violate his statutes.

१७९५. इन्द्रं वाणीरनुत्तमन्युमेव सत्रा राजानं दधिरे सहध्यै।

हर्यश्वाय बर्हया समापीन्॥ ३॥

The choirs have stablished *Indra* King for ever for victory him whose anger is resistless:

And for the bays' Lord strengthened those he loves.

['Strengthened': '*barhayā* for *abharhayan*, as is clear from what preceds.' -Ludwig. Sāyaṇa takes *barhayā* as the imperative:'urge your kinsmen, [worshipper, to glorify] the lord of bay steeds.' -Wilson]

१७९६. यदिन्द्र यावतस्त्वमेतावदहमीशीय।

स्तोतारमिद्दधिषे रदावसो न पापत्वाय रंसिषम्॥ ४॥

If I, O *Indra*, were the lord of riches ample as your own,

I would support the singer, God who scatter wealth! and not abandon him to woe.

१७९७. शिक्षेयमिन्महयते दिवेदिवे राय आ कुहचिद्विदे।

न हि त्वदन्यन्मघवन्न आप्यं वस्यो अस्ति पिता च न॥ ५॥

Each day would I enrich the man who sang my praise, in whatsoever place he were.

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No kinship is there better, *Maghavan*, than yours: a father even is no more.

XIII (INDRA)

[*Ṛgveda* VII. 22. 4-6. The *Ṛsi* is Vasiṣtha. The metre is Virāj]

१७९८. श्रुधी हवं विपिपानस्याद्रेर्बोधा विप्रस्यार्चतो मनीषाम्।

कृष्वा दुवांस्यन्तमा सचेमा॥ १॥

Hear you the call of the juice-drinking press-stone: mark you the sage's hymn who sings and lauds you!

Take to you inmost self these adorations!

['Juice-drinking': that presses out the juice of the *Soma* plant, and so may be said to drink it. The Scholiast inserts *mama*, of *me*: 'Hear the invocation of the [grinding] stone [of me] repeatedly drinking [that *Soma*]' ṭWilson]

१७९९. न ते गिरो अपि मृष्ये तुरस्य न सुष्टुतिमसुर्यस्य विद्वान्।

सदा ते नाम स्वयशो विवक्मि॥ २॥

I know and ne'er forget the hymns and praises of you, the conqueror, of your power immortal.

Your name I ever utter, self-refulgent!

१८००. भूरि हि ते सवना मानुषेषु भूरि मनीषी हवते त्वामित्।

मारे अस्मन्मघवं ज्योक्कः॥ ३॥

Among mankind many are your libations, and many a time the pious sage invokes you.

O *Maghavan*, be not long distant from us!

* * *

XIV (INDRA)

[*Ṛgveda* X. 133. 1-3. The *Ṛsi* is Sudās. The metre is *Śakvari*]

१८०१. प्रो ष्वस्मै पुरोरथमिन्द्राय शूषमर्चत।

अभीके चिदु लोककृत्सङ्गे समत्सु वृत्रहा।

अस्माकं बोधि चोदिता नभन्तामन्यकेषां ज्याका अधि धन्वसु॥ १॥

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Sing strength to *Indra* that shall set his chariot in the foremost place!

Giver of room in closest fight, slayer of foes in shock of wear, be you our great encourager! Let the weak bowstrings break upon the bows of our weak enemies!

१८०२. त्वं सिंधूः रवासृजोऽधराचो अहन्नहिम्।

अशत्रुरिन्द्र जज्ञिषे विश्वं पुष्यसि वार्यम्।

तं त्वा परि ष्वजामहे नभन्तामन्यकेषां ज्याका अधि धन्वसु॥ २॥

You did destroy the Dragon: you sent the rivers down to Earth.

Foeless, O *Indra*, were you born. You tend well each choiest thing. Therefore we draw us close to you. Let the weak bow strings break upon the bows of our weak enemies!

['The Dragon': *Ahi*, the demon of drought]

१८०३. वि षु विश्वा अरातयोऽर्यो नशन्त नो धियः।

अस्तासि शत्रवे वधं यो न इन्द्र जिघांसति।

या ते रातिर्ददिर्वसु नभन्तामन्यकेषां ज्याका अधि धन्वसु॥ ३॥

Destroyed be all malignities and all our enemy's designs! Your bolt you cast at the foe, O *Indra*, who would smite us dead: your liberal bounty gives us wealth. Let the weak bowstrings break upon the bows of our weak enemies!

XV (INDRA)

[*Ṛgveda* VIII. 2. 13-15. The *Ṛsis* are Medhātithi and Pṛyamedha. The metre is Gāyatrī] Stanza 2 is a repetition of I. iii. i. 4. 3]

१८०४. रेवाः इद्रेवत स्तोता स्यात्त्वावतो मघोनः। प्रेदु हरिवः सुतस्य॥ १॥

Rich be the praiser of one rich and liberal, Lord of days! like you:

High rank be his who lauds the juice!

['Who lauds the juice': *stotā*, the praiser, being repeated from line 1. Instead of *śutasya* the *Ṛgveda* has *śrutasya*:ṭ'Rich be the praiser of one rich, munificent, and famed like you High rank be his, O Lord of bays!']

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१८०५. उक्थं च न शस्यमानं नागो रयिरा चिकेत। न गायत्रं गीयमानम्॥ २॥

His wealth who has no store of kine has ne'er found out recited laud,

Nor song of praises that is sung.

१८०६. मा न इन्द्र पीयत्नवे मा शर्धते परा दाः।

शिक्षा शचीवः शचीभिः॥ ३॥

Give us not, *Indra*, as a prey unto the scornful or the proud:
Help, mighty one, with power and might!

XVI (INDRA)

[*Ṛgveda* VIII. 34. 1, 3, 2. The *Ṛṣi* is Nipātithi. The metre is Gāyatrī. Stanza 1 is a repetition of I. iv. ii. 1. 7]

१८०७. एन्द्र याहि हरिभिरुप कण्वस्य सुष्टुतिम्।

दिवो अमुष्य शासतो दिवं यय दिवावसो॥ १॥

Come hither, *Indra*, with your bays, come you to *kaṇva's* eulogy!

You by command to yonder *Dyaus*, God bright by day! have gone to heaven.

१८०८. अत्रा वि नेमिरेषामुरां न धूनुते वृकः।

दिवो अमुष्य शासतो दिवं यय दिवावसो॥ २॥

The stones' rim shakes the *Soma* here like a wolf worrying a sheep.

You by command of yonder *Dyaus*, God bright by day! have gone to heaven.

१८०९. आ त्वा ग्रावा वदन्निह सोमी घोषेण वक्षतु।

दिवो अमुष्य शासतो दिवं यय दिवावसो॥ ३॥

May the stone bring you as it speaks, the *Soma*-stone with ringing voice!

You by command of yonder *Dyaus*, God bright by day! have gone to heaven.

['Bring you': instead of *vakṣatu* the *Ṛgveda* has *yachatu*, 'guide.']

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XVII (SOMA PAVAMĀNA)

[*Rgveda* Ix. 67. 16, 18, 17. The *Ṛṣi* is *Jamadagni*. the metre is *Dvipadā Gāyatrī*]

१८१०. पवस्व सोम मन्दयन्निन्द्राय मधुमत्तमः॥ १॥

For *Indra* flow most rich in sweets, O *Soma*, bringing him delight!

१८११. ते सुतासो विपश्चितः शुक्रा वायुमसृक्षत॥ २॥

Bright, meditating sacred song, these juices have sent *Vāyu* forth.

['Meditating sacred song': *vipaścitaḥ:* the *Ṛgveda* has *madintamāḥ* 'best givers of delight' 'Have sent *Vāyu* forth': have drawn him down from heaven. 'Are let forth for *Vāyu*.' ṭWilson]

१८१२. असृग्रं देववीतये वाजयन्तो रथा इव॥ ३॥

They were sent forth to feast the Gods, like chariots speeding in the race.

XVIII (AGNI)

[*Ṛgveda* I. 127. 1-3. The *Ṛṣi* is Parucchepa. The metre is *Atyaṣṭi*. Stanza 1 is a repetition of I. vi. ii. 3. 9]

१८१३. अग्निं होतारं मन्ये दास्वन्तं वसोः सूनुः सहसो जातवेदसं विप्रं न जातवेदसम्। य ऊर्ध्वया स्वध्वरो देवो देवाच्या कृपा। घृतस्य विभ्राष्टिमनु शुक्रशोचिष आजुह्वानस्य सर्पिषः॥ १॥

Agni I deem our *Hotā* Priest, munificent wealth-giver, Son of Strength, who knows all that is even as the Sage who know all.

Lord of fair rites, a God with form erected turning to the Gods, he when the flame has sprung forth from the holy oil, the offered fatness, longs for it as it grows bright.

१८१४. यजिष्ठः त्वा यजमाना हुवेम ज्येष्ठमङ्गिरसां विप्र मन्मभिर्विप्रेभिः शुक्र मन्मभिः। परिज्मानमिव द्याः होतारं चर्षणीनाम्। शोचिष्केशं वृषणं यमिमा विशः प्रावन्तु जूतये विशः॥ २॥

We, sacrificing, call on the best worshipper you eldest of *Aṅgirasas*, singer! with hymns, you, brilliant one! with singers' hymn;

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You, wandering round, as't were, the sky, you who are *Hotā*-priest of men, whom, Bull with hair of flame, the people must observe, the people that he speed them on.

['*Aṅgirasas*': a semi-divine priestly family, the typical first sacrificers, whose ritual is the pattern which later priests must follow]

१८१५. स हि पुरू चिदोजसा विरुक्मता दीद्यानो भवति द्रुहन्तरः परशुर्न द्रुहन्तरः। वीडु चिद्यस्य समृतौ श्रुवद्वनेव यत्स्थिरम्। निष्षहमाणो यमते नायते धन्वासहा नायते॥ ३॥

He with his blazing power refulgent far and wide, he verily it is who conquers demon foes, conquers the demons like an axe:

At whose close touch things solid part, and what is stable yields like trees. Subduing all he keeps his ground and flinches not, from the skilled archer flinches not.

['Demon foes': '*Druhs*', or evil and hostile spirits. 'From the skilled archer flinches not': not even a strong man armed with his conquering bow can turn him from his course]

CHAPTER II

I (AGNI)

[*Ṛgveda* X. 140. 1-6. The *Ṛsi* is *Agni* Pāvaka. The metre is *Viṣṭārapaṅkti* [8+12+12+8] in stanza 1; *Satobṛhatī* in 2-4; *Upariṣṭājjyotis* in 5; and *Tṛṣṭup* in 6.

१८१६. अग्ने तव श्रवो वयो महि भ्राजन्ते अर्चयो विभावसो।
बृहद्भानो शवसा वाजमुक्थ्याः३ दधासि दाशुषे कवे॥ १॥

O *Agni*, strength and fame are yours: your fires blaze forth on high, O you refulgent God!

Sage, passing bright, you give to the worshipper, with power, the wealth that merits laud.

१८१७. पावकवर्चाः शुक्रवर्चा अनूनवर्चा उदियर्षि भानुना।
पुत्रो मातरा विचरन्नुपावसि पृणक्षि रोदसी उभे॥ २॥

With brilliant, purifying sheen, with perfect sheen you lift up yourself in light.

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You, visiting both your mothers, aid them as son: you join close the earth and heaven.

['Both your mothers': heaven and earth. 'Join close': or, 'satisfy.']

१८१८. ऊर्जो नपाज्जातवेदः सुशस्तिभिर्मन्दस्व धीतिभिर्हितः।

त्वे इषः सं दधुर्भूरिवर्पसश्चित्रोतयो वामजाताः॥ ३॥

O *Jātavedas*, Son of Strength, rejoice yourself, gracious, in our fair hymns and songs!

In your have they heaped viands various, many formed; wealth- born, of wondrous help are they.

१८१९. इरज्यन्नग्ने प्रथयस्व जन्तुभिरस्मे रायोअमर्त्य।

स दर्शतस्य वपुषो वि राजसि पृणक्षि दर्शतं क्रतुम्॥ ४॥

Agni, spread forth, as ruler, over living things: give wealth, to us, immortal God!

You shine out from beauty fair to look upon: you lead us to beauteous power.

१८२०. इष्कर्तारमध्वरस्य प्रचेतसं क्षयन्तꣳ राधसो महः।

रातिं वामस्य सुभगां महीमिषं दधासि सानसिꣳ रयिम्॥ ५॥

I laud the Sage, who orders sacrifice, who has great riches under his control.

You give best award of good, and plenteous food, you give wealth that wins success.

['I laud': or, We praise: not in the text, but apparently necessary to complete the sentence. Such ellipses are occasionally found in Veda]

१८२१. ऋतावानं महिषं विश्वदर्शतमग्निꣳ सुम्नाय दधिरे पुरो जनाः।

श्रुत्कर्णꣳ सप्रथस्तमं त्वा गिरा दैव्यं मानुषा युगा॥ ६॥

The men have set before them, for his favour, *Agni*, strong, visible to all, the holy.

You, Lord divine, with ears to hear, most famous, men's generations magnify with praise-songs.

* * *

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II (AGNI)

[*Rgveda* VIII. 19. 20. 31. the *Ṛsi* is Sobhari. The metre is *Kakup* in stanza 1, which is a repetition of I. ii. i. 2. 2, and *Satobṛhatī* in stanza 2]

१८२२. प्र सो अग्ने तवोतिभिः सुवीराभिस्तरति वाजकर्मभिः।
यस्य त्वꣳ सख्यमाविथ॥ १॥

Agni, he conquers by your aid that brings him store of valiant sons and does great deeds,

Whose bond of friendship is your choice.

१८२३. तव द्रप्सो नीलवान्वाश ऋत्विय इन्धानः सिष्णवा ददे।
त्वं महीनामुषसामसि प्रियः क्षपो वस्तुषु राजसि॥ २॥

Your spark is black and crackling; kindled in due time, O bounteous, it is taken up.

You are the dear friend of the mighty Mornings: you shine in glimmerings of the night.

['Your spark is black': the meanings of *drapsaḥ* and *nīlavān* here are uncertain, and the translation of the line, which follows Professor Ludwig's explanation, is somewhat conjectural. Sāyaṇa's interpretation is different: 'O recipient of divine service, the watery, cart-conveyed, spring-produced, shining god is offered up to you.' -Stevenson]

III (AGNI)

[*Rgveda* X. 91. 6. The *Ṛsi* is Aruṇa. The metre is Jagatī]

१८२४. तमोषधीर्दधिरे गर्भमृत्वियं तमापो अग्निं जनयन्त मातरः।
तमित्समानं वनिनश्च वीरुधोऽन्तर्वतीश्च सुवते च विश्वहा॥ १॥

Him, duly coming, as their germ have plants received: this *Agni* have maternal Waters brought to life.

So, in like manner, do the forest trees and plants bear him within them and produce him evermore.

[*Agni* is produced in the form of lightning by the waters of the firmament, or the clouds, and descends with the rain into plants and trees, from the wood of which he is brought forth as sacrifical fire by attrition]

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IV (AGNI)

[The stanza is not taken from the *Ṛgveda*. The metre is Gāyatrī.

१८२५. अग्निरिन्द्राय पवते दिवि शुक्रो वि राजति। महिषीव वि जायते॥ १॥

Agni grows bright for *Indra*: he shines far resplendent in the sky:

He sends forth offspring like a queen.

According to Sāyaṇa the meaning of the second ḷine is. He produces various sorts of food for the enjoyment of the Gods, like a buffalo-cow: ***mahiṣi***, great or powerful female, meaning both queen-consort and buffalo-cow]

V(AGNI)

[*Ṛgveda* V. 44. 14. The *Ṛṣi* is Avatsāra. The metre is *Trṣṭup*]

१८२६. यो जागार तमृचः कामयन्ते यो जागार तमु सामानि यन्ति।

यो जागार तमयं सोम आह तवाहमस्मि सख्ये न्योकाः॥ १॥

The sacred hyms love him who wakes and watches: to him who watches come the holy verses.

This ***Soma*** says to him who wakes and watches, I rest and have my dwelling in your friendship.

Agni is watchful, and the *Ṛchas* love him: *Agni* is watchful, Sāma hymns approach him.

['Holy verses' *sāmāni*: Sāmas, hymns, or songs of praise]

VI (AGNI)

[*Ṛgveda* V. 44. 15. The *Ṛṣi* is Avatsāra. The metre is *Trṣṭup*.]

१८२७. अग्निर्जागार तमृचः कामयन्तेऽग्निर्जागार तमु सामानि यन्ति।

अग्निर्जागार तमयं सोम आह तवाहमस्मि सख्ये न्योकाः॥ १॥

Agni is watchful, to him says this *Soma*, I rest and have my dwelling in your friendship.

Ṛcas: plural of *ṛc*, a verse of praise]

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VII (GODS)

[The hymn is not taken from the *Ṛgveda*. The metre is Gāyatrī, somewhat irregular in stanza 1]

१८२८. नमः सखिभ्यः पूर्वसद्भ्यो नमः साकंनिषेभ्यः।

युञ्जे वाचꣳ शतपदीम्॥ १॥

Praise to the friends who sit in front! to those seated together, praise:

I use the hundred-footed speech.

['The friends who sit in front': the friendly Gods who sit in the foremost place at sacrifice, or who according to the Scholiast, have taken their seats before the beginning of the sacrifice. 'Hundred-footed'; having countless feet or measures ; meaning, according to the Scholiast, much the same as 'what has a thousand paths,' i.e. producing good results for us by an infinite number of ways]

१८२९. युञ्जे वाचꣳ शतपदीं गाये सहस्रवर्तनि। गायत्रं त्रैष्टुभं जगत्॥ २॥

I use the hundred-footed speech. I sing what has a thousand paths,

Gāyatra, Tṛṣṭup, Jagat hymn.

१८३०. गायत्रं त्रैष्टुभं जगद्विश्वा रूपाणि सम्भृता।

देवा ओकाꣳसि चक्रिरे॥ ३॥

Gāyatra, *Tṛṣṭup*, *Jagat* hymn, the forms united and complete,

Have the Gods made familiar friends.

['Made familiar friends': literally, made their homes or places of delight ; i.e. the Gods have become accustomed to, and take delight in, hymns in the Gāyatrī, *Tṛṣṭup*, and *Jagatī* metres]

VIII (AGNI)

[The hymn is not taken from the *Ṛgveda*. The metre is Gāyatrī. Stanzas 2 and 3 occur in the *Yajurveda*]

१८३१. अग्निर्ज्योतिर्ज्योतिरग्निरिन्द्रो ज्योतिर्ज्योतिरिन्द्रः।

सूर्योज्योतिर्ज्योतिः सूर्यः॥ १॥

Agni, is light, light is *Agni*, *Indra* is light, light is *Indra* Sūrya is light, light is Sūrya.

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[*Agni* is thus identified with *Indra* who is identified with *Sūrya* the Son-god]

१८३२. पुनरूर्जा नि वर्तस्व पुनरग्न इषायुषा। पुनर्नः पाह्यंहसः॥ २॥

O *Agni*, turn again with strength, turn you again with food and life:

Save us again from grief and woe!

१८३३. सह रय्या नि वर्तस्वाग्ने पिन्वस्व धारया। विश्वप्स्न्या विश्वतस्परि॥ ३।

O *Agni*, turn again with wealth: sprinkle you us from every side

With your own all-supporting stream!

* * *

IX (INDRA)

[*Ṛgveda* VIII. 14. I-3. The *Ṛṣis* are Goṣūktin and Aśvasūktin. The metre is *Gāyatrī*]

१८३४. यदिन्द्राहं यथा त्वमीशीय वस्व एक इत्।
स्तोता मे गोसखा स्यात्॥ १॥

If I, O *Indra*, were like you, the single ruler over wealth.

My worshipper should be rich in kine.

१८३५. शिक्षेयमस्मै दित्सेयं शचीपते मनीषिणे। यदहं गोपतिः स्याम्॥ २॥

I should be fain, O Lord of power, to strengthen and enrich the sage,

Where I the lord of herds of kine.

१८३६. धेनुष्ट इन्द्र सूनृता यजमानाय सुन्वते। गामश्वं पिप्युषी दुहे॥ ३॥

Your goodness, *Indra*, is a cow yielding in plenty kine and steeds

To worshippers who press the juice.

X (THE WATERS)

[*Ṛgveda* X. 9. 1-3. The *Ṛṣi* is Sindhudvipa, or Tṛṣirās, son of Tvaṣṭ ar. The metre is *Gāyatrī*]

१८३७. आपो हि ष्ठा मयोभुवस्ता न ऊर्जे दधातन। महे रणाय चक्षसे॥ १॥

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Yea, Waters, you bring health and bliss: so help you us to energy

That we may look on great delight!

['Great delight': meaning, according to the Scholiast, perfect knowledge of *Brahma*]

१८३८. यो व: शिवतमो रसस्तस्य भाजयतेह न:। उशतीरिव मातर:॥ २॥

Give us a portion of the dew, the most auspicious that you have,

Like mothers in their longing love!

['Of the dew': *rasasya*: or, of the juice or moisture, meaning the rain]

१८३९. तस्मा अरं गमाम वो यस्य क्षयाय जिन्वथ।

आपो जनयथा च न:॥ ३॥

For you we gladly go to him to whose abode you speed us on,

And, Waters, give us procreant strength!

[The meaning of the first line is obscure. 'The purport is possibly a recommendation to be regular in practising ablution.' Wilson]

XI (VĀTA)

[*Ṛgveda* X. 186. 1-3. The *Ṛṣi* is Ula. The metre is Gāyatrī. Stanza 1 is a repetition of I. ii. ii. 4. 10]

१८४०. वात आ वातु भेषजꣳ शम्भु मयोभु नो हृदे।

प्र न आयूꣳषि तारिषत्॥ १॥

May *Vāta* breathe his balm on us, healthful, delightful to our heart:

May he prolong our days of life!

['*Vāta*': the God of Wind]

१८४१. उत वात पितासि न उत भ्रातोत न: सखा।

स नो जीवातवे कृधि॥ २॥

You are our father, *Vāta*, yea, you are our brother and our friend:

So give us strength that we may live!

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१८४२. यददो वात ते गृहे३ऽमृतं निहितं गुहा। तस्य नो धेहि जीवसे॥ ३॥

The store of *Amṛt* laid away yonder, O *Vāta*, in your home-
Give us thereof that we may live!

['The store of *Amṛt*': of the drink of immortality. Instead of *amṛtasya nihitan guhā* the *Ṛgveda* has *amṛtasya nidhirhitah*, 'the treasure of the immortal which is placed etc.' -Max Müller]

XII (AGNI)

[This hymn is not taken from the *Ṛgveda*. The metre is *Tṛṣṭup*]

१८४३. अभि वाजी विश्वरूपो जनित्रं॑ हिरण्ययं बिभ्रदत्कं॑ सुपर्णः।
सूर्यस्य भानुमृतुथा वसानः परि स्वयं मेधमृज्रो जजान॥ १॥

The fleet steed wearing divers, forms, the eaglė bearing his golden raiment to his birthplace,

Clothed in due season with the light of *Sūrya*, red, has begot the sacrifice in person.

['The fleet steed': or the strong one. 'The eagle': or, fair- pinioned ; both words *vājī* and *suparṇah* meaning *Agni*. 'His birthplace': the heavens. 'The sacrifice'; *medham*, meaning especially animal sacrifice]

१८४४. अप्सु रेतः शिश्रिये विश्वरूपं तेजः पृथिव्यामधि यत्संबभूव।
अन्तरिक्षे स्वं महिमानं मिमानः कनिक्रन्ति वृष्णो अश्वस्य रेतः॥ २॥

Multiform seed he laid in waters, lustre which gathered on the earth and there developed.

In the mid-air establishing his greatness, he cries aloud, seed of the vigorous courser.

१८४५. अयं सहस्रा परि युक्ता वसानः सूर्यस्य भानुं यज्ञो दाधार।
सहस्रदाः शतदा भूरिदावा धर्ता दिवो भुवनस्य विश्पतिः॥ ३॥

He has, enduing thousand robes that suit him, as sacrifice upheld the light of *Sūrya*,

Giver of ample gifts in hundreds, thousands, supporter of the heavens, earth's Lord and ruler.

['Robes that suit him': his own appropriate flames. There is no substantive in the text]

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XII (AGNI)

[*Rgveda* X. 123. 6-8. The *Ṛṣi* is said to be Vena, son of Bhṛgu. The metre is *Triṣṭup*. Stanza is a repetition of I. iv. i. 3. 8. *Vena*, the deity of the original hymn, is, apparently, the Sun as he rises in the mist and dew of the morning. The name does not occur in this extract]

१८४६. नाके सुपर्णमुप यत्पतन्तः हृदा वेनन्तो अभ्यचक्षत त्वा।

हिरण्यपक्षं वरुणस्य दूतं यमस्य योनौ शकुनं भुरण्युम्॥ १॥

They gaze on you with longing in their spirit, as on a strong-winged bird that mounts sky-ward;

On you with wings of gold, *Varuṇa's* envoy, the Bird that hasten to the home of *Yama*.

१८४७. ऊर्ध्वो गन्धर्वो अधि नाके अस्थात्प्रत्यङ्‌चित्रा बिभ्रदस्यायुधानि।

वसानो अत्कः सुरभिं दृशे कः स्वा३र्ण नाम जनत प्रियाणि॥ २॥

Erect, to heaven has the *Gandharva* mounted, pointing at us his many-coloured weapons:

Clad in sweet raiment beautiful to look on, for he, as light, produces forms that please us.

['The Gandharva': *Vena*, the rising Sun]

१८४८. द्रप्सः समुद्रमभि यज्जिगाति पश्यन् गृध्रस्य चक्षसा विधर्मन्।

भानुः शुक्रेण शोचिषा चकानस्तृतीये चक्रे रजसि प्रियाणि॥ ३॥

When as a spark he comes near the ocean, looking with vulture's eye as Law commands,

His lustre, joying in its own bright splendour, makes dear glories in the loftiest region.

['The ocean': the sea of air. The original hymn is one of the obscurest in the whole *Rgveda*. The Commenter Mahīdhara interprets *Vena* by *candra*, the Moon. Professor Wilson says ; 'The general purport of the *Sūkta* [hymn] makes it [*Vena*] equivalent to the thunder-cloud.' Professor Roth, whom Professor Grasmann follows, identifies *Vena Gandharva* with the Rainbow. According to Professor Ludwig, *Vena* is the Moon and the *Gandharva* is the Sun. Mr. Wallis has translated and explained the original hymn in his *Cosmology* of the *Ṛgveda* pp. 34 ff]

* * *

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CHAPTER III

I (INDRA)

[*Ṛgveda* X. 103. 1-3. The *Ṛṣi* is Apratiratha, son of *Indra*. The metre is *Tṛṣṭup*. The original hymn is a prayer for aid and victory in a coming battle]

१८४९. आशुः शिशानो वृषभो न भीमो घनाघनः क्षोभणश्चर्षणीनाम्।

सङ्क्रन्दनोऽनिमिष एकवीरः शतꣳ सेना अजयत्साकमिन्द्रः॥ १॥

Swift, rapidly striking, like a bull who sharpens his horns, terrific, stirring up the people,

With eyes that close not, bellowing, sole hero, *Indra* subdued at once a hundred armies.

१८५०. सङ्क्रन्दनेनानिमिषेण जिष्णुना युत्कारेण दुश्च्यवनेन धृष्णुना।

तदिन्द्रेण जयत तत्सहध्वं युधो नर इषुहस्तेन वृष्णा॥ २॥

With him loud-roaring, ever watchful victor, bold, hard to overthrow, rouser of battle,

Indra, the strong, whose hand bears arrows, conquer, you heroes, now, now vanquish in the combat!

१८५१. स इषुहस्तैः स निषङ्गिभिर्वशी सꣳस्रष्टा स युध इन्द्रो गणेन।

सꣳसृष्टजित्सोमपा बाहुशर्ध्यू३ग्रधन्वा प्रतिहिताभिरस्ता॥ ३॥

He rules with those who carry shafts and quivers, *Indra* who with his band brings hosts together,

Foe-conquering strong of arm the *Soma*-drinker, with mighty bow, shooting with well-laid arrows.

II (BṚHASPATI, INDRA)

[*Ṛgveda* X. 103. 4-6. A continuation of 1. The *Ṛṣi* and metre are the same]

१८५२. बृहस्पते परि दीया रथेन रक्षोहामित्राꣳ अपबाधमानः।

प्रभञ्जन्त्सेनाः प्रमृणो युधा जयन्नस्माकमेध्यविता रथानाम्॥ १॥

Bṛhaspati, fly with your chariot hither, slayer of demons, driving off our foemen!

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Be you protector of our cars, destroyer, victor in battle, breaker-up of armies!

['*Bṛhaspati*': the Lord of Prayer, frequently addressed together with *Indra*, appears here as a militant deity]

१८५३. बलविज्ञाय: स्थविर: प्रवीर: सहस्वान्वाजी सहमान उग्र:।

अभिवीरो अभिसत्वा सहोजा जैत्रमिन्द्र रथमा तिष्ठ गोवित्॥ २॥

Conspicuous by the strength, firm, foremost fighter, mighty and fierce, victorious, all-subduing,

The Son of Conquest, passing men and heroes, kine winner, mount your conquering car, O *Indra*!

१८५४. गोत्रभिदं गोविदं बज्रबाहुं जयन्तमज्म प्रमृणन्तमोजसा।

इमꣳ सजाता अनु वीरयध्वमिन्द्रꣳ सखायो अनु सꣳ रभध्वम्॥ ३॥

Cleaver of stalls, kine-winner, armed with thunder, who quells an army and with might destroys it -

Follow him, brothers! quit yourselves like heroes, and like this *Indra* show your zeal and courage!

III (INDRA BṚHASPATI)

[*Ṛgveda* X. 103. 7-9. A continuation of II. The *Ṛṣi* and metre are the same]

१८५५. अभि गोत्राणि सहसा गाहमानोऽदयो वीर: शतमन्युरिन्द्र:।

दुश्च्यवन: पृतनाषाडयुध्यो३स्माकꣳ सेना अवतु प्र युत्सु॥ १॥

Piercing with conquering strength the cow-stalls, *Indra*, pitiless hero with unbounded anger,

Victor in fight, unshaken and resistless-may he protect our armies in our battles!

१८५६. इन्द्र आसां नेता बृहस्पतिर्दक्षिणा यज्ञ: पुर एतु सोम:।

देवसेनानामभिभञ्जतीनां जयन्तीनां मरुतो यन्त्वग्रम्॥ २॥

Indra guide these! *Bṛhaspati*, and *Soma*, the guerdon and the sacrifice precede them;

And let the banded *Maruts* march in forefront of heavenly hosts that conquer and demolish!

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['Guide these': be the leader of our men. *The guerdon: dakṣiṇā:* the honorarium bestowed upon the priests who perform the sacrifice before battle]

१८५७. इन्द्रस्य वृष्णो वरुणस्य राज्ञ आदित्यानां मरुताꣳ शर्ध उग्रम्।

महामनसां भुवनच्यवानां घोषो देवानां जयतामुदस्थात्॥ ३॥

Ours be the potent host of mighty *Indra*, King *Varuṇa* the *Maruts*, and *Ādityas*!

Uplifted is the shout of Gods who conquer, highminded Gods who cause the worlds to tremble.

IV (INDRA MARUTS)

[*Ṛgveda* X. 103. 10, 11. Stanza 3 is not taken from the *Ṛgveda*. The *Ṛṣi* and metre are the same]

१८५८. उद्वृर्षय मघवन्नायुधान्युत्सत्वनां मामकानां मनाꣳसि।

उद्वृत्रहन्वाजिनां वाजिनान्युद्रथानां जयतां यन्तु घोषाः॥ १॥

Bristle you up, O *Maghavan*, our weapons: excite the spirits of my warring heroes!

Urge on the strong steed's might, O *Vṛtra*-slayer, and let the din of conquering cars go upward!

१८५९. अस्माकमिन्द्रः समृतेषु ध्वजेष्वस्माकं या इषवस्ता जयन्तु।

अस्माकं वीरा उत्तरे भवन्त्वस्माꣳ उ देवा अवता हवेषु॥ २॥

May *Indra* aid us when our flags are gathered: victorious be the arrows of our army!

May our brave men of war prevail in battle. You Gods, protect us in the shout of onset!

['When our flags are gathered': 'apparently comparable with the signis collatis of the Romans.' -Ludwig]

१८६०. असौ या सेना मरुतः परेषामभ्येति न ओजसा स्पर्धमाना।

तां गूहत तमसापव्रतेन यथैतेषामन्यो अन्यं न जानात्॥ ३॥

That army of the foemen, O you *Maruts*, which, striving in its mighty strength, approaches,

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Hide you and bury it in pathless darkness that not a man of them may know the other!

V

[Stanzas 1 and 2 are taken from *Rgveda* X. 103. 12, 13, concluding the whole original hymn comprised in 1.

The *Ṛsi* is the same. The metre is Triṣṭup in stanza I and *Anuṣṭup* in to stanza 3 is taken from *Rgveda* VI. 75.16, ascibed to the *Rsi* Pāyu. The metre is *Triṣṭup*. In the *Ṛgveda* the deity of stanza I is *Apvā*, said by Sāyaṇa to be a deity presiding over sin, and by Mahīdhara to mean sackness, or fear.

१८६१. अमीषां चित्तं प्रतिलोभयन्ती गृहाणाङ्गन्यप्वे परेहि।

अभि प्रेहि निर्दह हृत्सु शोकैरन्धेनामित्रास्तमसा सचन्ताम्॥ १॥

Bewildering the sense of our foemen, seize you their bodies and depart, O *Aghā*!

Attack them, set their hearts on fire with sorrows: so let our foes abide in utter darkness!

Aghā: Sin, personified. The *Ṛgveda* has *apve*, O *Apvā*

१८६२. प्रेता जयता नर इन्द्रो वः शर्म यच्छतु।

उग्रा वः सन्तु बाहवोऽनाधृष्या यथासथ॥ २॥

Advance, O heroes, win the day. May *Indra* be your sure defence!

Mighty and awful be your arms, that none may wound or injure you!

१८६३. अवसृष्टा परा पत शरव्ये ब्रह्मसंशिते।

गच्छामित्रान्प्र पद्यस्व मामीषां कं च नोच्छिषः॥ ३॥

Loosed from the bowstring fly away, you arrow, sharpened by our prayer!

Go to the foemen, strike them home, and let not one be left alive!

VI (INDRA AND OTHERS)

[Stanza 3 is taken from *Ṛgveda* VI. 75. 17, ascribed to Pāyu.

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Stanzas 1 and 2 are not taken from *Ṛgveda*. The metre is *Trṣṭup* in stanza 1; *Anuṣṭup* in 2, and *Paṅkti* in 3]

१८६४. कङ्काः सुपर्णा अनु यन्त्वेनान् गृध्राणामन्नमसावस्तु सेना।
मैषां मोच्यघहारश्च नेन्द्र वयाꣳस्येनाननुसंयन्तु सर्वान्॥ १॥

Let ravens and strong-pinioned birds pursue them: yea, let that army be the food of vultures!

Indra, let none escape, no sin-remover: behind them all let following birds be gathered!

['Ravens': *kaṅkāḥ*: usually, herons; but carrion-eaters seem to be intended. 'Sin-remover': *aghahāraḥ:* meaning, perhaps, priest; pious man, according to Sāyaṇa]

१८६५. अमित्रसेनां मघवन्नस्मां छत्रुयतीमभि।
उभौ तामिन्द्र वृत्रहन्नग्निश्च दहतं प्रति॥ २॥

This host of foemen *Maghavan*! that comes on in warlike show

Meet it, O *Vṛtra*-slayer, you *Indra*, and *Agni*, with your flames!

१८६६. यत्र बाणाः संपतन्ति कुमारा विशिखा इव।
तत्र नो ब्रह्मणस्पतिरदितिः शर्म यच्छतु विश्वाहा शर्म यच्छतु॥ ३॥

There where the fligths of arrows fall like boys whose locks are yet unshorn.

Even there may *Brahmaṇaspati*, may *Aditi* protect us well, protect us well through all our days!

['Like boys whose locks are yet unshorn': 'The point of the comparison is not very obvious, but it may mean that the arrows fall where they list, as boys before they are left with the lock of hair, before the religious tonsure, play about wherever they like.'- Wilson. Professor Roth separates *visikhā* from *kumārā*, and translates: 'Where the arrows fly, young and old ;' that is, feathered and unfeathered]

VII (INDRA)

[Stanzas 1 and 2 are taken from *Ṛgveda* X. 152. 3, 4, ascribed to *Indra*'s Mothers, the Consorts of the Gods. The metre is *Anuṣṭup*. The metre of stanza 3, which is not in the *Ṛgveda*, is *Virāḍajagatī* [11+11+12+12]

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१८६७. वि रक्षो वि मृधो जहि वि वृत्रस्य हनू रुज।

वि मन्युमिन्द्र वृत्रहन्नमित्रस्याभिदासतः॥ १॥

Drive *Rākṣasas* and foes away, break you in pieces *Vṛtra's* jaws:

O *Vṛtra*-slaying *Indra*, quell the foeman's wrath who threatens us!

'*Rākṣasas*': demons hostile to man]

१८६८. वि न इन्द्र मृधो जहि नीचा यच्छ पृतन्यतः।

यो अस्माꣳ अभिदासत्यधरं गमया तमः॥ २॥

O *Indra*, beat our foes away, humble the men who challenge us:

Send down to nether darkness him who seeks to do us injury!

१८६९. इन्द्रस्य बाहू स्थविरौ युवानावनाधृष्यौ सुप्रतीकावसह्यौ।

तौ युञ्जीत प्रथमौ योग आगते याभ्यां जितमसुराणाꣳ सहो महत्॥ ३

Strong, ever-youthful are the arms of *Indra*, fair unassailable, never to be vanquished:

These first let him employ when need has come on us, wherewith the *Asuras'* great might was over-thrown.

['The *Asuras*' great might': the *Asuras* here are demons who live in perpetual hostility with the Gods, a comparatively late sense of the word]

VIII (SOMA VARUṆA)

[Stanzas 1 and 3 are taken from *Ṛgveda* VI. 75. 18, 19, ascribed to Pāyu. Stanza 2 is not from the *Ṛgveda*. The metre is *Trṣṭup* in stanza 1 and *Paṅkti* in 3]

१८७०. मर्माणि ते वर्मणा च्छादयामि सोमस्त्वा राजामृतेनानु वस्ताम्।

उरोर्वरीयो वरुणस्ते कृणोतु जयन्तं त्वानु देवा मदन्तु॥ १॥

Your vital parts I cover with your armour: with immortality King *Soma* clothe you!

Varuṇa give you what is more than ample, and in your victory may Gods be joyful! ['Armour': the *varman*, coat of mail, or defensive armour, protected the shoulders, back, chest, and lower parts of the body]

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१८७१. अन्धा अमित्रा भवताशीर्षाणोऽहय इव।
तेषां वो अग्निनुन्नानामिन्द्रो हन्तु वरंवरम्॥ २॥

Blind, O my foemen, shall you be, even as headless serpents are May *Indra* slay each best of you when *Agni*'s flame has struck you down!

['*Agni*'s flame': the lightning]

१८७२. यो नः स्वोऽरणो यश्च निष्ट्यो जिघांसति।
देवास्तं सर्वे धूर्वन्तु ब्रह्म वर्म ममान्तरं शर्म वर्म ममान्तरम्॥ ३॥

Whoso would kill us, whether he be a strange foe or one of us,

May all the Gods discomfit him! My nearest, closest mail is prayer, my closest armour and defence.

[In the *Ṛgveda* this stanza is in the *Anuṣṭup* metre, and ends with the word 'prayer.']

IX (INDRA ALL-GODS)

[Stanza 1 is a taken from *Ṛgveda* X. 180. 2, ascribed to Jaya. The metre is *Trṣṭup*. Stanzas 2 and 3 are taken from *Ṛgveda* I. 89. 8, 6. The *Ṛsi* is Gotama. The metre is *Trṣṭup* in 2, and *Virāṭsthānā* a variety of *Trṣṭup* shortened by two syllables, in 3. The stanza, which I have treated as ordinary *Trṣṭup* with an additional *Pāda*, ends, in the *Ṛgveda*, with the first 'favour.']

१८७३. मृगो न भीमः कुचरो गिरिष्ठाः परावत आ जगन्था परस्याः।
सृकंसं शाय पविमिन्द्र तिग्मं वि शत्रून् ताढि वि मृधो नुदस्व॥ १॥

Like a dread wild beast roaming on the mountain you have approached us from the farthest distance.

Whetting your bolt and your sharp blade, O *Indra*, crush you the foe and scatter those who hate us!

१८७४. भद्रं कर्णेभिः शृणुयाम देवा भद्रं पश्येमाक्षभिर्यजत्राः।
स्थिरैरंगैस्तुष्टुवांसस्तनूभिर्व्यशेमहि देवहितं यदायुः॥ २॥

Gods, may our ears hear that which is auspicious, may our eyes see that which is good, you holy!

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Extolling you with still strong limbs and bodies, may we attain the age by Gods appointed!

['The age by Gods appointed': according to the Commentator, one hundred and sixteen, or one hundred and twenty years. Prayers for life extending to a hundred winters, or autumns, frequently occur in the *Ṛgveda*. The stanza which follows in the original hymn is more explicit: 'A hundred autumns stand before us, O you Gods, within whose space you bring our bodies to decay; Within whose space our sons become fathers in turn: break you not in the midst our course of fleeting life!']

१८७५. स्वस्ति न इन्द्रो वृद्धश्रवाः स्वस्ति नःपूषा विश्ववेदाः।
स्वस्ति नस्तार्क्ष्यो अरिष्टनेमिः स्वस्ति नो बृहस्पतिर्दधातु॥ ३॥

Illustrious far and wide, may *Indra* bless us, may *Pūṣan* bless us, master of all riches!

May *Tārkṣya* with uninjured fellies bless us! *Bṛhaspati* bestow on us his favour! *Bṛhaspati* bestow on us his favour!

['*Tārkṣya*': usually described as a divine horse, and probably a personification of the Sun. 'Whose fellies are uninjured': *ariṣṭanemiḥ:* taken by Benfey as a Proper Name, '*Tārkṣya Ariṣṭanemi*': 'the ring of whose chariot-wheel could not be cut.' -Stevenson]

The End of Sāmaveda

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सामवेदमन्त्राणां वर्णानुक्रमसूची

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The Present edition of English Translation of *Sāma-Saṁhitā* by *Griffith* has become conspicuous with the following salient features.

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